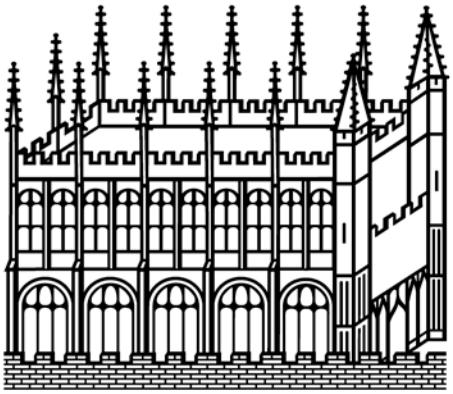

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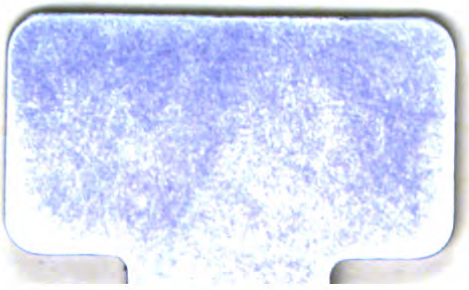

INTEMPERANCE

IN

CITIES AND LARGE TOWNS:

SHOWING

ITS PHYSICAL, SOCIAL, AND MORAL

EFFECTS;

ALSO

THE MEANS FOR ITS PREVENTION AND REMOVAL.

BY

ROBERT M. HARTLEY.

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INTEMPERANCE IN CITIES.

INTRODUCTION.

Throughout the wide-spread kingdom of animal and vegetable nature, not a particle of alcohol, in any form or combination whatever, has been found as the effect of a single living process; but it arises out of the decay, the dissolution, and the wreck of organized matter.

DR. MUSSEY.

INTEMPERANCE, by the use of alcoholic and other inebriating narcotics, has, from the earliest ages, been more predominant and destructive than any other vice. It is not a sin which has been limited to particular periods and conditions of communities; but has ever been common to almost all nations, both ancient and modern, among the rude as well as the civilized Inebriety is older than the art of distillation. It is coeval with the formation of wine, which was one of man's earliest discoveries. It has prevailed with its mischievous effects in all countries producing the vine; and where the grape is not indigenous, other products abound which have been tortured to yield the means of intoxication. Civilization, so far from controlling the general

proneness to drunkenness, has, by increasing the facilities and skill in producing strong liquors, multiplied the means and strengthened the temptations to indulgence. Witness the enormous consumption of intoxicating liquors by the most enlightened nations of the present day! The inhabitants of France drink annually more than one thousand millions of gallons of wine and other liquors, at an expense of two hundred and thirty-four millions of dollars; Great Britain, about five hundred and seventy millions of gallons of spirits, wine, and beer, at a cost of not less than two hundred and twenty millions of dollars; and in the United States, about eighty millions of gallons of spirits and fermented liquors, at an expenditure of thirty-five millions of dollars: and these countries, in this respect, are specimens of other civilized and enlightened nations. The waste of health, wealth, and intellect, and the destruction to the bodies and souls of men by this almost incredible consumption of strong liquors, no human arithmetic can compute.

Nor are the ravages of intemperance, as has been intimated, limited to the civilized and nominally Christian portions of the earth. A glance at the habits of semi-civilized and barbarous nations will show, that the desire for exhilaration, and indulgence in inebriating drugs, is universal. The rude hordes of Eastern Asia extract from a species of the *fungi*, or mushroom, an intoxicating liquor;

in Egypt and Arabia, an inebriating beverage is obtained from dates; in Syria, besides the delicious wines which are the growth of the country, they drink ardent spirits distilled from raisins and flavored with anise-seed; the Nubians prepare a strong spirituous liquor, called bouza, in great abundance, and, though Mahommedans, are great drunkards; and in different parts of the East Indies, spirit is extracted from the palm, the jaggory, and the topala trees. Tartary is famous for its koumiss, a strong liquor prepared from mare's milk; and in some parts of the same country, and among the Calmucks, an intoxicating drink is obtained from the milk of cows and sheep. The Taffries and Tambookies prepare an intoxicating drink from millet, which they call pombie; in the region of Dahomy in Africa, alcohol is extracted from maize, and in some other parts of that continent, from honey, of which there is an abundant supply. In many parts of the East Indies they drink arrack, a very spirituous liquor, distilled from rice, the sugar-cane, or from the juice of the cocoa-nut. The Turks and several of the Oriental nations indulge in the worst kind of intoxication, by the use of opium. The Persians, though forbidden the use of wine, revel in all kinds of bacchanalian indulgences. The Chinese not only use opium, but rice spirit to excess, when they can obtain it. Arrack, made from rice, is freely drunk in Siam and Malay. The Kamtschadales make brandy from grass; and in Norway and

some other countries, the sap of the birch, the sycamore, the poplar, and walnut trees, is often used for the same purpose. The national beverage of the Japanese is sachi; of which vast quantities are made from rice. The inhabitants of Madagascar drink toac, also a strong liquor made from rice, while those of the Mariana Isles are extremely fond of a liquor called touba, and also brandy prepared from the juice of the cocoa-nut tree, which is pronounced excellent. The Polynesian Islands, before distilled liquors were introduced among them, had their well-known disgusting and stupifying beverage, extracted from the cava plant, of which they were excessively fond. In Chili, alcohol is extracted from bananas; the natives of Paragua and Brazil indulge in the deadly delights of intoxication, by drinking liquors prepared from various roots and fruits, particularly the vegetable arrachaca, and are generally excessively drunken. The natives of the torrid zone in America used a drink highly intoxicating, extracted from the cassava root; while the nectar of the Mexicans and Peruvians, to which they are inordinately attached, is chica, which is properly a generic term for any sort of inspissated intoxicating liquor. Both in Mexico and Peru, an inebriating drink is also prepared from the sap of the agave or aloe plant, the annual consumption of which, in the city of Mexico alone, costs nearly a million of dollars.

But in a treatise like this, it would be vain to

attempt an enumeration of all the various means which have been devised, by the perverted ingenuity of man, to gratify his desire for improper physical and mental excitement. Among all the dwellers on earth, wherever man has found a home, there an inordinate craving for stimulating drinks exists, and the means for its indulgence, to a greater or less extent, exist also. Other vices are often developed, and as often modified, checked, or suppressed by circumstances; but it is not thus with intemperance. However mankind may differ in other respects, in their propensity to ebriety there is an agreement and tendency to excess, which cannot be made out in any other case. It is not peculiar to particular periods and conditions of communities, but appears from its universality to be the besetting sin of a fallen world.

Besides, intemperance is *sui generis*, a vice of its own kind. Whatever may cause inebriety the effects are essentially the same. It is, therefore, of little consequence whether it be produced by the beer of England, the wine of Palestine, the opium of Turkey, the chica of Peru, or the rum of New England; for its tendencies, by an immutable law, operating at all times, in all places, are to dethrone reason, inflame the sinful passions, and, beyond any other device of the grand adversary, to make men brutal, sensual, and devilish. It is the master vice, exerting, above all other evil influences, a steady and determined opposition to every good word and work;

yet ever manifesting, in its effects, a peculiar hostility to spiritual truth.* This, as facts fully attest, being its character in pagan as also in Christian lands, it stands directly in opposition to the Divine plan for the moral government and renovation of the world. The removal of this evil in our own country has often, in the order of Providence, not only been the precursor of extensive revivals of vital religion, but, harmonizing with all the elements of human progress, it has fostered education, and tended to promote, in the highest degree, the social and civil interests of communities. Facts and testimonies to the same effect come to us from heathen climes; for, unhappily, intemperance has preceded and succeeded the march of civilization around the earth. The fervid missionary has ever found this vice among the most formidable impediments to the success of his endeavors to diffuse, in pagan lands, the blessings of civilization and Christianity.†

What kinds of inebriants are the worst, when all as beverages are injurious and should be rejected, it is not important to decide. But it may not be irrelevant to say, that he who investigates with candor and accuracy for the causes which most impede the progress of temperance in cities, at the present day, will probably find that wine-drinking is among the most prominent and formidable. Wine-drinkers, by their numbers, position, and respecta-

* Appendix A. † Appendix B.

bility, give tone to the morals, manners, and usages of society; and in proportion as they indulge in the use of vinous beverages, their example and influence encourage and sustain the use of cheaper and stronger stimulants among the less affluent. However excellent their reputation as Christians or philanthropists, it is undeniable that their wine-drinking habits are inconsistent with the reform of the inebriate, and the triumphs of sobriety. Until they come to the high resolve of abjuring the wine-cup, it is to be feared that no efforts at reformation, however wise or vigorous, will be effectual. Yet many so far misjudge, as to regard the use of wine not only as innocent and beneficial, but as favorable to sobriety; and often refer to the temperance of the ancient Hebrew nation, and other wine-drinking countries, before distilled liquors were known, in vindication of their opinions and practices. It would lead too far from my design to enter into an investigation of Oriental drinking usages and their effects; for volumes might be written upon the subject without exhausting it. Yet as mistakes here are not only unsafe, but to multitudes dangerous and fatal, I propose, as not unsuited to these introductory remarks, in a rapid survey to inquire, how far such opinions and practices are sanctioned by historical facts.

In the infancy of society, isolated instances of gross intemperance on wine are recorded, though, from the wandering modes of life and frugal ha-

bits of the primitive inhabitants, it is obvious that ebriety could not then have generally prevailed. But, at later periods, as they acquired fixed habitations, built cities, and the means of intoxication became more abundant, intemperance and profligacy correspondingly increased. From what is known of the sensual character of those cities whose aggravated wickedness brought upon them the signal vengeance of Heaven, in connection with the revolting details of drunkenness and incest in the family of Lot, occasioned, doubtless, by the use of such inebriants as were common in Sodom, there is, at least, plausible evidence that intemperance on wine was among the causes which doomed the Cities of the Plain to so terrible a destruction.

As mankind advanced in civilization, and the information respecting their habits became more certain and abundant, there are scarcely any other facts concerning ancient cities more positively known, than that intemperance was prominent in the catalogue of their vices, and among the chief causes of their degeneracy and final overthrow.

> "Boundless intemperance
> In nature is a tyranny: it hath been
> The untimely emptying of the happy throne,
> And fall of many kings."—*Shakspeare.*

A very learned writer says:—"As luxury increased among the Hebrews, drinking at festival occasions was carried to excess: it was continued

from evening till morning. Such riotous meetings were called more recently in the Greek tongue χωμος, and are deservedly condemned."* "The character of the Hebrews, as a people, exhibits the vices of the Orientals,—luxury, pomp, and effeminacy."† "They used wine to such an extent as often to occasion ebriety."‡

The sacred writers incidentally record numerous instances of individual drunkenness on wine, that were attended by all the humiliating and brutalizing effects, which are common to strong liquors at this day. But passing by these, we have decisive proofs both of the prevalence of this vice, and of the divine indignation against it, in the terrible denunciations of the prophets. Idolatry, intemperance, and lewdness, appear to have been the characteristic sins of the ancient Jews; and though recovered by the judgments of the Almighty from their proneness to idol worship, they seem with respect to the latter vices to have been nearly incorrigible. The following are specimens of the glowing and energetic language, in which the threatenings of God were uttered against those who indulged in strong drink. The prophet Joel thus addresses the Hebrew nation:

> "Awake, ye drunkards, and weep;
> And howl, all ye drinkers of wine,
> Because of the new wine;
> For it is cut off from your mouth."§

* Jahn's Bib. Arch., sec. 148.
† Ibid. sec. 173.
‡ Ibid. sec. 144.
§ Joel i. 7.

Jeremiah, in threatening and symbolical language, declares—

"Thus saith the Lord,
Behold, I will fill all the inhabitants of this land,
Even the kings that sit upon David's throne,
And the priests and the prophets,
And all the inhabitants of Jerusalem, with drunkenness."*

Hosea certifies:—"In the days of our king, the princes have made him sick with bottles of wine."† And in the time of the prophet Amos, it appears that the land was so filled with drunkenness, that even the Nazarites, who were under solemn religious vows of perpetual abstinence, indulged in strong drink. God brings this charge against Israel:—"But ye gave the Nazarites wine to drink."‡

Isaiah says:—"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."§ Evidently alluding to the drugged wine then in common use. And again—

"Woe to the crown of pride, to the drunkards of Ephraim,
Whose glorious beauty is a faded flower;
Which are in the head of the fat valley of them
That are overcome with wine."‖

The prophet in this passage refers to the abuse of Providential favors by the Ephraimites, whose

* Jeremiah xiii. 13. † Hosea vii. 7.
‡ Amos ii. 12. § Isaiah v. 22. ‖ Ibid. xxviii. 1.

country was as remarkable for beauty and fertility, as the people were notorious for drunkenness and effeminacy. The Hebrews appear to have rivalled the heathen both in the number of their festivals, and in the pageantry and excess of their drinking compotations. The guests at many of the entertainments were clad in white robes,* anointed with perfumed oil,† and crowned with garlands of flowers.‡ But the most remarkable feature of Jewish intemperance was its universality. Not only were their kings, their chief men, the Nazarites and the common people, addicted to drunkenness, but even after the reformation by Hezekiah, when the national morals were improved, the sacred offices of priest and prophet were perverted and profaned by excessive indulgence in strong drink; and as Dr. Scott remarks, "through their example the nation was led to wallow in drunkenness, their tables being everywhere polluted with it." The following is the graphic language of the prophet—

"But they also have erred through wine,
And through strong drink are out of the way:
The priest and the prophet have erred through strong drink,
They are swallowed up of wine,
They are out of the way through strong drink;
They err in vision, they stumble in judgment.

* Eccles. ix. 8.
† Amos vi. 6; Luke vii. 37; Exodus xxx. 38.
‡ Isaiah xxviii. 1.

For all tables are full of vomit and filthiness,
So that there is no place clean."*

So awful a picture of national drunkenness could not apply to a temperate people. It has, indeed, no parallel out of the inspired Scriptures.

And following the Jewish history down to the destruction of Jerusalem by the Romans under Titus, we find little to convince us that they became a temperate people. Josephus says that during the terrible siege which blotted the kingdom of Israel from the catalogue of nations, John, the Jewish leader, with the whole band of Israelites, burst into the sacred repositories of the temple, seized the stores of wine, and became furiously intoxicated. An act befitting the infatuated and unhappy people, whose measure of iniquity was filled up.

There appears to be one great fact of general application to ancient cities and empires. In their origin and advancement to power, they were as remarkable for sobriety and physical prowess, as for intemperance and effeminacy in their decline and overthrow. The Assyrians, with their capital Nineveh, the pride and glory of the East, during their rapid strides of conquest to dominion, appear to have been a temperate as well as a warlike people. For when their general would persuade the terrified inhabitants of Jerusalem to surrender the city into his hands, he says:—"Make an agreement with

* Isaiah xxviii. 7, 8.

me by a present, and come out to me, and then *eat* ye every man of his own vine, and every one of his fig-tree, and *drink* ye every one of the *waters* of his own cistern." Here it is implied that the Assyrians valued the vine for its sustenance, and that water was the proper drink. The fate of Nineveh, if reliance may be placed on Oriental records, is well known. The inhabitants becoming enervated by luxury, the city at length fell a prey to its own vassals and tributaries; and its vicious and effeminate king ignobly perished, with his women and treasures, in the flames kindled by himself.

Babylon at a later period became the seat of empire, and by her military skill and bravery, attained the highest pinnacle of power and renown. In wealth, splendor, and prosperity, she surpassed all other nations of the earth. But, enriched by the spoils of the vanquished, her once warlike monarchs, princes, and people, became so luxurious and effeminate, that they could no longer face their enemies, while by their idolatry and profligacy they corrupted the surrounding nations. In the energetic language of the Hebrew seer,

> " Babylon hath been a golden cup in the Lord's hand,
> That made all the earth drunken.
> The nations have drunken of her wine,
> Therefore the nations are mad."*

* Jeremiah li. 7.

And again,

"The mighty men of Babylon have forborne to fight;
They remained in their holds;
Their might hath failed;
They became as women."

Then follows the denunciation of the Almighty:

"Babylon shall become heaps,
A dwelling-place for dragons,
An astonishment and a hissing,
Without an inhabitant.

"In their heat I will make their feasts,
And I will make them drunken that they may rejoice,
And sleep a perpetual sleep,
And not awake, saith the Lord."*

I need not say how signally and circumstantially these prophecies were fulfilled. In the midst of their midnight revelry and debauchery, whilst the impious king, with his wives and concubines, his nobles and satraps, were drinking themselves drunk with wine out of the sacred vessels brought from the temple at Jerusalem—when, as Xenophon informs us, the very guards were intoxicated,—all were slain by Cyrus, and slept,

"That dreamless sleep which knows no after morn."

Thus fell mighty Babylon, the mistress of nations, an awful monument to future ages of the Di-

* Jeremiah li. 30, 37, 39.

vine wrath, and of the enervation and corruption of national character by intemperance.

The Medo-Persian empire was founded by Cyrus, the conqueror of Babylon, who was scarcely less remarkable for his rigid abstinence, than for the martial abilities and sagacity by which he elevated a weak and obscure nation to almost unlimited dominion and power. The people, like their great leader, were energetic, warlike, and temperate. But various causes contributing to introduce intemperate and luxurious habits, they in their turn became an easy prey to the Macedonian conqueror—thus affording another proof that drunkenness and effeminacy are the bane of national prosperity.

On the ephemeral Macedonian empire I need not dwell; for it was scarcely established, before it was broken and dismembered by the death of its renowned founder, who was cut off in a fit of drunken debauch, in the prime of life and acme of his power.

Tracing the rise of the Grecians from their obscure and barbarous origin to a state of civilization and refinement, it will be found that temperance in eating and drinking may be included among the prominent causes which conspired to produce that ardent, enterprising, and heroic character, which eventually conferred upon them unrivalled eminence and splendor.

The same causes operated, at least, with equal

force in forming the character of the ancient Romans. For six centuries after the founding of the commonwealth, while the boundaries of the empire were gradually expanding to an unparalleled extent, the cultivation of the vine was neglected, and the people were exceedingly temperate. Water was the common drink; and acidulated beverages were the only refreshment of the soldier, when subjected to the extremes of heat and cold, and to the toil of prodigious marches. These severe and abstemious habits doubtless tended to form that hardy and indomitable race, which ultimately achieved the conquest of the world. At a later period, their writers specify more than two hundred varieties of wine; and it became so abundant, that Lucullus, we are informed, distributed one hundred thousand gallons among the citizens of Rome, at a single entertainment;* also, that after the death of Hortensius, the orator, ten thousand barrels of Chios wine were found stored in his cellars. As wealth increased, immense sums were expended to gratify the drinking propensities of the people. Caterings for the indulgence of the appetites, in the best days of the Republic, were considered unmanly and degrading; but afterwards they appear to have been among the chief concerns of life. Pliny, in his day, says, the expense of a cook was equal to the cost of a triumph. And as at Rome,

* Pliny, b. xiv. cap. 14.

so it had been at Athens, and in other Grecian cities and states. In both, the success of their arms, and the consequent introduction of wealth, luxuries, and intemperance, corrupted the morals and enervated national character. From that fatal period, patriotism, love of glory, and liberty visibly declined, until, broken into factions, and weakened by intestine commotions, they were severally overthrown by the more temperate and warlike nations they had before subdued.

So curious are the facts which illustrate ancient drinking usages, I trust the introduction of a few will not disoblige the reader.

It was a custom among the Greeks, to compete with one another in drinking matches, upon the stimulant of a wager. Anacharsis, the Scythian philosopher, being entertained by Periander of Corinth, claimed the prize because he was first drunk; for that, he contended, was the end at which all aim in drinking.* Alexander the Great was the Mecænas of drunkards. He not only established bacchanalian revels, but encouraged them by drinking to excess himself, and by promising enormous rewards to the victors. At the funeral of Calanus, who followed him in his Indian expedition, feats of drinking were a part of the solemnities. Promachus won the first prize, having drunk four congii of strong wine, about fourteen modern

* Archæl. Græc., vol. i., cap. 20.

quarts, and died in three days. Thirty of the competitors died on the spot, and six more shortly after in their tents. It is related of Alexander himself, that at one of these carousals he emptied the cup of Hercules, which contained two congii of wine; and pledging Proteus a second time in the same vessel, he fell, overcome by his excesses, and soon after expired.

The "heroical cups" of the Greeks were very capacious. Nestor's was so large that a young man had scarcely strength to carry it. These enormous vessels were ascribed to an increased disposition among the Grecians for immoderate drinking.* After supper, drinking-cups of a large size were introduced.† These cups were surrounded with wreaths of flowers, and filled to the brim.‡ Nothing can exhibit the truth more clearly, that the ancients made drinking one of the chief affairs of life, than their whole system of propinations, or health-drinkings.§ At Lacedæmon, every man had a cup to himself, which a servant instantly replenished as soon as it was emptied.‖ At Athens there were public officers, figuratively called *Οφθαλμοι*, who attended at entertainments, to see that every guest drank his proportion.¶

* Athen. lib. de Vit. Contempt.
† Æneid i. v. 727.
‡ Ibid. iii. v. 524. Iliad V. v. 470.
§ Athen. lib. v. cap. 11.
‖ Ibid. lib. vi. cap. 11.
¶ Conf. Athen. lib. ix. cap. 6 et 7: vide Temp. Intelligencer, p. 12.

Among the Greeks and Romans, drunkenness and debauchery were associated with their festivals and religious observances. When vice is sanctioned by the religious sentiment, the most degrading demoralization is inevitable. Archbishop Potter, in his Antiquities of Greece, enumerates nearly three hundred and fifty festivals. Those of Bacchus alone, to use his own language, were "innumerable." How most of these festivals were celebrated, is well known to every classical reader. We are told by Aristotle, that after the harvest or vintage, those who were present thought themselves ungrateful if they did not drink to intoxication, "*because they supposed their duty to the gods obliged them to get drunk.*"* So, also, during the Saturnalia of the Romans. All were freed from restraint, and the entire populace, masters and slaves, gave themselves up to unbridled indulgence.

Sobriety could scarcely be expected among the common people, when many of their distinguished moralists, philosophers, and statesmen, were topers and drunkards. The elder Cato and Coriolanus were deep drinkers.† Cato of Utica spent whole nights at his cups. Seneca justified drunkenness in himself, on the ground that it relieved his mind from tormenting anxieties;‡ and yet, such was his inconsistency, that he feelingly deplores the death

* Ethic. ad. Nichomar, lib. viii., cap. 9.
† Hor. lib. iii. Ode 21.
‡ Archart. Græc. vol. ii. p. 407.

of Alexander who died in a drunken debauch. Alcibiades, the Athenian; Philopater, Antiochus, Leontius, Megalius, Tiberius, Nero-Claudius, Maximinius, the emperor of Rome, Sylla the dictator, and a host of others named in Jewish, Grecian, and Roman history, were notorious for drunkenness and profligacy.

Intemperance in these olden times appears every where to have been the pest and disturber of society. So sad were its effects on individual, social, and national welfare, that the various laws enacted for its suppression were incomparably more rigorous, than would be tolerated in modern legislation against the use of distilled liquors. Lycurgus, the Spartan lawgiver, prohibited all unnecessary drinking, because of its pernicious effects on the body and mind; and, to enforce sobriety, he decreed that all should return from evening entertainments without a torch to light their way.* This same people made their slaves drunk, and exhibited them in that state to their children, to deter them from like excesses.† By a law of the Carthaginians, soldiers while engaged in military service, and servants, were forbidden the use of wine under severe penalties. Lycurgus, king of Thrace, alarmed at the intemperance of his people, caused all the vines in his kingdom to be destroyed.‡ At Athens, an archon, convicted of being drunk, was punished by

* Xenoph. lib. De Repub. Lac.
† Plato De Legil, lib. xi. ‡ Plutarch.

by the laws of Solon, with death.* Pittacus, one of the seven sages of Greece, and lawgiver of Mitylene, enacted that whosoever committed a crime when drunk, should suffer double punishment.† Romulus punished adultery and the use of wine by women with death, because the use of wine led to adultery.‡ And instances are recorded when this severe penalty was inflicted by their own husbands, as in the families of Faunus and of Ignatius Mecenius; also in the case of the Roman lady, related by Fabius Pictor, who was starved to death for this offence, by her own relations.§ At a later period, legislators addicted to drunkenness and debauchery were expelled from the Roman senate, and branded with legal infamy; for the law wisely decided, that persons who could not take care of their own morals and character, were unfit to be trusted with the affairs of the Commonwealth.‖

With respect to the effects of wine on health, the highest medical writers of antiquity, from the early age of Hippocrates and subsequently, might be cited to show, that vinous liquor was then the same prolific cause of disease and premature death as it is at the present day. But this were utterly superfluous; for such, by an immutable law, must

* Diog. Laert. in Solone, l. i. § 57.
† Lacetius Pittaco.
‡ Plutarch.
§ Pliny, lib. 14, cap. xiii.
‖ Alex. ab Alex., lib. 3, cap. xi.

ever be its effects, in every age, and among every people.

There is also conclusive proof that in proportion to the consumption of this form of intoxicating liquor, social, moral, and intellectual degradation, domestic discord, poverty, and wretchedness, with an interminable train of fearful and disgusting evils, were then, as now, the invariable consequences. Nor does it appear that any class escaped its desolating effects. "We have not," says a writer before quoted, "the records of those petty tribunals among the Jews, Greeks, and Romans, whose jurisdiction was similar to that of our police courts. If we had, there would be no difficulty in furnishing such a list of common drunkards as we may reasonably conclude to have existed, from a consideration of the abundant means of intoxication, the laws providing for the punishment of offenders, the well-known habits of the people, and the recorded examples of innumerable drunkards in a higher grade."

The works of Thucydides, Xenophon, Athenæus, Josephus, Suetonius, Tacitus, Curtius, and others, are interspersed with accounts of drunken rows and riots of young men, who interrupted the religious festivals with their midnight revels, insulting sober citizens, disfiguring the temples and statues, and producing the same confusion and uproar which might be expected from a set of modern bacchanalians. So ungovernable became the drinking

propensities of the Romans, that a scarcity of wine in the city often produced sedition and riot. Witness, especially in these ancient times, the scandalous excesses of their most eminent men. Xerxes, at a drunken banquet, while under the influence of wine, commanded Artabanus to murder Darius, and then fell by the same hand he had commissioned to slay his eldest son.* In the palace of Philip of Macedon, during a drunken brawl, on the occasion of his second nuptials, his intoxicated son, Alexander, hurled a large silver goblet at the head of Attalus, and received from him another in return. The infuriated father drew his sword, and, in attempting to rush upon his son, fell headlong upon the floor.† Alexander slew his friend Clitus when both were excited by anger and wine.‡ Archias, the chief magistrate of Thebes, was slain with his dissolute companions, whilst engaged in a drunken carousal. But neither examples nor facts need be multiplied to prove the prevalence of drunkenness among persons of this class. Nor can it be supposed, without violating the rules of common sense, that these magnificent drunkards were without their vulgar imitators, who got quite as drunk as their superiors, at a cheaper rate. Nor yet can it be admitted, in the face of abounding facts, that drunkenness from wine, in ancient times, was not the same

* Liv., lib. xxiii., No. 18.
† Rollin, tom. v. 18.
‡ Q. Curt., lib. vi., cap. 6.

in kind which drives men, at the present day, to the consummation of every variety of crime.*

It is unnecessary to pursue these investigations through the "dark ages" which intervened from the downfall of Rome to the revival of letters, and the introduction of distilled liquors; for every student of history knows, that vinous beverages were among the most constant and fruitful sources of the sensuality and degradation which so deeply disgraced that period. With a glance, therefore, at the deplorable effects of ancient intemperance on the present destinies of the world, I will close these preliminary observations.

The civilization which began in Greece and was finished in Rome, lay buried for ages under the ruins of Gothic conquest and barbarism. The perfection then reached in letters and arts, mankind have ever since been endeavoring to recover and imitate. Excavations in Pompeii and Herculaneum, have brought to light many curious and long lost arts that were supposed to be of modern invention, and which establish the fact that, eighteen centuries ago, civilization was nearly as far advanced as it is at the present day. With so broad a foundation for improvement, if its onward and upward course had not been arrested and thrown back a thousand years by the fall of Rome, to what sublime heights might it not ere this have attained! I would not re-

* Temp. Intell., p. 12.

duce to one ultimate cause what many may have conspired to produce. But if this enterprising people, when in the zenith of their power, had continued to maintain the temperate habits of their ancestors, they would, doubtless, have much longer retained authority over the conquered nations, and so effectually have diffused among the most rude and distant the leaven of civilization, that, in throwing off the Roman yoke, they would not have relapsed into barbarism.* Consequently, the energies of the human mind, just then aroused to discoveries of the highest pith and moment, might, before this, have subjected the elements to its control; and the world itself, in all that pertains to substantial progress, have attained a higher degree of perfection than can at present be conceived.

Well may we in review inquire, in the pertinent language of another, "What in all ages has wine done? What did it do to Noah, to Lot, to Nabal? what to the court of Solomon? what to Belshazzar? what to the Corinthian Christians? what to Greece and Rome? What did it do to Pitt, and Fox, and Savage, and half the poets and statesmen who have been the boast of Britain? What is it doing in France? The intemperance of France, says Louis Philippe, is on wine. What is it doing in America; in New-York; in Boston; in Philadelphia; in Baltimore? What to the

* Vide Burne's Plea., p. 310.

young of our colleges; what to the bar; what to the merchants' clerks? Testimony comes from all quarters, that convivial wine-drinkers become our drunkards. And why should it not be so, when '*wine is a mocker?*' "*

What then shall we in conclusion say? If wine-drinking has obstructed the progress of civilization, overturned governments, and in all ages, climes, and countries produced essentially the same social, moral and physical effects, which are inseparable from the use of distilled liquors, is not the idea of making a broad and palpable distinction where there is no difference, practically absurd? I might refer the decision of this important question to other principles; but stronger proof than the undeviating testimony of human experience for thousands of years cannot be adduced. He who contemns this, does it at his own fearful peril. He chooses to be governed by appetite or fashion, in opposition to the solemn admonitions of the voice of Providence, which is ever the voice of God.

* Rev. John Marsh.

PART I.

CHAPTER I.

ECONOMICAL EVILS OF INTEMPERANCE.

All the crimes on earth do not destroy so many of the human race, nor alienate so much property, as drunkenness.—Lord Bacon.

Patience, labor, frugality, sobriety, and religion, are the support of political economy, true benevolence, and real charity; all the rest is downright fraud.—Edmund Burke.

The subject of *temperance*, as connected with *political economy*, is well worthy the attention of every patriot and every philanthropist. It has a direct and important bearing, on all the vital interests of communities and nations.—Hon. Mark Doolittle.

The general views of intemperance already presented, apply with peculiar force to city population; and what, in this respect, is true of one city, is substantially true of all others. As men individually resemble each other, so do men in masses. Conventional and other differences of character, that are usually traceable to local or incidental causes, may and do exist. Still, man being inherently the same, whatever be his outward circumstances, appetite or reason, passion or principle, universally contend for the mastery. As in water

face answereth to face, so does the population of one city reflect that of others in every essential feature. All may not be alike addicted to ebriety or to any other vice; and in this respect there are strong shades of difference. Yet there is in all, to a greater or less extent, the same feverish restlessness, love of excitement, and proneness to sensuality; all, consequently, require the authoritative sanctions of vital Christianity to subjugate the passions, and to give to reason and conscience their rightful pre-eminence.

The relations and influence of cities greatly augment the importance of these considerations. Under Divine Providence, cities have hitherto governed the world; and their power is destined to keep pace with their growing numbers and population. Especially may this be expected since the increased facilities of intercommunication have nearly brought the entire human family into contact with one another. What London is to England, Paris to France, or New-York to the United States, other cities are to their respective locality and countries. We cannot know what the world would have been without cities; but to them, it is certain, past ages have chiefly been indebted for whatever of civilization, political liberty and religious light they possessed; and to them, also, the present times owe most of the improvements which elevate and embellish social life. In them wealth concentrates, the arts are encouraged, sciences are fostered, and

talents, genius, and learning are best appreciated and rewarded. Cities, in short, are the great centres of moral, intellectual, and political influence, which impress their own character either for good or for evil on surrounding communities. The philanthropist and reformer, therefore, can nowhere find a more inviting field for labor than is here presented; for, to achieve a moral conquest over cities, is to control the power which governs the world.

If such are the characteristics of cities, but few departments of human beneficence surpass, in dignity and usefulness, well-directed exertions to purify these great sources of influence from the destructive effects of intemperance. Hoping to suggest in the sequel some measures that may tend to so desirable a result, I propose to inquire,

I. WHAT IS THE CONDITION OF CITIES WITH RESPECT TO THIS VICE?

As an answer to this inquiry cannot be obtained by a separate analysis of all the facts and issues bearing on the subject in every city, I propose to select New-York, because best acquainted with it, as the representative of other populous towns, and make such reference to other cities as authentic information will justify, and the limits permit.

That intemperance greatly prevails in this city, no person conversant with it will deny; but where are the evidences of the fact? In reply, I will first

adduce statistics, so far as they are available, because more accurate and reliable than vague generalities. When our magistracy would honor a stranger, he is introduced to the public municipal institutions, because they are most likely to interest him, as being the best exponents of the public spirit and the civil condition of the city. Supposing the reader to be such a stranger, I would direct his attention to the reports of these institutions for such official and other accredited facts, as may aid the present inquiry. I design to give considerable prominence to pecuniary considerations, for in them all are interested, and some are influenced by no other. I will afterwards refer to moral considerations, so that the evil, both as it respects its economical and moral character, may be clearly understood.

To show the extent of intemperance in this city, and the expense incurred by it, I will extract from the Annual Report of the City Comptroller the cost of pauperism and crime in this city for the year 1848. It is an established fact, that at least *three-fourths* of the cases of pauperism, and *three-fourths* of the offences committed against the laws, are directly or indirectly owing to strong drink.

1. *Cost of Pauperism and Crime to the City Government.*

Value of city property, in the Alms-House, Hall of Justice, Penitentiary, House of Refuge,

&c., in 1848, one million five hundred thousand dollars, which at seven per cent. interest per annum would yield $105,000 00

Expenses during the year under the following heads of account:

Alms-House, City Prison, Penitentiary, &c., . . .	399,787 56
Coroner's fees, . . .	5,480 30
Donations, ...	9,200 00
Fire Department, . .	34,192 07
Officers' fees, . . .	24,986 61
Police, ...	480,008 12
Salaries, ...	209,726 31
	$1,268,389 87

A "Select Committee of the State Legislature," having recently investigated the subject of taxation from pauperism and crime, very justly remark, "That the criminal and civil business of the courts are so intermingled, that it is exceedingly difficult to ascertain what portion of the whole cost is justly chargeable to either branch. We cannot tell how much we are taxed on account of the crimes committed entirely from intoxication. A trial for murder of an aggravated character, entirely attributable to intemperance, has just been had in the city of Albany, which has cost the county nearly *six hundred dollars*. Add to this the probable cost of the defence, and it would not equal the other incidental expenses connected with the trial. And

if these combined losses could be refunded, how poorly would it compensate for what the State suffers in having one young man killed when intoxicated, and another young man separated from his friends and fellow-citizens and sent to the State prison for a long term of years. Just so we might trace the result of a recent homicide, which cost the county of Orleans *one thousand dollars.* Both these cases were the result of selling a few shillings' worth of liquor." The Select Committee also affirm, that "Nearly all the business of all our grand juries and district attorneys, and a large portion of that of all other juries, sheriffs, constables, and all other costs of county courts, and almost the entire police system in all our cities, *is chargeable to intemperance.* The last item alone is enormous. The salary merely of the police officers of the city of New-York, is more than *six hundred thousand dollars.* This would ten times pay the salaries of the President of the United States and all his cabinet. Yet *three-fourths of this* is *for intemperance in that city.* Take away intemperance, and one-fourth of the men would watch the city better than all do now."* Admitting, therefore, the estimate of the "Select Committee," that *three-fourths* of the foregoing expenditures are chargeable to intoxicating drinks, and the amount of taxation thereby occasioned is shown to be nine hundred and fifty-

* Assembly Document, No. 119, March, 1850.

one thousand two hundred and eighty-five dollars. Bearing this in mind, let us advert to another class of facts.

2. *Loss of Property by Fires occasioned by Intemperance.*

According to the official reports of C. V. Anderson, Esq., Chief Engineer of the Fire Department, the value of property destroyed by fire in the city of New-York, during the past four years, has been as follows:

1845—Great Fire in July,	$5,500,000	
Buildings, . . .	175,861	
Stock, furniture, &c.,	298,969	5,974,830
1846—Buildings, . . .	55,301	
Stock, furniture, &c.,	219,933	—275,234
1847—Buildings, . . .	168,307	
Stock, furniture, &c.,	374,135	—542,442
1848—Buildings, . . .	195,566	
Stock, furniture, &c.,	477,168	—672,734
		$7,465,240

The foregoing shows the average loss of property by this element to have been one million eight hundred and sixty-six thousand three hundred and ten dollars, each year. Is it urged that great fires being of infrequent occurrence, by including that in 1845 the average yearly loss is unduly augmented? In reply, it may be said, that as there is no security against large conflagrations, they may be expected; and if the average should

include forty years instead of four, the loss from this cause, in proportion to the extent of the city, would be as great as is here represented.

Now it is the estimate of persons most conversant with the Fire Department, that at least *one-third* of the fires in this city are attributable to intemperance, which would add to the annual loss to the city by that cause six hundred and eleven thousand and fifty-three dollars. But this is probably an under-statement, as may be shown by actual data derived from another and an independent source. An acute financier, who is at the head of one of our largest moneyed institutions, estimates the annual premium earned on the personal property insured in this city, to be two millions one hundred thousand dollars. And this, he says, does not cover all the losses by fire; for there is yearly a large amount of property destroyed, which is not protected by insurance. *One-third* of this amount, therefore, being *seven hundred thousand dollars*, that sum may be safely assumed as the annual loss to the city from this cause, occasioned by intemperance.

The drunkard staggering from room to room in his midnight frenzy, not only endangers millions of property, but also the lives of his fellow-beings. Fires, however, are not always the result of recklessness or accident, but often of design. And what so incites the heart to crime, and nerves the hand of the incendiary to its perpetration, as the

maddening influence of alcohol? On this subject a "Select Committee of the Legislature," in a late report, emphatically say: "A large number of insurance companies have recently increased very much the rate of insurance; and many of our fellow-citizens have to pay this year an additional twenty-five, or fifty, or one hundred dollars insurance, in consequence of the *numerous cases of incendiarism caused by intemperance.* The fire that consumed the village of Plattsburgh commenced, we are informed, in a recently licensed dram-shop, and under circumstances that induced the keeper of the place to abscond soon after, lest he should be held criminally responsible for the fire. A large portion of the other multiplied and destructive fires throughout our country, are believed to be chargeable to the same cause. The more widely we search after the items of public expenditure caused by strong drink, the more they are multiplied; and the more closely we examine those several amounts, the more they are magnified. The amount of money wrung from the people of this State against their wish, by intemperance, and by the liquor traffic as the cause of that, is to be computed only by MILLIONS OF DOLLARS."* Yes, banish intemperance from the city, and the aggregate insurance would probably be reduced seven hundred thousand dollars; and that amount, to

* Assembly Document, No. 119, March, 1850.

say nothing of the attendant suffering and loss of life, be annually saved to the community. Keeping this item in view, I proceed to state,

3. *The loss of Property by Shipwreck.*

More than fifteen years ago, many of the most intelligent masters and ship-owners in the United States, in reply to a circular letter addressed to them by that distinguished philanthropist, Edward C. Delavan, Esq., certified, as the result of their observation and experience, that a large proportion of all the losses of life and property on the ocean, was occasioned directly or indirectly by the use of strong drink; and so irresistible were the evidences of this fact, and of the advantages that would result to seamen by abstinence from such drink, the insurance companies found it to be their interest to allow a deduction of five per cent., to be made on the net premium of all vessels insured by them which were navigated without ardent spirit. The Board of Underwriters in New-York unanimously came into the measure, expressing their belief that it would not only greatly diminish the risk of shipwrecks, and loss of life and property, but elevate the character of seamen, and subserve the cause of humanity in every land visited by our commerce.

It is not surprising that so strong an attestation in favor of temperance, by the Directors and Officers selected on account of their high standing in the commercial world to manage these important in-

stitutions, should command public confidence. We accordingly find that other cities followed their example; and in a little time, more than a thousand vessels were afloat on the ocean, without the use of ardent spirit. And yet at that time there was no authentic record of the annual loss to the country by shipwreck, nor any certain data from which to estimate the saving that would result, if temperance generally prevailed. But Congress having acted on the subject, an approximation to the truth may now be made. "Pursuant to a resolution of the United States Senate, adopted at the last session, statements have recently been presented to that body from the several collection districts of the United States, showing, as far as could be ascertained, the number of vessels wrecked belonging to the Government, during the year ending June 30th, 1848, and the places where such wrecks have occurred, value of the vessels, cargoes, tonnage," &c. The total number included in this statement is 585; number of the crews, 1916; of passengers, 1969; and of lives lost, 477.

The value of the vessels so wrecked, was - - - - -	$2,021,405
Value of their cargoes - -	2,501,771
Aggregate loss - - - -	4,523,176

It is officially stated that the vessels enumerated were actual losses. When a vessel was restored, no amount was appended. In many in-

stances the cargoes were partially saved, in which case no account is given, or when not *covered by insurance*, so that the real losses were greater than is stated.

Of the total loss there were paid by the Underwriters in New-York on vessels -	$840,700
On cargoes, do. - - - -	507,300
Total on vessels and cargoes - -	$1,348,000

Here then is an indisputable fact. One million three hundred and forty-eight thousand dollars were lost to New-York by shipwreck in 1848, exclusive of uninsured property of which no account is made. It being impossible to ascertain from statistics what proportion of this loss was occasioned by intemperance, the nearest approach to the truth is the opinion of experienced and intelligent men, who assert that at least *one-third* of the losses at sea may be traced to strong drink as the principal cause. This estimate, the writer believes, is far too low. Two or three vessels might have that amount of property on board; nay, a single ship has sometimes been lost through drunken carelessness, whose value would exceed that amount. But assuming one-third to be the actual ratio, *four hundred and forty-nine thousand three hundred and thirty-three dollars* must be added to the annual pecuniary losses of the city, by intemperance. As this may appear incredible to some, let us cite a few facts and opinions on the subject.

A recent English writer remarks:—"Of the multitude of human bones which strew the bottom of the ocean, and of the incalculable amount of riches that there lie buried beneath the waste of waters, and for ever lost to man,—what portion may be placed to the account of strong drink? That day when the sea shall give up its dead, can alone fully declare! We know, however, that many, very many of the accidents and wrecks at sea, are directly brought about by the drunkenness of the sailors or officers; and that many others might be averted by the exertions that would be made, were not their physical powers deadened, and their perceptions blunted, by alcoholic stimulation."* A case in point, is that recorded of a packet-ship in a storm, which when its destruction was deemed inevitable by the crew, they ceased working at the pumps, and shouted, "To the spirit-room—to the spirit-room!" Meaning by this, as they believed death to be certain, they wished to *die drunk*, and thus be insensible to the horrors of their fate. Providentially, however, the resolute conduct of an officer on board prevented them from drinking; and returning to the pumps, the *vessel was brought safe into harbor*, and a great sacrifice of life avoided.

Admiral Sir Edward Codrington declared, at a meeting in Exeter Hall, in 1844, that "Of all the dangers which attend the naval service, and it was

* Burne's Plea.

a dangerous one, there was hardly *one in a hundred that did not arise from liquor.*" The evidence of Captain Brenton, of the royal navy, before the Parliamentary Committee, amply confirms this statement. He says, "During the late wars, almost *every accident* I witnessed on shipboard was owing to drunkenness. I hold spirituous liquors to be more dangerous than gunpowder." He mentioned a number of shipwrecks from this cause, which had come within his own knowledge. One was that of a lieutenant, commanding a schooner on the American coast, who was a drunkard. Both commander and crew were drunk when they sailed, and that was the last known of them. They ran on the Sister Rocks, and *every soul perished*.

The same witness certified to the wrecking of a merchant-ship off St. Maloes, which, when boarded, was found to have all her sails set, even the top-gallant sails at mast-head; *and all the men drunk.* The loss of the Rothsay Castle, by which about one hundred persons out of one hundred and twenty met a watery grave, was said by the survivors to have been occasioned by the captain's *intemperance.* The like fate befell the Lady of the Lake, with passengers to America, which struck an iceberg and sank with most of her passengers and crew, through the *drunken* incompetency of the captain and mate. And it was during a scene of *drunken revelry*, on board of the Royal George, at Spithead, that it capsized with the *loss of one thou-*

sand lives. The loss also of the British East Indiaman, on the rocks between Peverill Point and St. Alban's Head, arose from the drunken desperation of an ungovernable crew.

Many of the *fires* on ship-board, at sea, have also been caused by drunkenness, and by accidents occasioned by ardent spirits. Captain Brenton says, the St. George, of ninety-eight guns, was burnt at sea through drunkenness, and about five hundred and fifty persons perished. The Ajax, of seventy-four guns, was destroyed by fire, occasioned by the drunkenness of one of the officers, with the loss of three hundred and fifty lives. The destruction by the same element of the Edgar, at Spithead; of the Hibernian, with emigrants to Australia; and the Kent East Indiaman, in the Bay of Biscay, originated in having strong drink on board.

The Hon. J. S. Buckingham declared, at a public meeting, that from the scenes of drunkenness he witnessed on board the ill-fated *President*, when coming from America, it was his conviction, that intemperance was the occasion of her loss. And the stranding of the Great Britain, on the Irish coast, as publicly reported by some of her most respectable passengers and one of her owners, was clearly attributable to the same cause.

On our own Western waters also, the most appalling destruction of life and property have resulted from the use of intoxicating liquors. When the Ben Sherrod took fire, occasioning the loss of

one hundred and fifty lives, the hands on duty were *intoxicated*, having access at all times to a *barrel of whiskey*, placed forward of the boiler-deck, *for their use.* So also with respect to the Home, the Moselle, the Pulaski, and other mismanaged boats, which, say the Executive Committee of the American Temperance Union, "but for other causes than those which entered into their construction and navigation, might have borne safely onward the multitudes to their destined haven, who were swept from life with a breath."

According to Lloyd's List, in ten years previous to 1845, *five thousand* British vessels were lost at sea, being an average of five hundred each year, with the destruction of *eight thousand lives.* During the same period, *three thousand nine hundred and seventeen* American vessels were lost, and *six thousand five hundred lives.* If war has slain its thousands, intemperance has swallowed up its tens of thousands.*

But to some it may not be clear, how losses of property by fires and shipwrecks, in which they acknowledge no direct interest, should pecuniarily concern them. Let us make this plain. The loss to

* The recent Hague-street catastrophe, the most awful that ever occurred in this city—by which *sixty-three* lives were sacrificed—was occasioned by the explosion of a steam-boiler, in charge of a man, who, according to the testimony of the liquor-seller himself before the coroner's inquest, drank five or six glasses of brandy a day, and two glasses—one more than usual—that very morning, just before doing the fatal deed!

New-York in 1848, of one million three hundred and forty-eight thousand dollars, by shipwreck on the high seas, is not only so much loss to the community, but *pro rata* to each individual in the community. This loss is felt in two ways. First, it abstracts so much from the capital for the *employment of industry;* and, secondly, it augments the premium of insurance, and consequently, the value of commodities covered by insurance, which is paid by the consumer, who is thus indirectly taxed to the amount of loss occasioned by intemperance. Losses by fires involve the same principle. When happening near our own doors, they may appear to affect us more sensibly than if at a distance. But whether near or remote it, in effect, makes no difference. It is evident, moreover, that insurance in no case affords an indemnity to the public against loss. It merely benefits the individual insured, by dividing amongst many, the loss which otherwise would fall exclusively upon one; but as it does not prevent the destruction of property, the loss is total to the community. And thus, whatever increases the liability to loss by fires, whether it be intemperance or any other cause, correspondingly increases the rates of insurance, house-rents, value of commodities insured, etc., so that the loss in the end as certainly falls upon the tenants and consumers, as if levied by a direct tax.

Having reached this point, let us here recapitulate.

Cost of pauperism and crime occasioned by intemperance in 1848 ·	$951,285 72
Loss by fires, occasioned by do. in 1848 - - - - - -	700,000 00
Loss by shipwrecks, do. do. - -	449,333 00
Total - - - - -	$2,100,618 72

We have progressed but a little way, yet we find that the annual cost of intemperance to this city has reached the enormous amount of more than *two millions of dollars.* The bearings of this expenditure will more clearly appear, if we briefly consider the principal items, separately, which make up this sum.

It is evident, that nearly *one million dollars* of this outlay has been taken out of the pockets of the people, as the result of licensing about four thousand liquor venders, who, for this odious privilege pay about *forty thousand dollars* into the City Treasury. So it will be seen, that by this mode of raising revenue, for every *ten dollars* paid by the dealer, more than *two hundred* and *thirty-seven dollars* are taken out of the earnings of the temperate and industrious.

But as the fires in the city occasioned by intemperance are chargeable to the traffic, the loss by this cause must be added to the foregoing sum, which swells the amount to more than *one million six hundred* and *fifty thousand dollars.* The city tax in 1848 was two millions seven hundred and

twenty-one thousand four hundred and fifty dollars. Of course, nearly two-thirds this sum, or about *sixty cents* of every dollar paid as tax, was expended to undo, so far as money could avail, the mischiefs inflicted on the community by those who make and sell intoxicating liquors for their own exclusive benefit.

Taxes on real estate in this city have nearly doubled in eight years. Rents have risen at the same rate. But where falls the burden? Every foot of land, and every tenement, are virtually mortgaged to the Corporation, for the security of the taxes. But who pays them? Certainly not the drunkards, the paupers and felons, for themselves and families, to a great extent, are supported by private or public charity. Not the landlords; for though their property is assessed, it is paid by the tenantry, and the weight falls most oppressively on those least able to sustain it. And this is one of the indirect ways in which the toil and sweat of mechanics and laboring men are taxed to support the poverty and crimes caused by distilleries and liquor stores.

I have incidentally mentioned distilleries, but their importance entitles them to special notice.

By repeated experiments, it has been ascertained that a family of ten persons, containing an equal number of children and adults, do not require for their support more than twelve and a half pounds of bread per day. This will give an average of

twenty-six ounces to each adult, and fourteen ounces to each child. The United States army ration for each man a day is eighteen ounces of bread, and either twenty ounces of beef, or three-fourths of a pound of pork, but no vegetables. The above calculation, therefore, for a family, with other substantial articles of food, is a liberal one, and may safely be assumed as the basis of my estimates. It is also known that flour in the process of baking, gains from twenty-five to thirty per cent. in weight, so that ten pounds of flour are equal to about twelve and a half pounds of bread.

The cities of New-York and Brooklyn, and the villages of Williamsburgh and Jersey City, which are appendages to this metropolis, at present contain a population of at least five hundred thousand souls. This number of persons, on the foregoing estimates, would daily consume *two thousand five hundred and fifty-one barrels of flour*, or *twelve thousand seven hundred and fifty-five bushels* of grain; and in one year, NINE HUNDRED AND THIRTY-ONE THOUSAND ONE HUNDRED AND FIFTEEN BARRELS of flour, or FOUR MILLIONS SIX HUNDRED AND FIFTY-FIVE THOUSAND FIVE HUNDRED AND SEVENTY-FIVE bushels. It was ascertained by the writer, ten years since, that the distilleries and breweries in the places above mentioned, yearly consumed at least two millions four hundred thousand bushels of corn and rye. Since that time the population has increased more than thirty-three per cent., and there has also been an

increase in the manufacture and consumption of intoxicating drinks. But admit that TWO MILLIONS of bushels are now thus consumed, and we have the astounding fact, that the distilleries and breweries in this city and vicinity, destroy nearly half as much grain created for purposes of sustenance, as would suffice for the support of the entire population.

If so much grain was yearly thrown into the sea by authority of law, and the people were taxed *two millions* of dollars to pay the loss, where is the man who would not resist such high-handed oppression? But such a burden would be light, and such a waste a blessing, compared with the evils now suffered by this sinful perversion of the bounties of Providence. Better, infinitely better, that this grain be sunk in the ocean than converted into a liquid poison, to paralyze the energies, waste the resources, and destroy the health and morals of the community. The incendiary who sets fire to our dwellings is punishable with death; "while we encourage and enrich the distiller and vender of that more destructive fire which consumes the best food of man, which spreads its exterminating lava over the whole surface of society, which kills the body, destroys the soul, and leaves not one palliating trace behind it."*

But there is another view of this subject. Two millions of bushels of grain, at the usual average

* Parliamentary Review, No. xviii.

product of four gallons of spirits to the bushel, would be eight millions of gallons. This quantity, with the addition of water by the venders, would at the lowest estimate raise it to ten millions of gallons. And being prepared and sold, as is the practice, under the disguise and name of every other kind of liquor in the market, must cost the consumers at least ten millions of dollars, exclusive of malt liquors. And in this horrible waste of human subsistence and treasure, there is no reciprocity or interchange of commodities by which both parties are benefited and the community enriched. On the contrary, it is a total loss to the world; and so far as this loss can be retrieved, the laboring men, who are the real producers, must be taxed to pay for it. The farmer, it is true, may receive a high price for his grain; and the distiller, the rectifier, and the vender of the liquor, realize their profits. But the *consumer loses the whole.* He receives in no *imaginable way an equivalent* for his money. The liquor neither feeds nor clothes him; it neither ministers to the present necessities of his nature, nor provides for his future wants. Besides, therefore, the loss of so much treasure to the world, in order to complete the estimate there should be superadded the impaired industry and ability of the consumer to labor, and the poverty, and crimes, and wretchedness, and final ruin of which intoxicating liquors are at once the element and incentive; but

the sum of these is absolutely overwhelming, and beyond computation.

Is it objected that this liquor is not all drank in the city? Such, doubtless, is the fact, but the objection furnishes no proof that the quantity of liquor named may not here be drank. If a part is sent out of the city, it is certain that a much larger quantity of domestic and foreign manufacture is sent in; and it will appear, by subsequent statements, that the foregoing estimates are too low.

But let us look at some of the AGENCIES EMPLOYED to give destruction its perfect work, and we think it will appear that the people are first impoverished by the distiller, and then slowly tortured to death by the rectifiers and venders.

The licensing power in this city is vested in the Mayor, together with the Alderman and Assistant Alderman of the ward in which the applicant for license resides. They are called Commissioners of Excise, and a majority of the three have power, on ten dollars being paid, to grant licenses for the sale of spirituous liquors, to any person who is a citizen of the State, and of good moral character, or rather against whom nothing positively bad is alleged. The fitness of the applicant, as also the number of licenses to be granted, is referred to the discretion of the commissioners, who are not by law obliged to grant any licenses; but they are bound, by the usual oath of office, to grant no more than in their judgment the public good requires. A distin-

guished lawyer says on this subject, that "all the regulations of the law are regulations of careful, anxious restriction. They all plainly refer to the retailing of spirituous liquor as a great evil, which is to be restrained as far as possible. The law does not say or imply that any licenses *shall* be granted; and it states many limitations and exceptions according to which they *shall not be granted.* The whole scope of the law is to restrain, regulate, and diminish the business."

But diminishing the number of liquor stores in this city appears to be no part of the duty of the commissioners. The number of licenses granted, during the year preceding May, 1849, was four thousand and fourteen, which at ten dollars each, deducting the commissioners' fees, pay into the city Treasury not far from thirty-eight thousand dollars. For this bonus, the rum-sellers, without whose services the business of distilling liquor for a common drink must cease, become the privileged partners of the distillers. And the head partners of the concern cannot complain of inactivity or want of energy on the part of their associates, the venders. Every embellishment which fancy can devise and ingenuity execute to attract and seduce the unwary, and present an alluring effect to the array of poisonous beverages, is put in requisition. The most conspicuous situations, such as the corners of streets, even at advanced rents, are chosen for the business; but the number of these being

insufficient for the demand, that the shops may be conveniently accessible in every neighborhood, they are found all along our wharfs, in our cellars, and through every street, and lane, and alley in the city. And in order to catch comers and goers, many are open at all hours, even to the shameful profanation of the Sabbath. With the chances of success so multiplied, how should they fail to do a thriving business? That it is lucrative, is shown by the eagerness with which multitudes engage in it, many of whom become rich; others, though they sell nothing but liquors, and those provocatives of thirst, tobacco and cigars, yet manage to save money after paying license, house-rent, and supporting their families; while temperance grocers, unless favored with a large business, are often unsuccessful.

To render success doubly certain, the vender, aided by the rectifier, can convert whisky of the distillery into an article of any other color or name, or taste or smell, that will suit the pockets or palates of his customers. Some cities are notorious for the manufacture of factitious wines, and the adulteration of genuine liquors on a large scale. A few French provincial towns, and London and New-York, are the great marts for the supply of the world with spurious alcoholic beverages. Of certain wines, France, it is known, yearly exports *six times* the annual yield of her vineyards; London, it is estimated, consumes and exports *twenty*

times the quantity of wine that is brought into the country; and in New-York, the frauds and impositions practised in the fabrication of drugged liquors probably exceed, in proportion to its commerce, most other cities. In confirmation of these statements, there is ample testimony, of which, however, our space will only admit brief abstracts.

"It is a notorious fact," says a certain writer, "that all the grapes grown in Portugal would not supply, to the *English market alone*, that which is sold as *port wine*. Yet not only does the English market get a full supply of port, but also every other market in Europe."* Professor Charles A. Lee, of New-York, estimates the quantity of wine consumed in the United States, under the name of port, to exceed the whole produce of the Alto Douro, whence it is said to come!

"The English," says an anonymous writer, "pride themselves in drinking *real wine;* yet there is no nation in the world more perpetually duped by a mere name. Three-fourths of the Bordeaux clarets are made up of the rough, hot wines of Italy, mixed with the meagre French vintages. Half the white wines on English tables are made up of Cape, which the London palate pretends to abhor. "Give me," said a French merchant, "six hours' notice of the kind of wine you like, and you shall have it out of these *two barrels*."

* Every Man his own Brewer, p. 286.

Of the celebrated Bordeaux or claret wine, we are informed that less than *three thousand gallons* are annually produced, which is insufficient for the supply of England, where it is sent; yet we find by the governmental returns, that in 1844 *twenty-five thousand* gallons were shipped to the United States, every gallon of which was probably spurious.

"There are *forty thousand pipes* of Madeira sold annually in Europe, while the Island only produces about ten thousand! There are *thirty thousand casks* of Frontignac sent every year from the French cellars, while the vineyards of Frontignac produce, in the best seasons, materials for *two thousand only!* Constantia is to be found in the hands of every dealer in Europe, yet it is produced but in *one* vineyard, and that vineyard produces but a few pipes."*

About a year ago, it was stated in the public prints, that a whole cargo of wine was imported from Bordeaux, into one of the Dutch ports, which contained not one particle of genuine liquor. The detection arose from the death of one, and the sickness of others, who first partook of the wine after its arrival. Numerous facts testify the extent to which *lead* in various forms has been employed in the adulterations of wine and cider; and it is well attested that even *arsenic* has been used, and found on analyzation."†

* British Temp. Advocate, vol. 3, p. 38.
† Burne's Plea, p. 275.

"Of the three classes of strong drinks," says the same writer, "wine, beer, and spirits, perhaps the adulterations of the former are the most extensive. From what is known on the subject, it is the opinion of competent judges, that not one glass of wine of any description finds its way down the throat of the drinker, but carries with it more or less of the most deleterious drugs."*

The extent to which wines are fabricated, is shown from official sources, by Dr. Henderson's examination of the Custom House books of Oporto. In 1812, there were shipped from that port to Guernsey only *one hundred* and *thirty-five pipes* and *twenty hogsheads* of port wine; and the same year there was received in London from that island *two thousand five hundred* and *forty-five pipes* and *one hundred* and *sixty-two hogheads* of port wine. Again, in 1826, 7, 8, *two hundred and ten pipes* were exported from Oporto to the Channel Islands; and during the same period, *four hundred and sixty-seven pipes* were exported from these islands to London as *port* wine. From 1829 to 1833, *not one pipe* was exported to the Channel Islands from Oporto, yet they exported to London *fifteen hundred and fifteen pipes* of port wine! I will not multiply facts of this kind; comment is unnecessary.

I trust it will not be regarded as irrelevant to

* Burne's Plea, p. 275.

my object, if I next turn the reader's attention to the *nature* and *number* of the *adulterating articles* used in the manufacture and preparation of many alcoholic liquors Can we imagine a beverage compounded in part of such ingredients as the following, without an involuntary shudder?

Nux Vomica,—employed to poison rats, &c.

Henbane,—vegetable anodyne poison.

Paradise Grains,—vegetable carminative poison.

Opium,—vegetable narcotic poison.

Coculus Indicus,—deadly narcotic poison.

Bohemian Rosemary,—vegetable stimulating narcotic poison.

Arsenic,—mineral corrosive poison.

Sulphuric and Nitrous Ether,—stimulant poisons.

Oil of Vitriol,—a corrosive poison.

Oil of Turpentine,—used for inflaming surfaces.

Sugar of Lead and Litharge of Lead,—mineral poisons.

Alum,—mineral astringent poison.

Sulphur,—mineral poison.

Sulphate of Iron,—astringent mineral poison.

Salt of Tartar and Sweet Nitre,—mineral poisons.

Tannin or Nut Galls,—vegetable astringent poisons.

Aloes,—vegetable poison, drastic or irritating cathartic.

Quasia,—vegetable poison, used to kill flies.

Cherry Laurel Water,—containing prussic acid.
Wormwood (Vermuth),—vegetable poison.
Fox Glove (digitalis),—vegetable narcotic poison.
Essential Oil of Almonds,—much used to flavor wines; but so deadly a poison, that one or two drops will kill a dog instantly.

That these articles, and numerous others equally deleterious, do enter into the composition of "fine old ports," "clarets," "pure malt liquors," and "genuine spirits," we have neither conjectural nor circumstantial evidence merely, to rely upon, but the open and unblushing acknowledgments of men, who having practised the calling of wine, beer and spirit dealing and making, have written "Treatises," "Guides," and "Directories," for the enlightenment of their craft.

Such are substantially the statements of an intelligent English writer, in which he appears to be fully sustained by the investigations of the Parliamentary Committee, also by Official Statistics, and other unimpeachable evidence. The facts, therefore, may be regarded as certain as human testimony can make them. The adulteration and drugging of liquors, as is well known, are forbidden by the English laws, under heavy penalties; yet, despite of governmental vigilance and the hazard of detection, are extensively practised. How much more, therefore, might such frauds be expected in this country, where there is no legal interdict against them, and where the same inducements exist, at least, in an

equal degree? A careful investigation of the subject, I regret to say, has more than realized my worst apprehensions of the extent of these practices in this country, and especially in this city. Here the manufacture of these spurious liquors being unrestricted, the only limit to their production is the pliant conscience of the dealers, and the extent of public gullibility. That the quantity made is immense, all acquainted with the subject admit; but the liquors being unexciseable, the amount cannot be accurately stated. The lowest estimate I have heard, makes the spurious domestic article exceed the foreign twenty times; and as the annual average importation for the past ten years has been about two millions five hundred thousand gallons, it follows that not less than *fifty millions of gallons* of these deleterious compounds are yearly made and consumed in this country. Enormous as appears the quantity, I believe that it is understated. For there is not a city, nor probably a village of note in the Union, where the making of spurious liquors is not carried on to a greater or less extent. The large cities, of course, take the lead; and of these, New-York claims undisputed precedence. Being the chief resort for the supply of the vast interior with genuine foreign wine, it has superior facilities for palming off the domestic and factitious. A retired dealer assures the writer, that more factitious wine is manufactured in this city than in any other in the world, excepting Lon-

don. And very many facts favor this conclusion. There are here about *three hundred* wine-brewing establishments, which, in the aggregate, invest a large amount of capital. Some of these are said to produce annually *three hundred thousand gallons*, and that the total product of the city may be set down at several millions of gallons. It would, however, be an abuse of terms to call such wines adulterations, for the greater part are mere *concoctions* of noxious drugs; but being highly charged with alcohol, they are quite as inebriating, and nineteen out of twenty of those who drink them know not the difference. To such perfection, indeed, have imitation wines reached, and so little is known of the pure juice of the grape, that this wholesale deception is easily and successfully practised.

Thus is it also with respect to *foreign distilled* liquors. Here, as elsewhere, they are extensively adulterated and imitated; but my limits will not admit of particulars. Any desirable quantity of *real Jamaica spirits*, *St. Croix rum*, *Holland gin*, and *Cogniac brandy*, are manufactured, "pure as imported." And with the addition of the articles before enumerated, "superior port," "sparkling champaigne," "generous Burgundy," and other *pure wines*, are produced of every variety of strength and flavor, of "suitable age" and "most approved brands," with very little, or even without a drop of grape juice.

Neither the actual quantity of intoxicating

liquors sold in this city, nor the cost to consumers, though shown to be immense, can be accurately stated; but by gathering facts from different sections of the city, so near an approximation to the truth may be made, as to entitle the results to confidence. It has been ascertained, that the daily sales of inebriating drinks of all kinds, at twenty-three retail groceries and liquor shops, in the upper part of the city, amounted to one hundred and thirty-two dollars; in another section, seventeen shops sold to the amount of one hundred and twenty-five dollars; in another, nineteen shops sold to the value of one hundred and forty-two dollars; and three other stores, (as computed by a wholesale dealer,) daily vended to the value of at least forty-five dollars; in all sixty-two shops, whose daily traffic in strong drink amounts to four hundred and twenty-four dollars, being an average of *eight dollars* per day to each. I do not vouch for the perfect accuracy of these statements; but being made by disinterested persons in good faith, and fairly representing the class of shops which supply our population, the foregoing average may be safely assumed as the basis of an estimate for the city. According to an official report of the Mayor, May 7th, 1849, the number of licensed and *unlicensed* liquor shops in the city was four thousand five hundred and sixty-seven; and computing the daily sales of each at eight dollars, the aggregate would amount to thirty-six thousand five hundred

and thirty-six dollars. But wishing to avoid exaggeration, let the daily average be estimated at thirty thousand dollars, and in a year, exclusive of the Sabbath, it would amount to *ten millions three hundred and fifty thousand dollars.* The Sabbath sales alone, as recently computed by the Rev. J. Marsh, Secretary of the American Temperance Union, average ten dollars to each of the shops opened on the Sabbath; and in all the Sabbaths of the year, to two millions and eighty-one thousand dollars, which being added to the daily sales, make the almost incredible sum of THIRTEEN MILLIONS AND THIRTY THOUSAND DOLLARS, as the annual aggregate expenditure for intoxicating liquors consumed in this city. This is nearly equal to half the average annual disbursement for the support of the United States government, including its legion of office-holders, the army and navy, with other innumerable expenditures; four times the cost of administering the State government, with the interest on the public debt and repairs of the public works; twelve times the annual receipts of the Bible, Tract, Missionary, and other public benevolent societies in the United States;* twenty times the sum expended in this city for religious worship and educational purposes; in short, for every dollar contributed for the support of the Gospel in this city, one hundred dollars are expended in strong drink!

* Appendix C.

But enormous as is the foregoing result, as it refers only to direct outlays, the actual aggregate is still very incomplete. Intemperance occasions not only vast expenditures of money, but, by diminishing productive labor, lessens in the same ratio the wealth, while it increases the pecuniary burdens of the community. The Hon. Mark Doolittle, after an elaborate investigation of the subject, says, that one in ten is disabled by the use of strong drink, from performing the usual labor of a man. Bishop Potter remarks, that "every drunkard who dies, or lives in penury and idleness, withdraws from the common stock of wealth all that sum which, as a sober man, he would have earned, and most of which he would have spent, in procuring from others the products of their industry. Hence, he lessens in the same proportion the demand for these products, and, of course, the value of the labor which produces them; whilst at the same time, by the losses he occasions to others, he impairs their ability to purchase if they are consumers, or, if dealers, to raise the price of their commodities." It is evident, that he who does not contribute his share to the public supply, is a pensioner on the bounty of others, reaping where he has not sown, and gathering where he has not strewed. And could all the indirect effects of intemperance on the industry, health, life, and ability to labor, be accurately computed, and added to the ascertained direct loss to the community from this cause, it is evident the

results would far exceed the present estimates. But this being impracticable, and, with the views already presented, unnecessary, I will no longer dwell on the mere economical evils of this terrible vice; but in the next chapter proceed to consider what is imcomparably more important.

CHAPTER II.

PHYSICAL, SOCIAL, AND MORAL EVILS OF INTEMPERANCE.

All maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums.

MILTON.

THE strong language used by a member in the British House of Commons, describing the effects of strong drink on the population of English cities, is, unhappily, of too general application. "With an infatuation most blind and besotted, and too much, I regret to say, fostered and encouraged by their superiors, who talk of the 'comfort and refreshment' which those deadly poisons afford to the laboring classes, we see them with sickly countenances —sunken eyes—pallid cheeks—livid lips—enfeebled knees—palsied heads and tremulous hands—absolutely diminishing in stature, and becoming uglier in feature—begetting a progeny which, besides partaking of the diseases of their parents, are initiated

into the use of the insidious poison in their very infancy by their wretched mothers, and are growing up more feeble in bodily strength, more weak in mental power, and more vicious and degraded in moral conduct, than even their parents themselves, to whom they are inferior in physical stamina, but whom they exceed in self-abandonment and dissipation."

Testimonials to the same effect, from the highest medical authorities on both sides of the Atlantic, might be multiplied to volumes. But as local statistics, relating to the effects of intemperance on health, may be more satisfactory to some persons, let us consult them. The records of the Medical Charities in this city are accessible to all; and as they give the name and residence of each individual prescribed for, they can neither be chargeable with exaggeration nor mistake. The several Dispensaries report the number of in-door and out-door patients for 1848 as follows:

City Dispensary, ...	35,904	patients.
Eastern "	20,982	"
Northern "	16,737	"
New-York Hospital, . . .	3,579	"
College of Physicians and Surgeons, .	1,440	"
University Medical College (about),	2,000	"
Homœopathic Dispensary, . . .	407	"
Total, ...	81,109	"

From this number a deduction of five thousand six hundred and twelve should be made, of persons

vaccinated. Of the rest it may be said, that they belong to a class which, beyond all others, are most blindly and stupidly under the dominion of intemperance. The statistics of pauperism have before disclosed something of the unutterable wretchedness which this vice brings upon the condition of the poor. The records now before us afford a glimpse, in another and not less appalling aspect, of its frightful destruction of health and life. That such are its effects cannot, I think, be questioned, after being universally established by facts as innumerable as irrefutable. It is true, that in New-York, for example, the influx of large numbers of pauper emigrants, or other causes, may for a time so deteriorate the health of this class, as to create extraordinary demands for gratuitous medical aid. But these causes are generally local, temporary, or within the reach of sanatory reforms, and, if removable, the law is usually evoked for the public safety. By a strange anomaly, however, it is not thus with intemperance, that most prolific of all sources of disease. Defying all sanatory reforms, it becomes, under protective legal enactments, a perpetual fountain of the most incurable maladies, not only to the consumers themselves, but to their families; for it lies at the root of most of the evils they are called to suffer, in almost every imaginable and possible form of poverty, privation, and exposure, which so rapidly and certainly undermine health and shorten life. The surprise, consequently, is,

not that so many of them need medical aid, or sicken and die—that so many are made widows and orphans, and are thrown upon the charity of the world—but that so many live when the laws of health and life are so constantly outraged. Though I pretend not to state how much of the health, strength, and life of the people is thus wasted and sacrificed, the fact of its vast amount is not the less certain, nor yet that the most earnest efforts of the philanthropic and humane should be enlisted for the extirpation of so execrable an evil.

"There is," says an able writer, "no disease, no liability or exposure to disease, that is not fostered and aggravated by intemperance; while it has a list of maladies peculiar to itself, and of the most fearful character. Under disguised and softened names, these have been and still are covertly at work, as the choice instruments of death; and the lying marble, over myriads of graves thus filled, glosses with soft terms the truth which the living world would know."*

That the intemperate are peculiarly liable to fatal attacks of *epidemic* disease, has been most clearly demonstrated by facts. During the prevalence of cholera in 1832 and 4, wherever the pestilence appeared, the intemperate were chiefly singled out as its victims. We would drop a tear over the dead, and tread lightly upon their ashes; but

* Kitchel's Prize Essay, p. 18.

while we pity their end, we owe duties to the living; and shall we not hear the voice of God speaking to us from the opening grave? In New-York, there was no elaborate collection of statistics to show the connection of strong drink with this terrible disease; yet here, as elsewhere, numerous facts uttered their awful warnings against intemperance, of which the subjoined is a specimen. "In one grog-shop," says a physician, "during the prevalence of the epidemic, the following fatality occurred. The keeper of the shop, his wife, and a son, died within forty-eight hours, all of them intemperate. The shop was emptied, and on the same day another family moved in and re-opened it. A few days after, the proprietor, an intemperate man, sickened and died of the disease in a few hours, and a young woman living in the family also took the disease, and died in the hospital. Thus five deaths occurred in this little grog-shop, every individual using ardent spirits as a preventive, and all died within a single fortnight. Strange as it may seem, with a knowledge of these facts, another rum-seller took the premises, thus twice emptied of its occupants by cholera and death, and, as I afterwards learned, lost two of his family before the disease left our city. How many more deaths occurred among the customers of the shop, who can tell?"

Dr. Sewall, of Washington, D. C., stated, in a letter from New-York, that in two hundred and four cholera cases in the Park hospital, there were

only six temperate persons, and that those had all recovered; while of the others, one hundred and twenty-two, when he wrote, had died; and that the facts were similar in all the other hospitals. It was afterwards stated in the Journal of Commerce, that more than *nine-tenths* of all who died at the Park hospital were intemperate persons.

Dr. Bronson, writing from Montreal, Canada, during the prevalence of the epidemic, says: "Cholera has stood up here, as it has everywhere else, the advocate of temperance. It has pleaded most eloquently, and with tremendous effect. The disease has searched out the haunt of the drunkard, and has seldom left it without bearing away its victim. Even moderate drinkers have been but little better off. Ardent spirits in any shape, and in any quantity, have been highly detrimental. Some temperate men resorted to them during the prevalence of the malady, as a preventive, or to remove the feelings of uneasiness about the stomach, or for the purpose of drowning their apprehensions, but they did it at their peril. Intemperance of any kind, but particularly in the use of distilled liquors, has been a more productive cause of cholera than any other, and, indeed, than all others. Drunkards and tipplers have been sought out with such unerring certainty, as to show that the arrows of death have not been dealt out without discrimination. There seems to be a natural affinity between cholera and ardent spirit."

Dr. Rhinelander, who, at the same time, was deputed from New-York to visit Canada, says: "We may ask who are the victims of this disease? I answer, the intemperate it invariably cuts off." A Montreal paper stated, that of twelve hundred cases of the disease, not a drunkard attacked had recovered; and that almost all the victims were at least moderate drinkers."

Of the three hundred and thirty-six deaths by the epidemic in the city of Albany, during the summer of 1832, omitting all under the age of sixteen years, according to an officially published report, certified by the officers of the State Temperance Society, and endorsed by the physicians of the Board of Health, three hundred and twenty-seven were drinkers of ardent spirit, six were strictly temperate but imprudent, one was an idiot, and the habits of two were unknown.

In Paris, the thirty thousand who died of that disease, were, with few exceptions, those who drank freely of intoxicating liquor. Nine-tenths of those who died in Poland, were said to be of the same class.

In St. Petersburg and Moscow, in Russia, the average number of deaths recorded in the bills of mortality during the prevalence of the cholera, where the people abstained from the use of brandy, was no greater than where they used it during the months of ordinary health: brandy drinking, and attendant dissipation, may have killed as many in the same time, as the cholera.

The London Morning Herald, after describing the frightful mortality of the disease in that city, adds: "The same preference for the intemperate and uncleanly, has characterized the cholera everywhere. Intemperance is a qualification which it never overlooks. Often has it passed harmlessly over a wide population of temperate country people, and poured down as an overwhelming scourge, upon the drunkards of some distant town."

"During the prevalence of plague and pestilence," says Burne, "it has been observed that drinkers of alcoholic beverages, both moderate and immoderate, were the most affected, and the least able to stand attacks of the disease. In each country visited by the cholera, its ravages were almost entirely confined to drunkards and moderate drinkers, and the few instances in which temperate persons suffered, could only have arisen from the depression of the system by undue exertion or by fear—in all cases from a disturbance of the balance of circulation."

The same writer narrates the following striking fact, which was published some years ago during the prevalence of cholera in India.

"Two bodies of men, numbering three hundred and one hundred respectively, were located in adjoining situations, when the cholera appeared. The small body immediately determined to live temperately, and took care to avoid the damp night air,

and other conducing circumstances. The plan succeeded so well, that only *one* individual was seized out of the hundred. The larger body adopted no precaution, but lived in their usual way, and *one-tenth*, or thirty of their whole number, perished."*

In the town of Dumfries, where drunkenness exceedingly abounded, this disease nearly decimated the population—sweeping away *one* out of every *eleven.* Monsieur Huber, who in one town in Russia saw two thousand one hundred and sixty persons fall by cholera, says, "It is a remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing twenty thousand inhabitants, every drunkard has fallen."

The *Messenger Des Chambres* published an abstract of a letter from a Warsaw physician, of which the following is a translation. "It is a positive fact that the cholera does not seize on its victims by chance, as many say. This contagion, up to the present period, has respected all persons who lead a *regular life*, and live in healthy places; and has struck without pity every man *worn out by excess, or weakened by dissipation.* It has been ascertained, that out of every hundred individuals who die of this disease, ninety are in the habit of drinking ardent spirit. Women rarely addict them-

* Plea for Temperance, p. 240.

selves to strong liquors, and consequently few of them are attacked by the cholera."

During the present year (1849), the pestilence has again swept over large portions of the earth, and the same dangerous mistake which formerly prevailed with respect to the efficacy of alcoholic drinks in warding off the scourge, has again fearfully augmented its ravages, and re-opened the floodgates of intemperance. Yet how signally and sternly has Providence rebuked this infatuation, by the comparative security from attack enjoyed by the strictly temperate! I neither believe nor say, however, that by abstinence from strong liquors the system becomes invulnerable to this or other diseases; nor that any habits of life, vigor of constitution, or salubrity of situation, are absolute preventives. All I affirm is, that every morbid affection and predisposition to disease are so aggravated and excited into action by alcoholic beverages, as to render their use during the prevalence of so virulent an epidemic as the cholera peculiarly dangerous. Facts clearly show, that numerous predisposing causes may exist or result from circumstances, either peculiar to some, or common to many, so that perfect immunity is not afforded by the strictest sobriety, or the best regulated habits. If the rigidly abstinent, therefore, are not absolutely safe during such a visitation, how much less safe are the intemperate! That a few only of the former have fallen, at once proves the utility of ab-

stinence, and the danger of indulgence. Less fatal results than have occurred among the temperate, from so wide-spread and deadly a disease, would have been little less than miraculous; certainly, entire exemption from its attacks would, to say the least, imply a degree of physical health and mental equanimity, which is rarely found among the best specimens of frail humanity.

But admitting all that is alleged of the recent fatality of this epidemic amongst the temperate, it is still true that the consumers of alcoholic liquors are most exposed to its ravages. A thousand facts might be cited to confirm this statement, but a few must here suffice. Of the deaths by cholera in New-York, with a population of four hundred and fifty thousand (excluding three thousand and fifty-one by other bowel complaints), there were of cholera asphyxia alone five thousand and seventeen, being an average of about *one and one-eighth per cent.* In thirteen churches of one denomination, numbering over five thousand members, whom it is believed were strictly abstinent, there were but *three* deaths from this disease, or about *one-eighteenth of one per cent.* If the entire population had enjoyed a like immunity, the total deaths would only have been two hundred and seventy. In seven churches of another denomination, with three thousand two hundred and eleven members, there were *four deaths;* in the City Tract Society, employing about fifteen hundred persons, there were also *four*

deaths; and in the organization for "Improving the Condition of the Poor," consisting of more than four hundred individuals, but one fell a victim to the epidemic. Of the members of the two latter institutions, it is proper to remark, that being much among the poor in all parts of the city, wherever humanity or duty required, their health was probably more exposed than that of any other class.

Take another specimen of facts. In the State of Illinois, where the cholera raged with frightful intensity, among fifteen thousand of the Sons of Temperance there were but thirteen deaths. And during the ravages of the same disease at New-Orleans, in 1849, a committee appointed to ascertain the number of deaths by Asiatic Cholera, which occurred among the Sons of Temperance in that city and the adjoining towns, reported, "That there were twelve hundred and forty-nine members of the different divisions in New Orleans, Lafayette, Algiers and Gretna. In these divisions, *three deaths* only occurred, and in some of them not a case of cholera took place. Of those who died, one had been a member but a week, another less than a month, and a third was a watchman, much exposed. The proportion of deaths in the city was fifteen to every thousand souls, while among the Sons of Temperance the proportion was but one in more than four hundred members." Stronger proofs of the intimate affinity of inebriating drinks with cholera,

and of the protection afforded by strict temperance, can scarcely be conceived.

Other evidences of the deterioration of public health by intemperance, is furnished by the bills of mortality. The inspector of interments in the city of New-York reports, in 1847, the death of one hundred and thirty-seven persons by intemperance. But could we penetrate the secrets of death's dark domain, so as to disclose to view the artifices and disguises by which this fell destroyer lures on millions to destruction, how many of the twenty-six hundred and seventy-four deaths by consumption would justly be put down to intemperance—how many of the ten hundred and twenty-three deaths by convulsions—how many of the twenty-six hundred and sixty-seven by fevers—and how many of the four hundred and forty-five by apoplexy, cannot be known until the secrets of the grave are revealed. And we might extend the inquiry to other diseases and to casualties, of which this vice is so prolific a cause:—to the thirty-two suicides—six murders—one hundred and nineteen deaths by paralysis—one hundred and thirty-four by drowning—nine hundred and seventy-two by dropsy—five hundred and fifteen by debility—fifteen by exposure, and the two hundred and twenty-three by causes unknown,—to say nothing of the gouts, rheumatisms, dyspepsias, epilepsies, liver complaints, lunacies, etc., with a host of other maladies, which so multiply among us perennially, that the great

mass of our population live not out half their days. Leaving the latter out of the account, it is believed that at least *one-fourth* of the enumerated deaths are occasioned by intemperance. But to avoid an over-statement, count but *one-sixth* of the specified deaths as attributable to the subtle poison, and the result shows that in one year the lives of *sixteen hundred* persons are sacrificed to this horrid Moloch, in this city. A number exceeding threefold all the deaths, in the same period, by shipwreck, in the United States. Who can contemplate this awful waste of human life, and the woes and sufferings thus inflicted upon the bodies and souls of their fellow-men, without regarding the cause of these evils with feelings of unmingled horror and detestation?

I scarcely need add, that a corresponding amount of disease and death from the use of strong liquors, is common to other cities. A celebrated Irish physician, some years since, published as his conviction, that two-thirds, or *sixty-six* per cent. of the diseases of the working classes, were of alcoholic origin. Dr. Gordon, of the London Hospital, who was in the habit of visiting some thousands of the out-door patients in the course of a year, certified before the Parliamentary Committee, that, leaving out all doubtful cases, at least *sixty-five per cent.* of the diseases were referable to the use of inebriating drinks.* Dr. Cleland, in coincidence

* Parliamentary Report, p. 195.

with these views states, that on the reduction of the spirit duty in Glasgow, the annual mortality increased about *twenty-five per cent.* The same effects, from a similar cause, were observed in the mortality of London and Dublin—the scale of health rising and falling with the increase and decrease in the consumption of strong liquors.

The coal-whippers and draymen of London are not more notorious for the quantity of beer and porter they consume, than remarkable for the rate of mortality among them. "From our proximity to the river," said Dr. Gordon before the Parliamentary Committee, "we necessarily receive great numbers of these people, and the mortality among them is frightful. The moment they are attacked with an acute disease, as they are unable to bear depletion, *they die directly.*"

In thousands of cases, all the powers of medicine are counteracted by the corrupting influence of alcohol. Dr. Dods, a surgeon of eminence, states, that the wounds of persons given to drink frequently resist all manner of cure; and that such persons might die of comparatively slight wounds, when the temperate would recover from severe ones.*

Mr. Wakly, M. P., coroner for the county of Middlesex, an excellent chemist and physician, says, "Gin is the best friend that I have; it causes me

* Burne's Plea, p. 269.

a thousand inquests more annually, than I should otherwise hold. I have reason to believe that from ten to *fifteen thousand persons* die in London every year from the *effects of gin-drinking*, on whom no inquests are held."*

The late Dr. Sewall, of Washington, in his description of the physical effects of alcohol, summarily remarks: "Time would fail me, were I to attempt half the pathology of drunkenness. Dyspepsia, jaundice, emaciation, corpulence, dropsy, ulcers, rheumatism, gout, tremors, palpitation, hysteria, epilepsy, palsy, lethargy, apoplexy, melancholy, madness, delirium tremens, and premature old age, compose but a small part of the catalogue of diseases produced by alcoholic drinks. Indeed, there is scarcely a morbid affection to which the human body is liable, that has not in one way or another been produced by them; there is not a disease but they have aggravated, nor a predisposition to disease which they have not called into action; and although their effects are in some degree modified by age and temperament, by habit and occupation, by climate and the season of the year, and even by the intoxicating agent itself; yet the general and ultimate consequences are the same."

But the most important inquiry under this head remains to be considered, viz. :

* English Paper.

The effects of intemperance on the social and moral condition of cities.

In entering upon this branch of the investigation, I will again refer to statistics, so far as they may be available, because more likely to present correct and adequate views of the evil in question than general descriptions. I accordingly subjoin, from the official Report of the Chief of Police, a list of the persons apprehended in this city from the first day of November, 1847, to the thirty-first day of October, 1848, inclusive, omitting all cases not directly attributable to drunkenness.

Assault, with intent to kill,	49
Assault and Battery,	2,291
Abandonment,	54
Disorderly Conduct,	3,371
Escaped Convicts,	39
Fighting in Streets,	265
Insanity,	273
Intoxication,	11,030
Miscellaneous Felonies,	123
Petit Larceny,	2,492
Prostitutes, disorderly in streets,	174
Suspicion of Larceny,	412
Vagrancy,	1,867
Destitute Persons lodged in Station-Houses,	33,343
Total,	55,783

From the above sad catalogue of wretchedness and crime, it appears that in one year 11,030 arrests were made for drunkenness alone; 11,310 for crimes attributable to intemperance; 33,343 persons lodged in station-houses, whose destitution was chiefly owing to the same cause, making a total of 55,783 cases of drunkenness; exclusive of 1,937 arrests for crimes, and 3,907 complaints for violations of city ordinances sent to the Corporation Attorney, and not included in the foregoing enumeration.

Since the foregoing statement was prepared, a return for 1849 has been made in obedience to a general requisition of the State Legislature, for statistical information of the number of persons committed to prison during the year, charged with the offence of intoxication. In reply to which W. Edmonds, Esq., the intelligent and efficient warden of the City Prison, says: "The total number of commitments to the City Prison and its branches under my charge, during the year 1849, was eighteen thousand and forty-two." With respect to them, he reports: "Nearly *three-fourths* of the entire number of prisoners were committed for offences, or misfortunes, palpably and directly caused by the use of intoxicating liquor. Of the remainder, a large proportion were driven by the destitution consequent upon dissolute habits to the commission of robbery, burglary, forgery larceny,

embezzlement, and fraud. The more sanguinary and more beastly sins were the more immediate fruits of intoxication. To further analyze this gloomy calendar, would but prove the correctness of the record of the habits of life, from which it appears that about *eleven-twelfths* of the inmates were, according to their own voluntary confessions, persons of *intemperate habits*, the *balance* claiming to be *moderate drinkers;* for, within the range of my official experience, very few individuals, acting on the principle of total abstinence, have been incarcerated in the prison."* But to return:

It has before been said, that one in *ten* of the population is disabled by intemperance. The facts before us would show this to be an under-statement. Counting the population of the city at four hundred and fifty thousand, the record for 1848 proves that *one person* in *eight* is not only thus disabled, but has been brought under the *surveillance* of the police. What a mournful proof is this of the demoralizing effects of intemperance! But we rest not here. If we would gauge the *poverty* and *wretchedness* occasioned by this vice, as well as the *crimes*, we must include in the list the returns of the *pauper* as well as the returns of the *criminal* establishment. The Alms-House Commissioner reports in 1848,—

* Appendix C.

Out-door Relief to . .	56,448	persons.
In-door Relief to . . .	25,953	"
	82,831	
Less persons admitted into the City Prison and Penitentiary in Police Report, .	14,590	
	68,240	
Three-fourths being pauperized by strong drinks, amount to	51,180	
Add Chief of Police Report, .	55,783	
Total, ...	106,963	

Startling as is the above statement, it probably falls short of the truth. If, therefore, with due allowance for any statistical inaccuracies, we take into account the many felons who elude police vigilance, and the many drunken vagrants who subsist by imposing on benevolent credulity, and are not included in the municipal reports, and the *eighty-one thousand* Dispensary patients that are entirely excluded from the estimate, we are forced to the conclusion that more than ONE HUNDRED THOUSAND persons in this city, or nearly *one-fourth* of the population, are made paupers or felons by intemperance.*

* It is proper to remark, that the Alms-House relief in 1848, was 5575 *less* than in 1847, although the city popula-

If one-fourth of the population are thus blindly besotted and debased by strong drink, what shall be said of the remainder? As in Israel's greatest degeneracy there were found seven thousand men who had not bowed the knee to Baal, so now there are many who have not sacrificed to the demon of intemperance. The advocacy of total abstinence, and the various efforts for its promotion in past years, have not been in vain. Many have thus been rescued from drunkenness, and many others from falling into it. The nature and tendency of strong drinks being better understood than formerly, many now have an intelligent dread of their use. But while this is true, and much more of the salutary effects of the reformation, let the search now go up into the households of our citizens, and what would be the result? I do not say that New-York is more degraded in this respect than most other cities; yet there are grounds for the apprehension that here, even among the respectable classes, more would be found who admit intoxicating liquors into their families, and use them occa-

tion in the former year had increased. The decrease was chiefly owing to the appointment of a separate "Emigration Department," which reports the relief in 1848, of 27,301—of whom no account is made in the above statement. And the "New-York Association for Improving the Condition of the Poor," in 1848 relieved 26,528 destitute persons, many of whom were intemperate, but not included above, except as some may be embraced in the report of the out-door Alms-House relief. These facts show there is no exaggeration in the above statement.

sionally or habitually, than of those who entirely exclude them. Nay, I am prepared to say, there are decisive evidences of retrogression in some circles, compared with former years. It is certain that great numbers who would once have shuddered at the least indulgence in alcoholic drinks, and at the sin and peril of providing them for others, have gradually receded from that point of consistency and safety, and are now in danger of ingulfing themselves and others in the refluent surges of intemperance. And these views are confirmed by the Report of the "Select Committee" of the State Legislature. They say, "There has been of late a great increase of intemperance; and its usual, legitimate evils do now most fearfully prevail. The pestilence that last year swept over our land was a monument of Heaven's wrath against this sin; yet in the midst of this awful visitation intemperance greatly increased, multiplying all the causes of its fatality, and aggravating all the horrors of its ravages."

And these notes of alarm are re-echoed from all parts of the country. The Rev. E. S. Gannet, of Boston, says, "A reaction has commenced. Reluctant as we may be to confess this, we can no longer deny it. The tendency both in the city and country is toward an increase of intemperance." The "Clerical Committee" of the city and county of Philadelphia use the following language: "We are pain fully convinced that for some years past, and for

causes which it is not necessary for us to enumerate, temperance has been retrograding in the country. This to our view is clearly apparent in the increased number of inebriates, in the increase of drinking habits, and in the publicity which is given to these drinking habits and practices."* And as was to be expected, the appalling consequences of such increase are every where manifested. According to the official returns, the alms-houses are filled to overflowing. Because of the "crowded state of the prisons," the Governor of this State advises "a modification of the Criminal Code," and informs us that the New-York House of Refuge has "become so crowded, that no more boys can be received" without enlarged accommodations; also that the Western House of Refuge at Rochester is rapidly filling up with neglected and degraded children, so as to require an additional wing, "at a cost of ten or twelve thousand dollars."

As the Report of the State Legislative Committee is most explicit on this subject, I again recur to it. After a thorough examination of official records, they say: "There has been a steady and decided increase both of intemperance and crime, for at least two years." They express the conviction that "the amount of intemperance is vast beyond the most fearful conceptions;" and in computing the number of intemperate persons in the

* Amer. Temp. Jour., 1850, p. 3.

State at one hundred thousand, they say even that number "does not express the whole of the awful truth." And while they earnestly "invite legislative attention to scores of thousands of the intemperate, many of whom were young men of bright promise, who at different stages and with varied rates of progress, are now hurrying onward to drunkenness and death," they emphatically inquire, "Shall not these scores of thousands be arrested in their course of self-destruction? Shall they not be restored to virtue, and all their influence be employed to bless their families and their country? Can it be right to permit them to go on in the natural increase of their vicious habits until one after another shall fall into that yawning, awful grave? And shall other scores of thousands follow on in the same path to the same dreadful end? These are questions," they say, "that affect not only the moral and social, but in the highest degree, the civil and political condition of the whole people."*

As before intimated, I will now so far refer to other cities as to show, that they have not been unfairly represented by the city of New-York. For the following statistical information concerning the intemperance of other cities in this State, I am indebted to the returns before alluded to, made by order of the Legislature, in 1849.

Brooklyn. — The Hon. George Hall prefaces

* Assembly Document, 119.

the report of his investigations with the remark, that "it is a fearful account of crime, pauperism, wretchedness, and taxation, induced by rum." There were confined in the Penitentiary of that city in 1849, two hundred and twenty-four persons, of whom two hundred and fifteen were known to be intemperate; in the jail, two thousand and eighty-six persons, of which number one thousand eight hundred and seventeen were set down as drunkards, and, in the opinion of the jailer and officers of the courts, at least nine-tenths of the remainder were there from the use of intoxicating drinks. Of the drunkards one thousand five hundred and fifty-five were foreigners. During the same year, eight thousand six hundred and seventy-one paupers were supported at an expense of forty-six thousand dollars. The Report states that the pauperism and crime of the city has been doubled, within two years, by intemperance.

In the City of Albany, with an average of about one liquor shop for every twenty families, J. O. Cole, Police Justice, certified, some few years since, that more than twenty-five hundred cases came under his cognizance in a year; and that ninety-six in a hundred originated in or were caused by intemperance. George W. Walsh, Superintendent of the Alms-House in the same city, certified that the whole number received into the House in one year, was six hundred and thirty-three; not from intemperance, one; doubtful, seventeen; intemperate, six

hundred and sixteen. In 1849, twenty-two hundred and sixteen persons were confined in the county prisons, eight-tenths of whom, in the opinion of the Sheriff, were committed "in consequence of the sale and use of rum." Of the four hundred and eight committed to the Penitentiary, all were intemperate.

In Rochester, during the same year, according to S. W. D. Moore, Police Justice, the number of arrests and convictions, caused by intemperance, was twelve hundred and forty-nine, exclusive of cases where imprisonment did not follow.

In Buffalo, P. A. Child, Police Justice, certifies that intemperance is the cause, either proximate or immediate, of seven-tenths of the cases brought to his notice.

In Boston, there are twelve hundred houses where intoxicating drinks are licensed to be sold. The results of the traffic, as indicated by the prevalence of pauperism and crime, I extract from official Reports for the year ending November 1st, 1847.

Prisoners in the Jails and Houses of Correction, ...	7,009	
Paupers relieved or supported, . .	18,717	
Total Paupers and Criminals, .	25,726	
Expense of Criminal Establishments, .		$72,283 75
Expense of Pauper Establishments, including interest on Alms-House, . .		347,411 19
Total Expenditure, ...		$419,694 94

Of the agency of intemperance in producing the above results, my limits will only admit the testimony of two witnesses, whose positions gave them the best opportunity of ascertaining the exact truth. The Chaplain of the State Prison says: "At least *three-fourths* of the poverty, suffering, degradation, and crime, over which the philanthropist and Christian are now constrained to weep, would be banished from the Commonwealth by the disuse of intoxicating drinks."* The Rev. Dr. Tuckerman, minister at large in Boston, says: "Remove but one obstacle (strong drink) from our way, and I am persuaded that *three-fourths* of the crime, and *nearly all the pauperism*, could be prevented."†

There are nine distilleries in Boston, which produce two millions eight hundred and seventy-three thousand gallons of spirit. The population is one hundred and fourteen thousand souls; and the cost of the liquor annually consumed, according to the Rev. Theodore Parker, is *three millions of dollars.*

In Portland, Maine, Mr. Weymouth, keeper of the Alms-House, certifies, that the whole number of inmates during the year was three hundred and ninety-one; number chargeable to intemperance, three hundred and eighty; other causes, eleven. Of eighty-eight families that received out-door relief, seventy-four were intemperate; other causes, fourteen.

* Prison Discipline Report, 1847.
† Ministry of the Poor.

In the city of Montreal, the alarming prevalence of intemperance, having recently arrested the attention of the Legislature, a Select Committee of that body were appointed to inquire, "whether any and what legislative measures can be adopted to repress the growing evil." From the Report of the Committee it appears, that in Montreal the total number of offences in 1847–8 were seven thousand five hundred and sixty-three; from intemperance, four thousand two hundred and thirty-five,—more than four-sevenths of the whole. That the number of prisoners committed to jail in 1848 was fourteen hundred and sixty-two; arising from intemperance, nine hundred and seven,—nine-fourteenths of the whole. The number of liquor shops was eight hundred and eighty-three; and to feed these seminaries of vice and crime, there "were distilled in the district of Montreal, in 1848, of the most rectified spirit, six hundred and eight thousand four hundred and fifty gallons." The Committee, in their Report to the Legislature, say, that "intemperance leads to insanity, to crime, and to pauperism. *One-half* of the *crime* annually committed, *two-thirds* of the cases of insanity, *three-fourths* of the pauperism, is ascribable to intemperance. No other form of words would have been sufficiently comprehensive to express the deliberate convictions of your Committee."

Philadelphia, with a population of two hundred and fifty eight thousand, has more than two thousand

liquor stores, or about one to every twelve families; and a most frightful state of demoralization is the result.

In the city of Baltimore, in 1846, the recorded number of licenses granted, was one for every thirteen families; but according to actual enumeration, there was one liquor shop to every eight families. The Trustees of the City Alms-House publicly declare in their Report, "that such an establishment would scarcely be needed in that city, but for that one cause of misery and want, intemperance." In 1840, the Trustees certify, that of the nine hundred and ninety-two persons received into the Alms-House during the year, nine hundred and forty-four were inebriates. And of the two thousand and six commitments to the county jail, *four-fifths* were the result of intemperance.

From the perplexing abundance of materials at hand, similar statistics might be presented from most of the American cities. But as detail would appear like trite repetitions, and space does not permit me to enlarge, the foregoing must suffice. We now turn to European cities.

In many of the cities in Great Britain, the number of liquor shops in the ratio of the population exceeds the average in this country. Sheriff Alison states, that in 1840, "there were in Glasgow, amongst about thirty thousand inhabited houses, no fewer than three thousand and ten appropriated to the sale of intoxicating drinks." The

same gentleman declares as his belief, that thirty thousand persons, or one-tenth of the whole population, go to bed drunk every Saturday night.

It appears from an inspection of the registers of the police station in Glasgow, that not fewer than twenty-five thousand commitments are yearly made, on account of drunkenness and disorderly conduct in the streets; and these commitments include no fewer than ten thousand females." The annual consumption of ardent spirits in Glasgow is estimated by Sheriff Alison at six gallons per head; making an aggregate of one million eight hundred thousand gallons. The value of this, at fifteen shillings per gallon, is one million three hundred and fifty thousand pounds ($6,750,000). The consequences of this consumption of liquor we learn from another respectable source. While the population in fifteen years increased sixty per cent., the drinking of spirituous liquors had increased five hundred per cent.; meanwhile crime increased four hundred per cent.; fever sixteen hundred per cent., and the probability of human life diminished forty-four per cent.* And it is certified that the places where drunkenness most prevails, as Glasgow, Dundee, and Edinburgh, are remarkable for producing more fever than any other towns in the kingdom; and an amount of moral and physical degradation and wretchedness, which probably has no parallel.

* Edinburgh Review, April, 1838.

Pursuing our inquiries, we find the following summary information.

At Kilmarnock, Scotland, *four-fifths* of the crime there was occasioned by intemperance; at Greenock, the governor "was warranted in saying, *nineteen* out of every twenty brought before him, were in consequence of drinking;" and the sitting magistrate declared that, "Were it not for intemperance, the premises might be shut up altogether. At Ayr, the governor had no hesitation in stating that *thirty-nine cases* out of *forty* were the fruits of intemperance. Similar statements were made to us when visiting the prisons at Paisley, Stirling, Hamilton, Dumbarton, Airdric, and Kirkcudbright;" and what is true in this respect of Scotland, is to a great extent true of English towns, as the following facts illustrate.

At Liverpool, August, 1846, Judge Wightman stated in his address to the grand jury, that he found from a perusal of the depositions, that one unfailing cause of *four-fifths* of the crimes was, as it was in every other calendar, the besetting sin of drunkenness.

At the Salisbury Assizes, in 1844, Judge Erskine, when sentencing a *gentleman* to six months' hard labor, for a crime committed through strong drink, affirmed, that *ninety-nine cases* out of every *hundred* were from the same cause.

* World's Temp. Con. p. 125.

At the Oxford Assizes, Judge Coleridge declared, that he never knew a case brought before him, that was not directly or indirectly connected with strong drink.

At the Norwich Assizes, Judge Paterson said to the grand jury, "If it were not for this drinking, you and I would have nothing to do."

In Manchester, in 1841, the number of persons brought before the magistrates was thirteen thousand three hundred and fifteen, of whom five thousand seven hundred and forty-three were for drunkenness; in 1844, there were ten thousand seven hundred and two cases, of whom four thousand one hundred and fifty-six were for intemperance; and in 1845, there were nine thousand seven hundred and seventy taken into custody, of whom four thousand one hundred and eighty-eight were charged with being drunk and disorderly.

A Dublin barrister, after having tried one thousand seven hundred cases, declared his conviction, that *every one* of them were to be attributed to the use of intoxicating liquor—each case being either directly or indirectly connected with it.*

The Rev. Dr. Yore affirmed at a meeting in the same city, that of one hundred and twenty criminals he had attended to the scaffold, *every one* of them declared that intemperance had led them to

* Parliamentary Report, p. 66.

the commission of the crimes, for which their lives had been forfeited.*

Mr. Shaw, the Recorder of Dublin, states, that in forty out of fifty cases that came before him weekly, the crimes, he believes, were traceable to intemperance, as their direct cause.

Robert Guest White, Esq., High Sheriff of Dublin, says, that every individual whose execution he attended, attributed, in their dying declarations, the ignominy of their end, to the delusiveness of intoxicating liquor; and that during the time he was in office, not less than twenty-two persons were condemned to death in each month.†

It is stated that in London, in 1836, there were fifteen thousand four hundred and seventy-eight houses for the sale of intoxicating liquors, while there were at the same time only twenty-one hundred bakers, and eighteen hundred butchers.‡ The commitments for drunkenness and the various proceedings from it, amounted in a single year to thirty-eight thousand four hundred and forty, being nearly eight thousand more than one-half of the entire charges brought before the police, during that period. Of the charges for drunkenness and riot, twenty-one thousand six hundred and fifty-nine were males, and sixteen thousand seven hundred and ninety females. It is also stated by the

* Parliamentary Report, p. 69.
† Idem, p. 266.
‡ Chambers' Miscellany, vol. ii., No. 23.

London Commissioners of Police for 1844, that the total number of prisoners amounted to sixty-two thousand five hundred and twenty-two.

In Paris, the wine and brandy shops are double as numerous as is the average in British and American cities. "Eight years ago, there were of what the French moralists call the dangerous classes, sixty-three thousand persons addicted to every variety of vice and crime, and *all drunkards.* At the same time, it was ascertained that there were twenty thousand women in Paris notoriously given to drink; and ten thousand of these were, if possible, more abandoned than the men."*

Having placed the issue of these investigations mainly upon facts, I regret that space will not permit the introduction of more. But limited as is the number, and abridged as I have been compelled to present them, they are doubtless sufficient to establish the great fact, that intemperance in cities is, beyond any other cause, the source of their abounding pauperism, disease, and crime.

* British Temp. Gazette.

CHAPTER III.

TEMPTATIONS TO INTEMPERANCE, PECULIAR TO CITIES.

Nothing less, certainly, can be said of intemperance, than that it is a great vice; and, in an extraordinary degree, the parent and concomitant of other great vices. Doubtless, more than other vices, this unfits the mind for the cultivation or growth of any plant of virtue. It strikes a blow, a deadly blow, at once, on all its capacities, and all its sensibilities. It renders it alike incapable of pious feelings, of social regard, and of domestic affections. One of its earliest visible consequences is a lessening of self-respect, a consciousness of personal degradation, an humbling conviction, felt by its victim, that he has sunk, or is sinking, from his proper rank as an intellectual and moral being.—Hon. DANIEL WEBSTER.

In proceeding to consider some of the temptations to intemperance which are more or less peculiar to cities, I notice

First. *The seductive disguises of the traffic in strong drink.* In cities, the traffic not only impertinently thrusts itself into observation by seizing upon the most eligible sites, but it is ever varying its temptations the better to ensnare the unwary. It usually puts on the garb of some respectable and useful business to hide its own native deformity. It professes to keep a hotel, a tavern, a grocery, a refectory, an eating-house, an oyster-saloon, or

restaurant; but never over its doors is it written, as Judge Daggett says it should be, "*The way to hell going down to the chambers of death.*" On the contrary, it is by its seeming innocence and respectable connections, that it disarms apprehension, and drives on the sale "in wet damnation," with such ruinous energy and effect. And being intrenched, as is no other vice, behind the sanctions of law, custom, and popular delusion, it has hitherto defied reform.

Surely, the enginery of intemperance in cities is Satan's masterpiece. How admirably are all its parts adapted for the accomplishment of its fiendish work! What less than some angel ruined could have devised and put into operation a malignant power of such stupendous force and flexibility, as with equal ease to reach every variety of character, and subject many or few to its control? Here persons of all ages, classes, and conditions, are plied with temptations in forms they are least able and least likely to resist. There is the stately hotel, with its gorgeous decorations, liveried attendants, and costly wines; the splendid refectory, where carved statuary adorns every niche, the fragrance of flowers loads the air, and exquisite *liqueurs* tempt the appetite; the fashionable restaurant, with its marble counters, sparkling beverages, and fountains; the less ostentatious but not less dangerous lunch and oyster saloon, where the imposing array of spirituous liquors show that the drink-depart-

ment is the most important and most patronized, down through every gradation of vileness to the red-curtained tap-rooms and cellars, where the outcasts of humanity assemble to drink, carouse, and blaspheme. The traffic, in short, spreads over the community one vast network of temptation; and as heedless multitudes perceive not their danger, it is more strange that some escape, than that many are ensnared to their destruction. I say not, however, of these various forms of the traffic, that the lowest in decency are the most dangerous and mischievous. On the contrary, "the work is one, and the service rendered in it by the fashionable places, is more important than any other. Theirs is the fundamental work of decoying the victim. And by them the demand is created for all these lower and lowest sinks of sottishness; for they kindle the thirst which drags down its victim from step to step through every grade of infamy, till he, who erewhile was quaffing his wine in the first-class hotels and fashionable resorts, is pitched forth at last from the meanest cellar, and death passes the work, by a slight transition, from the hands of the dealers to the hands of devils."*

Second. *The connection of intemperance with city recreations and amusements.* A purely rural population are strongly contemplative, and have few social amusements. Receding from them through

* Kitchel's Appeal, p. 41.

hamlets, villages, and towns, the desire and facilities for social enjoyments increase, until we reach large cities—the centres of art, of luxury, and fashion—where the passion for novelty and excitement is greatest, and where thousands of professed pleasure-mongers subsist, by catering for the giddy pleasure-seeking multitude. Of such amusements as are innocent, rational, and useful, it is unnecessary to speak, for such have no alliance with intemperance. I refer to other kinds, which are always demoralizing, and cannot be sustained without strong liquors. Prominent among this class stands the

Theatre. After the concurrent testimony of two thousand years to the grossly immoral tendencies of the theatre, it were a work of supererogation to prove it a "school of vice," or "the road to ruin." And it is almost as unnecessary, so notorious is the fact, to show that its chief support is intemperance. From its foundation to its top-stone, it is steeped in rum and debauchery. Alcohol is the cement which builds up and binds the fabric together, and without it the whole pile would tumble into ruin. Experience has proved, over and over again, that the stage, with all its subserviency to dissipated habits and a depraved public sentiment, its brilliant scenic representations, gorgeous decorations and "ravishing orchestra," including the "upper tier and green-room" attractions, mammoth show-bills, and the unscrupulous commendations of a venal press,

could not exist without the bar and the grog-shop as adjuncts and auxiliaries. Hence, "it is flanked with drinking saloons and porter-houses, and furnished with several bars within its own walls. The saloons of the Broadway Theatre in New-York, when first opened, were rented for five thousand dollars a year. What an enormous quantity of inebriating liquors must be consumed by the visitors of the theatre, to allow profits above such a rent, upon a business chiefly depending upon a few hours out of the twenty-four! Adjacent buildings have already been turned into taverns, and the fixtures of others, it is said, are soon to be superseded by arrangements for drinking saloons; and other new edifices are going up, to furnish adequate accommodations for the patrons of the stage."* In Boston, the proprietors of the Tremont Theatre publicly protested against a municipal ordinance forbidding the sale of liquor in the building, on the ground that the concern would fail without it. A like remonstrance, it is said, was made by the trustees of the Chesnut-Street Theatre, Philadelphia, to the public authorities, against prohibiting bars within its precincts, because they were indispensable to its support. And the same doubtless is true of most other theatres, both in American and European cities. In Paris, with its thirty-seven churches and twenty-seven theatres, as also of those in London.

* Tracts for the People.

Of the latter, Judge Bulstrode declared that, "one play-house ruined more souls than fifty churches were able to save."

And there is nothing incongruous in the support given to the theatre by intemperance. They are ancient and natural allies, legitimately descended from the drunken and obscene revels in honor of Bacchus, which have lost nothing of their immorality by their adaptation to modern society. The play-house, as it is, could no more exist in a sober, conscientious community, than an iceberg under a tropical sun. There must be a general depravation of morals, before it finds a congenial atmosphere. Religion must be discarded, and the pure and spiritual succumb to the impure and sensual, before it can flourish. And what other agency is fitted like intemperance to make these desperate inroads upon the virtue of the people? The facts already cited prove that a drinking community is the hot-bed of every vice—a fertile soil where poisonous seeds take root, like the branches of the banyan-tree, wherever they fall, and yield an abundant harvest of iniquity. Nor is it necessary to show that it is only among such a population that theatres flourish, for these things are universally notorious. And hence we see, that the patronage of the theatre is chiefly an epitome of every thing that is vile and disreputable.—So is it also of the circus, with its "rare feats of horsemanship," harlequin performances, and corrupting associa-

tions; of the "model artists," with their shameless and disgusting exhibitions; of promiscuous balls, masquerades, revelries, and dancing parties, which in large cities nightly congregate thousands of both sexes,—including the whole round of idle, vicious, and profligate life,—all demonstrably derive their chief incentive and support from intoxicating liquors.

Third. *Bowling-saloons*, *Ball-alleys*, *Billiard-rooms*, *&c.*, supply another class of demoralizing amusements, with which intemperance is closely affiliated. The plea that they are necessary recreations for the sedentary in cities, cannot be urged in favor of the drinking arrangements invariably connected with them. They are inherently and essentially grog-houses. That the bar is indispensable, is shown by the fact that they cannot exist without it. Several keepers of these places being interrogated by the writer, why they connected liquor with these establishments, replied, in effect, that to banish strong drink would be fatal to their business. I would not say that all who visit these places for the first time are drawn there by the love of inebriating liquor; but it is the chief attraction to the majority, and to each the temptation to drink is presented under circumstances which he is not likely to resist; and if he attends with sufficient frequency, his character will so conform to the place and its patrons, that he

will ere long find his level in the ranks of the intemperate, the idle and depraved.

The pretext of their utility for exercise to the sedentary, is refuted by the fact, that they are not the usual resort of this class, but chiefly of mechanics, apprentices, and others, whose daily employments render such recreations for health unnecessary. And the keepers, understanding this, have introduced games and sports, not for the benefit of sober valetudinarians, but to attract the idle and dissipated, in order to swell their gains by increasing their patronage. These places differ in apparent respectability, as do other drink-houses; but all, I believe, are more unequivocally dangerous and injurious than the vilest dram-shops without these gaming appendages, because they not only make men drunkards, but gamblers. I mean no disrespect to any of these places, by including all in one category, from the "Racket Court," where sport the select and fashionable, down to those filthy and obscure retreats where herd the promiscuous vulgar to play at "Ten Pins," or raffle for poultry. They differ from each other only as the low-bred knave differs from the genteel villain. Why then make a distinction, which may mislead, without a *moral* difference? Are drinking and gaming less corrupting and dangerous when practised in high than in low life—by the merchant than by the mechanic—by clerks than by apprentices? Or, is it important whether the stakes be

wine or whiskey, when both minister to the basest appetites, excite the worst passions, and tend to the same dangerous results? If there is a difference, the most respectable, being the most seductive, are most to be deprecated; for many whose self-respect would keep them from professed gaming and low drinking-houses, are drawn into these places of "innocent recreation" and decent drinking, to perish as thousands have perished before them.

Fourth. *Professed Gaming.* Whether gaming in cities is the cause or the consequence of intemperance, it is not important to decide. It is certain that in all ages drinking and gaming have been conjoined. They appear to be indissoluble, and to produce and re-produce each other, whilst they propagate around them those depraved tastes and propensities which are essential to their own perpetuity. Both originate in a sinful desire for excitement, which grows by what it feeds upon, until it becomes most infatuating and ungovernable. Gaming might not wholly cease, any more than all drunkenness would cease by banishing alcoholic liquors; for while the desire for unnatural excitement remained, perverted ingenuity would probably supply, to a limited extent, the means of its gratification. But as this vice has never flagrantly prevailed in the absence of that master excitement, alcohol, we may infer that, without this stimulant, it never would thus prevail in any community where the means of rational enjoyment abound, and are accessible to

all. A forcible writer remarks, that, to the gamester, "the bottle is almost as needful as the card, the ball, or the dice. Some are seduced to drink; some drink for imitation at first, or fashion. When super-excitements at intervals subside, their victim cannot bear the deathlike gloom of the reaction, and, by drugs or liquor, wind up their system to the glowing point again. Therefore, drinking is the invariable concomitant of the theatre, circus, race-course, gaming-table, and of amusements which powerfully excite all but the moral feelings. When the double fires of dice and brandy blaze under a man, he will soon be consumed. If gamesters are found who do not drink, they are the more remarkable, because exceptions."* Take strong drink from the three hundred and fifty gaming-houses which infest this city, and scarcely one, it is believed, would survive. Like living bodies without aliment, they would soon die of inanition.

On the grossly demoralizing effects of professed gaming, I need not dwell; for, from ancient times this vice, because of its peculiar turpitude, has been prohibited by law, and its abettors reputed infamous. This has ever been characteristic of "games of mixed chance and skill," however modified by the habits and customs of different ages and countries. All are of the same viperous brood of the old ser-

* Rev. H. W. Beecher's Lectures, p. 153.

pent, who has been a liar and corrupter from the beginning.

Fifth. *Bull-baiting*, *Dog-fighting*, *Horse-racing*, *Cock-fighting*, *Boxing*, *Prize-fighting*, *&c.*, form another class of those vicious and vitiating amusements, which are intimately connected with intemperance. And who is responsible for these evils? Is it the industrious, the sober, and the virtuous? Evidently not; for men of pure and elevated character necessarily disprove them, and if in their power, all such vulgar and demoralizing sports would be displaced by others more rational and dignified. They are directly chargeable to the idle, the immoral, and the profligate, who thus encourage the worst passions of their fellow-men, and excite both in themselves and others a spirit of ferocious depravity. The amusements of drinkers are remarkable for their cruelty. Drink, while it deadens the moral sensibilities, lashes the destructive propensities into a morbid excitement, which finds its highest gratification in those savage sports, that are daily disturbing the public peace and corrupting thousands. Recently we have witnessed this folly and wickedness, on a large scale, in the case of two pugilists,* whose rival claims were discussed in ten thousand groggeries, both in city and country, weeks before and after the combat, and which everywhere in these circles created an interest, for the time, that eclipsed

* Tom Hyer and Yankee Sullivan.

every other. I searcely need say that this brutalizing affair originated in a grog-shop, that the combatants were grog-shop keepers, or that the actors and abettors were chiefly of the same stamp; for every intelligent man knows that in this community it could originate nowhere else, nor find favor with any other class. And its debasing effects were immediately and most glaringly manifested. The tap-rooms, and even our city thoroughfares, were so thronged with excited multitudes, charged with drink and a gladiatorial spirit, that men and boys, for mere pastime, fell to fighting each other, and the police were called out to preserve the peace; and the affair being blazoned abroad by the press, the excitement spread like wildfire through the adjoining States. The deteriorating effects of this and kindred sports, both upon city and country population, are beyond estimate. Yet all are the legitimate offspring of strong drink. Take this away, and there is reason to believe that all these relics of a barbarous age, and of an anti-Christian spirit, would be superseded by recreations congenial to a purer and better state of society.

Sixth. *Licentiousness in Cities finds, in strong drink, its strongest ally and incentive.* Cities are not only, as Tacitus long since described Rome, the *colluvies gentium*—the sink of nations, but they also generate in themselves the most revolting depravity.

"Thither flow,
As to a common and most noisome sewer,
The dregs and feculence of every land.
In cities, foul example on most minds
Begets its likeness. Rank abundance breeds
In gross and pampered cities sloth and lust,
And wantonness and gluttonous excess."

It is not surprising that in cities, where corrupting influences are so powerfully concentrated, licentiousness should head the black catalogue of their vices. Is it asked, who are the devotees of passion, and the most frequent victims of this loathsome vice? There is but one answer, the intemperate. From the votaries of the cup in every class of society, licentiousness usually selects her priests and her victims. There is a refined sensualism, a brilliant profligacy, a polished libertinism, which flaunts in the sunshine of wealth, in mansions redolent with wine, where impurity in a less genial atmosphere could not live, nor temptations in grosser forms be successful. There is another less elevated but more extensive circle, where intemperance plies its less refined, but not less dangerous incentives; and thus we find it through all the descending grades of society and of depravity, down to its lowest depths. As far back as the fourth century, Jerome said, "I never did believe or know a drunkard to be a chaste man." This vice has ever been characteristic of inebriates; hence the most drunken communities are ever the most licentious. Who

are the prostitutes that nightly swarm our streets—the men of pleasure who habitually outrage society by their debaucheries? Who are the miscreant corrupters of youth—the demonized seducers of innocence—the patrons of brothels and assignation houses? They are all convivialists, drinkers, drunkards. Remove the enticements and excitements of the intoxicating cup, and grass would grow over the thresholds now trod smooth by libidinous feet.

To convey some idea of the prevalence of this vice and its connection with intemperance, I condense from authentic sources the following statistics and statements relating to a few English and American cities.

According to the Metropolitan Constabulary Force Commissioners' Report, in 1839, the streets of London were infested by eight thousand prostitutes. An English writer,* estimating the population at two millions, one half as females, and one-third of the latter as adult women, and the result shows *one* in *forty* to be a public prostitute. If the police have taken cognizance of the whole number, which is very improbable, the metropolis is far surpassed in licentiousness by other cities in the kingdom. For by this mode of estimate, in Bath there is one of this class in *twenty-four;* in Bristol, one in *thirteen;* and in Liverpool, as appears from the Report of the Watch Committee, in 1836, every *eighth* woman was of this infamous character.

* Burne's Plea, p. p. 151, 152.

From a statement in the Boston Christian Recorder, in appears that there are eight hundred houses of ill-fame in that city, averaging six to each house—making *four thousand six hundred*, in a population of one hundred and seventeen thousand, or, according to the foregoing ratio, one to *twenty-four* virtuous women. Assuming the average in that moral city for the population of New York, (450,000,) and it would give to the latter over *eighteen thousand* (18,466) prostitutes. This is above the common computation; but having, in the absence of official statistics, given the basis of the estimate, the writer is not responsible for the result. That there may, however, be no over-statement, allow the number to be but *ten thousand*, and what a frightful picture of dissipation and debauchery does this one fact exhibit! Should it therefore be inferred that woman is more depraved than man? By no means; but rather that there are in the city at least fifty thousand men, who, whatever be the verdict of a corrupt public sentiment, are equally guilty in the eye of God. Yet the chief sufferer is only accounted guilty; and brief as wretched is her vicious career. Inflamed with alcohol and festering with disease, ten years, at farthest, are said to terminate a generation. Nay, it appeared in evidence before the British Parliamentary Committee, "that those who live by prostitution, and are the best customers of the gin

shops, die off in about *four years.*"* Abernethy has said of the courtesan class, that "it would be impossible for them to live such a life of vice and misery, without the stimulus of the bottle." The excitement of alcohol usually precedes the first fatal step; after that, the guilty creature abandons hope, and drinks to forget her degradation. Poverty and suffering may often be among

"The thousand paths which slope the way to crime,"

but I have never known a case of open abandonment to this vice, in which the subject had not previously been addicted to intemperance. And it is this, beyond all other causes, which renders efforts for the recovery of these unfortunate outcasts ineffectual. "If we were asked," say the Ladies' Committee of the New York Prison Discipline Society, "in what class of offenders we had found the least encouragement, we should be constrained to reply,—the confirmed drunkards. She who hath stolen, may be warned by punishment, or persuaded by the voice of friendship or religion to 'steal no more;' even she who has been induced to throw herself away, body and soul, may by some possibility be restored to a better mind, so that she shall look upon her course of transgression with horror and disgust. But the drunkard is so weakened and

* Parliamentary Report, p. 275.

vilified by the enslaving habit, and the temptations are so constantly presented on every side, that we constantly find ourselves thwarted in such cases, even after the most flattering assurances."* And what is true of individuals in this respect, is true of a class. Without the abandonment of alcoholic beverages, hopeless will be all efforts to extirpate this loathsome evil.

Seventh. *Juvenile drunkenness in connection with crime*, is another form of this vice which is chiefly found in cities and populous towns. Of all other developments of intemperance and its consequences, this is at once the most painful and discouraging, because it is so certain a sign of early depravity, and so ominous of evil for the future. It prevails most among those unfortunate children, who, through the ignorance, profligacy or inconsideration of their parents have, either been taught to drink, or suffered to form the habit without reproof; also among *street children*, who, roaming at large, exposed to the influences of evil counsels and corrupting examples, receive no training but such as will inflict unutterable wretchedness upon themselves and society.

Whilst penning the above paragraph, the Semi-Annual Report of the Chief of Police in the City of New York, for six months preceding October 31st, 1849, was laid before me; and so startling are its

* Third Rep. N. Y. Prison Discipline Society, p. 98.

disclosures of juvenile depravity and drunkenness, I cannot withhold a few extracts. Addressing the Mayor, he says:

"I deem it my duty to call the attention of your Honor to a deplorable and growing evil which exists amid this community, and which is spread over the principal business parts of the city. I allude to the constantly increasing numbers of vagrant, idle, and vicious children, of both sexes, who infest our public thoroughfares, hotels, docks, &c.—children who are growing up in ignorance and profligacy, only destined to a life of misery, shame and crime, and ultimately to a felon's doom. Their numbers are almost incredible, and to those whose business and habits do not permit them a searching scrutiny, the degrading and disgusting practices of these almost infants in the school of vice, prostitution and rowdyism, would certainly exceed belief. The offspring of always careless, *generally intemperate*, and oftentimes immoral and dissolute parents, they never see the inside of a school-room, and so far as our excellent system of public education is concerned, it is to them an entire nullity. Left in many instances to roam day and night wherever their inclination leads them, a large proportion of these juvenile vagrants are in the daily practice of pilfering wherever opportunity offers, and begging when they cannot steal. In addition to which, the female portion of the youngest class, those who have only seen eight or twelve summers, are addicted to

immoralities of the most loathsome description. Each year makes fearful additions to the ranks of these prospective recruits of infamy and sin, and from this corrupt and festering fountain flows on a ceaseless stream to our lowest brothels—to the Penitentiary, and to the State Prison."

Reports from eleven of the eighteen Patrol Districts show, that the enormous number of two thousand nine hundred and fifty-five children are engaged as above described. "And of these *two-thirds* are *females between eight and sixteen years of age.* This estimate I believe to be far short of the number thus engaged. Astounding as it may seem, there are many hundred parents in this city, who absolutely drive their offspring forth to practices of theft and semi-bestiality, that they themselves may live lazily on the means thus secured—selling the very bodies and souls of those in whom their own blood circulates, for the means of *dissipation and debauchery.*" These embryo courtesans and felons are divided into several classes, as,

First, those who congregate around the piers, &c., for theft. Second, the "Crossing Sweepers," of whom he says, "Whatever may be their gains during the day, the amount is almost always spent during the night, in visiting the galleries of the minor theatres, or in the *lowest dens of drunkenness* and disease, in the Five Points and its vicinity." The third class he describes as "mostly girls of tender years, and frequently neatly dressed, modest

looking, and in many instances even pretty, whose ostensible business is the sale of nuts, fruits, &c.; and with this *ruse* gain ready access to counting-rooms, offices, and other places, and, for a miserable bribe of a few shillings, submit to the most degrading familiarities. And this very money, to obtain which the child exchanges its present and future welfare, is eagerly grasped by the *often inebriate parents*, who, with the full knowledge of the sacrifices by which it was obtained, scruple not to use it, and on the morrow the girl is again sent forth, upon the same disgusting errand."

The Captain of the Eleventh Patrol District, in speaking of this class of children, says, "It may be proper to state that most of these children are of German or Irish parentage, the proportion of American born being not more than one in five. Scenes of almost nightly occurrence might, if necessary, be related, which, for vileness and deep depravity, would absolutely stagger belief."

These truly humiliating facts reveal a greater amount of precocious depravity, than has been furnished of any other city in this highly favored country. And yet the number of the children reported evidently falls far short of the reality; for it only includes those aged eight years and upward, in eleven of the eighteen wards. If we add to the number those below that age, and extend the survey so as to include the remaining wards, the aggregate

of this wretched and unfortunate juvenile class, would probably be found to *exceed nine thousand!*"

So manifest was the necessity of special reformatory efforts for the benefit of this class, that, previous to the recent police investigations, public attention had been called to the subject, and the Legislature memorialized for some new enactments, to stay the alarming progress of juvenile depravity. Yet, incredible as it may appear, while the secular and religious press have, with becoming spirit, deplored the evil, and suggested various *remedial* measures, not one, that I have observed, has alluded to those which are incalculably more important, because more effectual, namely—the *preventive.* All appear content to lop off the shoots, and let the poisonous roots and trunk remain, to re-produce a perpetual harvest of infamy and sin,—thus furnishing another illustration of the blindness of the public mind to the crimes and miseries which result from intemperance.

The Rev. H. Worsley very justly remarks, that "The inquiries of most persons into the causes of juvenile crime, even of such as are led to the investigation by motives of Christian benevolence, are very generally too superficial. As soon as the immediate cause of youthful crime has been discovered, it is erroneously supposed that the inquiry is ended. It is thus we are repeatedly told that 'want of employment,' that the 'absence of the bare necessaries of life,' are the causes of precocious

vice. For instance, Lord Ashley affirmed in the House of Commons in June last, that 'there were thirty thousand naked, filthy, roaming, lawless children, who formed the seed-plot of nineteen-twentieths of the crime which desolates the metropolis.' Such a statement is unquestionably true. But let the investigation be pursued a step farther, let the deep *source* of the evil be ascertained, and the question which next occurs, viz.: 'What is the cause of the want of employment so justly accused?' be traced out. I feel warranted, and I am assured that the conclusions of all who will be at sufficient pains to prosecute the inquiry will bear me out, in asserting, that the non-employment itself, the abject want and destitution, are in the majority of instances the necessary product of the *intemperance of parents.* In the wide-spread, deep-rooted habits of intoxication, will be found the fundamental cause,—the real cause of causes. As long as we have myriads of drunken, dissolute parents, we must expect to have myriads of sons and daughters, who will be in a manner *forced* to earn a wretched livelihood by thieving and by prostitution." *

That these statements are as true of New-York as of London, is shown by the incidental yet clearly expressed testimony of the Chief of Police, in the abstract before presented. Who are these *two thou-*

* Prize Essay on Juvenile Depravity, p. 191.

sand nine hundred and fifty-five children, that in the strong language of the Report "are growing up in ignorance and profligacy, only destined to a life of misery, shame, and crime, and ultimately to the felon's doom?" The Report says, "They are the offspring of always careless, and *generally intemperate parents.*" Who are they that "sell the very bodies and souls of those in whom their own blood circulates, for the means of dissipation and debauchery?" It again replies, *the intemperate.* "Who are the juvenile thieves and depredators, that congregate around the piers for plunder?" They are the "*children of the intemperate.*" Who are the "crossings sweepers, clothed in rags,—filthy in the extreme, which have not a singe attribute of innocent childhood?" The Report says, "They are the *offspring of the intemperate*, and what they gain during the day, is almost always spent at night in the theatres, and in the *lowest dens of drunkenness and debauchery.*" Who are these girls of tender years, that sell nuts, fruits, &c., as a *ruse* to gain access to counting-rooms, &c., and for a few shillings submit to the most degrading familiarities?" The Report again affirms, "They are the *children of inebriate parents.*"

But enough. The sensitive mind absolutely sickens at these revolting details. I could adduce similar facts, though not always official, from other American cities, showing that wherever a like scrutiny has been made into the causes and extent of

juvenile depravity, it has been with results corresponding to those presented. But sufficient, doubtless, has been said, to establish the connection of drunkenness with other youthful vices. If additional testimony is desired, I will refer to foreign cities, first briefly noticing some dangerous customs by which children very early become attached to strong liquors; for such practices prevail among some classes in our own cities.

Robert J. Chambers, Esq., a metropolitan magistrate of great experience, stated in his evidence before the Parliamentary Committee, that he had seen mothers *beat* their children because they refused to drink gin. Another witness certified, that he had seen women in London giving the dregs of the liquor they drank to children five or six months old. Another testified that he had heard children ask their mothers for gin as they were carried in their arms. Dr. Gordon, of the London Hospital, on his examination, said, that he had known instances of disease in children, five or six years old, brought on by giving them gin. With such training, we are ready to admit the credibility of the following statement.

"It has been ascertained, from actual observation, that during one week, *eighteen thousand entrances* have been made into *fourteen* of the principal gin-shops in London, by children of from six to sixteen years old. Some of these were observed to enter four or five times in one day. About nine

thousand of the youngest were observed to enter with bottles, being evidently sent for liquor by their parents; and the other nine thousand without bottles, to all appearance for the purpose of drinking."

It should be remembered that London has more than *fifteen thousand* of those pests to society where strong drink is sold. If, therefore, the above statements are reliable, no other statistics are necessary to prove the extent of juvenile drunkenness in the metropolis of the world. The number of children there graduating in vice and crime, must be incredibly great.

Manchester, possessing like facilities for dissipation, appears also to be overrun with juvenile inebriates. Mr. Turner, of that city, states, that during a brief detention in a public house, *twenty-two* boys entered and called for half a gallon of ale, which they drank, and then called for another. The eldest of the number was under fifteen years of age.* This incident is stated as one of common occurrence. When this propensity to drink exists in children and youth, every effort is made to gratify it, as in older tipplers. They have been known to steal articles from school, and part with them for drink. A common mode of procuring the means, is to club their pence and halfpence together, and thus purchase and share in what they could not otherwise obtain, as in the above instance.†

* Parliamentary Report, p. 372. † Vide Burn's Plea, p. 107.

That distinguished friend of temperance, John Dunlop, Esq., states, that whilst endeavoring to enlist the clergy and others of Edinburgh in his efforts to promote sobriety, as he spoke of the extent of drunkenness among children they started in amazement, for their previous knowledge on the subject had not prepared them to credit his account. To remove their incredulity, the next day he reported a list of *thirty-eight boys*, from eleven to fifteen years of age, who were addicted to intemperance, and left his investigations unfinished. Nine of these were companions living in one court, who, not having attained to open profligacy, would meet in some secret place to drink a bottle of whiskey; the remaining twenty-nine were notorious public drunkards.

Such facts, which our space will not permit us to extend, very inadequately illustrate the prevalence of juvenile drunkenness and its consequences in cities. Yet who can contemplate this imperfect sketch without feelings of anguish and disgust? If such are the habits of multitudes in early life, should it occasion surprise that in adult years they are given up to the most abandoned crimes and most revolting lusts?

Eighth. "*In cities vice is hidden with most ease, or seen with least reproach.*" To one uninitiated into the mysteries of city iniquity, but little that is unseemly or flagitious may appear, to offend the eye or afflict the heart. All being gay, attrac-

tive, and seemingly happy on the surface, the casual observer may not even suspect the pollution, misery, and torture, which lie beneath. Vice, like a bird of evil omen, instinctively shuns the light, and in cities most easily finds concealment. What fearful deeds of wickedness are here enacted—what scenes of revelry and debauch, of murder and theft, in which intemperance is the invariable incentive and ally! Behind silken draperies and dingy screens, in gorgeous saloons and filthy grog-shops, in the gamblers' haunts and dens of infamy, in palaces and garrets, the sad process of individual depravation is ever going on, producing unutterable wretchedness in multitudes of families, yet unnoticed and uncared for by any beyond the hearths it desolates. No one cares to molest the orgies of wickedness, unless they disturb the public peace, or outrage public decency; and then the servitors of the law thrust the offenders from the public eye, and straightway all is hushed and forgotten. Many cities, indeed, are more indebted to a vigilant police for decorum, quiet, and security, than to the virtue of their citizens. In Paris and London, it is said, from forty to fifty thousand persons are daily intoxicated. Consequently, there are drunkards enough to barricade all their thoroughfares, and fill the streets with disturbances and riots; and most cities would, doubtless, exhibit revolting scenes of depravity and excess, and life and property be constantly endangered from this cause, but for the conserva-

tive influence of the police. If, therefore, disgusting spectacles of inebriety are not met at every turn, obstructing the sidewalks and loading the air with horrible blasphemies—if the piteous wail of broken hearts and blighted hopes are unheard amidst the incessant din and bustle of the multitude, these things are not the less real. Behind all that is imposing, magnificent, and seemingly joyous, there are ten thousand woe-stricken households, once happy, but now doomed by this cause to unavailing sorrow, penury, and shame. In the wretched circles of dissipation, or removed from observation, in almshouses and mad-houses, in prisons and hospitals, festering and tortured with unimaginable anguish, are found the destroyer's victims. Could we lift the veil so as to disclose a full view of the crimes, the sufferings, and wretchedness, which flow from this fountain of unmingled bitterness that are now concealed—leaving out of sight unearthly tortures and eternal despair—society, startled from its apathy, could no longer resist the conviction, that intemperance is one of the most terrible scourges of humanity.

CHAPTER IV.

TEMPTATIONS TO INTEMPERANCE, ARISING FROM CONDITION.

A man, temperate because public opinion exacts it, has not the virtue of temperance, nor a stable ground of temperate habits. That which rests on other men's opinions and practices, is not a man's own virtue but a reflection of what exists around.—Dr. W. E. Channing.

Man is the only animal accustomed to swallow unnatural drinks, or to abuse those which are natural; and this is a fruitful source of a great variety of his bodily and mental evils.—Rees' Cyclop., Art. *Water*.

Since custom is the principal magistrate of man's life, by all means endeavor to obtain good customs.—Lord Bacon.

There are also temptations to ebriety in cities, arising from condition, which are peculiar to different classes, and deserve distinct consideration.

1. *The Lower Class.* While it is certain that intemperance is one of the most fruitful causes of poverty, it is not less certain that poverty, in turn, often produces intemperance. The causes are distinct, though the effects are sometimes confounded by losing sight of the powerful influence which the moral and physical reciprocally exert upon each other. "Although," says an able writer, "it is most true that the calamity of sickness, or even of death itself, is nothing compared with crime, yet

it is also true that sickness induces poverty which is one of the tempters to crime, and that a deranged condition of the physical system often urges to vicious and destructive indulgences by the unnatural appetites which it creates; and thus ill health becomes the parent of guilt, as well as of bodily pains.* Every day's observation of city life, attests the soundness of these views. The extremely poor being profoundly ignorant of the physiological laws which govern their own existence, and no efficient sanatory regulation with respect to them enforced, their health is often impaired, and their character debased by the physical degradation in which they an compelled to live. What multitudes in all our cities† are driven by poverty to reside in dark, damp cellars, or in badly constructed and ill-ventilated tenements; often surrounded with disgusting impurities,

> "Where vapors with malignant breath,
> Rise thick, and scatter midnight death!"

And the consequences are most manifest. Loss of self-respect, neglect of personal and domiciliary cleanliness, a low state of health, diminished vigor of body and mind, great nervous depression, and a resort to *intoxicating liquors* to appease the inordinate craving for stimulants engendered by the de-

* Hon. Horace Mann. † Appendix E.

rangement of their physical and mental systems. We scarcely look for sobriety under such circumstances; for excessive drinking, if the means can be obtained, is a natural result. A philanthropic writer, whose attention has been directed to this subject, says: "The dwellers in courts, cellars, and ill-ventilated garrets, depressed and prostrated by the want of the stimulus given by nature, unable to enjoy the blessings guaranteed by an unfailing abundance of oxygen, *instinctively* feel the want of a substitute; *they find it in alcohol.* The allurements held out by those dens of destruction abounding on all sides, add temptation to instinct, and the child of misfortune and ignorance, terminates his senses and often his life, the victim of licentiousness and unnatural debauchery."*

But while it is true that the lowest in condition are usually most debased by intemperance, it would be incorrect to graduate character solely by outward circumstances. This would confer upon the inflated insolence of wealth a dignity which does not belong to it; and cast an opprobrium upon many in humble life, unsurpassed in virtue, whose heroism in triumphing over their temptations and miseries, entitles them to a nobler distinction than mere condition can ever confer. Allowing, however, to the poor all the praise their virtues merit, it is still true that in all our cities, the greatest number of

* Griscom's Sanatory Condition of Cities, p. 49.

this class are without fixed moral principles; and so afloat between vice and virtue, as to take any direction which temptation may suggest. Hence, it is among the poor, including men, women, and children, who are assiduously beset by all the seductions which unprincipled cupidity can devise, that intemperance makes its most fearful ravages. As we cannot enumerate, much less separately analyze, the protean forms this many-sided vice assumes in relation to the poor, a few general illustrations must suffice.

See the poor laborer exhausted with toil, returning at night to his family. He finds his miserable home gloomy, cold, and cheerless—perhaps a scene of filth, confusion, and discord. The quiet, the rest, the solace he needs is not there, and he is glad to escape. But whither can he go? The dram-shop, with its brilliant lights, comfortable warmth, and jovial company, attracts him thither. Cut off by his condition from intellectual enjoyments, he yields to the sensual, and drowns his sorrows in whisky. With returning sobriety, he despises himself for his folly, repents and resolves—not to abandon drink for ever—but that he will not again be guilty of like excess. Alas! ignorant of his own weakness, he is again tempted and again overcome. To each succeeding assault resistance becomes weaker, until, losing all self-command, reckless of character and consequences, he sinks despairingly into the fatal vortex of drunkenness,

dragging down with him his wife and children to wretchedness and ruin.

"Whilst their condition," says the eloquent Channing, "denies the poor many gratifications, which meet their view and inflame desire, it places within their reach many debasing gratifications. Human nature has a strong thirst for pleasures which excite it above its ordinary tone, which relieve the monotony of life. This drives the prosperous from their pleasant homes of novelty and stirring amusement. How strongly must it act on those who are weighed down by miseries and privations! How intensely must the poor desire to forget, for a time, the wearing realities of life! And what means of escape does society afford or allow them? What present do civilization and science make to the poor? Strong drink, ardent spirit, liquid poison, liquid fire, a type of the fire of hell. In every poor man's neighborhood flows a lethean stream, which laps him for a while in oblivion of all his humiliations and sorrows. The uneducated poor, without resource in books, in their families, in a well-spread board, in cheerful apartments, in places of fashionable resort, and pressed down by disappointment, debt, despondency, and exhausting toils, are driven by an impulse dreadfully strong to the haunts of intemperance; and there they plunge into a misery sorer than all the tortures invented by man. They quench the light of reason, cast off the characteristics of humanity, blot out God's

image, as far as they have the power, and take their place among the brutes. Terrible misery! And this, I beg you to remember, comes to them from the very civilization in which they live. They are victims to the progress of society and the arts; for these multiply the poison which destroys them. They are victims to the rich; for it is the capital of the rich which erects the distillery, and surrounds them with temptations to self-murder. They are victims to a partial advancement of society, which multiplies gratifications and allurements, without awakening proportionable moral power to withstand them."

There is another class of trials to the poor in this city, and probably in others, that should not be passed without notice.

It is ascertained that the profits on each drinker to the vender of strong liquor is about forty dollars a year. So spirited a competition is consequently carried on for customers among the sellers, that they are not very scrupulous how they obtain them. Hence, many for this purpose resort to the *sub-letting* of tenements. A vender, for example, hires one or more houses, perhaps a range of rear buildings, and re-lets apartments at an exorbitant advance to poor families, who trade with him because he is their landlord. If addicted to liquor, he will encourage their drinking propensities; if not, no arts of the drunkard-maker will be left untried to entice them to drink, and when once ensnared, no-

thing less than a power divine can save them from ruin.

A single case will show the operations of the system. Here is a double alley or court containing about forty families debased by intemperance, at the head of which is a groggery kept by the lessor of the tenements. It being his interest to make money out of his tenants, he affects kindness to them, offers credit, which many seize with avidity, and thereafter they are in his power, being virtually compelled to trade with him, pay him their hard earnings, submit to extortion, and also buy and drink his liquors, on the penalty of his displeasure, which is often shown by turning them destitute into the street, when he finds them no longer profitable.

When the rum-seller is not the landlord, by like management many of the poor are brought within his reach, and become his victims. By fair words, and perhaps by gratuitous drams, he so ingratiates himself into their unsuspecting confidence, they give him their custom, consult him in their affairs, and regard him as their truest friend, little dreaming that he is their worst enemy; that he would take their last shilling for liquor, though he knew his customer's wife and children were famishing for bread; that all he desires is their money, and that got, what becomes of them he little cares. We have known him refuse the least contribution to bury the man murdered by his liquor; and deny the smallest

relief to the suffering widow and orphans brought to beggary by his means.

Yet we would not affirm that the liquor vender is a sinner beyond all others, nor that he finds pleasure in the evils he inflicts. Oh no; aside from his wicked business, he may appear as amiable as other men. He, doubtless, would rather his profits were not the price of blood. But avarice having neither eyes, nor ears, nor conscience to do good, it impels him to get money, honestly and honorably if he can, but to get it at all events, whatever the means or consequences. Selfishness is the rum-seller's sin. To use the strong language of the Rev. Robert Hall, "he is invested with the implements of death, by which he damns men's souls, then sinks himself to hell."

But I despair of impressing on any mind a vivid idea of this enormity as it actually exists. Volumes of facts might be furnished without making any new disclosures. The evils are inseparable from the traffic. The New-York venders are only specimens of the same class wherever the business is carried on throughout the world,—a business that is based on the principle of giving what is worse than worthless for something having value; and whose effects are as hardening to the seller as destructive to the consumer. In a neighboring State Prison, one hundred and fifty of the prisoners have been liquor dealers.

But it is the deteriorating effects of this evil,

upon the unfortunate poor, with which we are now concerned. How sad is its wreck of all that is excellent and estimable in human nature! It defaces the image of God in His offspring,—converts them into mean-spirited drunken wretches,—blots out the light of life, and hope in death,—making its victims a curse to themselves and families, and a burden and nuisance to society. Women too, claiming a share in these inebriating indulgences, become even more debased than their brutalized husbands; and poverty, domestic feuds, utter dissoluteness, and the ruin of their children, are the dreadful results.

"Oh for a law to noose the villain's neck,
Who starves his own; who persecutes the blood
He gave them in his children's veins, and hates
And wrongs the woman he has sworn to love.

* * * * * *

Cruel is all he does. 'Tis quenchless thirst
Of ruinous ebriety, that prompts
His every action, and imbrutes the man."

COWPER'S WINTER EVENING.

II. *The Middle Class.* Among all the diversities of the social condition, this is doubtless the most favorable to virtue and happines. "Poverty and riches," so devoutly deprecated by Agur, are both severe temptations from which a state of "happy mediocrity" is exempt. The inestimable comforts of home, the exercise of the domestic affections, and the natural and healthful exhilaration of body

and mind consequent upon regular industry and its rewards, do much for this class in abating inordinate desires for artificial excitement. Still, it is not without its temptations and dangers. Very many connected therewith are engaged in sedentary indoor occupations, which, by their debilitating and depressing effects, lead to the use and abuse of strong liquors. By their amusements and social enjoyments also, many are ensnared. For it should be observed, that in this class the social principle is most fully developed and its influence most forcibly felt. In the dissocial habits of cities, neighborbood or proximity of residence does not imply acquaintance or intercourse. The tendency is to *gregariousness.* Instead of uniting with persons in the same locality, in whose tastes and pursuits they have no sympathy, they disintegrate themselves from the surrounding mass, and associate in classes on the basis of their respective affinities. Hence the origin and element of the numerous civic organizations, including Fire and Military Companies, processions, celebrations, festivities, &c., with which all cities abound. This tendency of society to resolve itself into distinct classes for specified objects, involves an important principle, whose practical effects for good or for evil are daily evinced. Some, by making abstinence from strong drink a fundamental rule in their union, have become healthful centres of light and influence. Others, with objects equally unexceptionable, by disregarding this rule,

have trained thousands into dissipation and drunkenness. As in the latter category may be included all associations and bodies of men which, as such, countenance by their example the use as a beverage of intoxicating liquors, I see not why the British, Scotch, Welsh, German and French Benevolent Societies, not omitting the New England Society of glorious puritanical memory, which severally celebrate their anniversaries by the free use of strong liquors, are not open to the severest animadversion. Is it urged that they drink only wine on these occasions? To such a defence—though not strictly honest, for stronger drinks are used—I deem it sufficient to say, that wine has been the chief means of the world's drunkenness from the time of Noah to the present day; and temperance men could not without stultifying themselves, make an exception in favor of a liquor which has produced the greatest amount of sottishness and misery. And where this distinction is not claimed, the least that can be said is, that such practices are injurious and dangerous to those who indulge in them, and if generally followed, would put an end to the hopes of the temperance reform.

Passing by theatrical and similar entertainments before referred to, there are numerous others to which many of the middle class resort, such as railroad and steamboat excursions, &c., that are rational and proper in themselves, and would be beneficial to those who engage in them, but for the

use on such occasions of strong drink. I highly commend social recreations and rural parties to the cooped-up population of cities, especially when females and children are allowed to share in them, provided they are innocent. But with what propriety can they be pronounced innocent, when intoxicating drinks are used, however such drinks may be disguised or diluted? Alas! many can trace their first act of intemperance to the presence of temptation and the power of example at these unguarded seasons of social enjoyment, and have entered upon that downward course of accumulated guilt and crime, from which they never returned.

But of all the modes by which intemperance demoralizes the denizens of cities, none are more open, wicked, and reckless, than its agency in Sabbath desecration. As the result of a recent investigation by the Chief of Police, under the direction of the Mayor in the city of New-York, it appears that of the four thousand four hundred and sixty-seven places where spirituous liquors are sold, three thousand five hundred and seventy-three sell on the Sabbath. And the profanation of the day by the multitudes of all ages and conditions who constantly resort by night and by day to these shops, leads to its further desecration by opening stores of other kinds for their accommodation. I have no recent returns which show to what extent other occupations are now pursued on the Sabbath. But in 1840, when the liquor shops were two thousand five

hundred and seven, or little more than half the present number, the writer by actual enumeration ascertained that two thousand and eleven other places of business were also opened, consisting chiefly of oyster and cigar shops, clothing and shoe stores, confectionaries and fruiteries, livery stables, &c.; making a total of three thousand nine hundred and sixty-three places, the proprietors of which, in violation of the laws of God and man, prosecuted their secular avocations on the Sabbath. The waters about the city were also made the scene of sinful amusements. Thirty-six race boats, and one hundred and fifty row and sail boats were kept in constant activity; also two steamboats for Sabbath excursions; and of the twelve lines of steamboats which sailed from this port, fifty-four boats observed no day of rest; and to complete this sad picture of a professedly Christian community, scarcely *one-fourth* of the population attended public worship.

Such being the facts in 1840, what may we suppose them to be in 1849, when the liquor shops have nearly doubled and the population increased one hundred and thirty thousand? But desecration of the Sabbath by intemperance is not peculiar to this city. In Glasgow, for example, a member of the British House of Commons recently said in his place, there were eighty thousand persons who never attend church, and ten thousand who went to bed drunk every Saturday night. He adds, that

scenes of the greatest demoralization were the consequences.

Of Dublin, the Rev. Mr. Scott thus writes: "Never, since I entered this city, did I witness such an outrageous and open violation of the Sabbath, as I did this evening, on my way to and from divine service! *All the dram-shops and whiskey-shops appeared to be open and illuminated; they were filled with besotted creatures*, who were shouting and huzzaing, to the great terror of the peaceable inhabitants and annoyance of the female passengers going to their respective places of worship. It is almost in vain for us to preach peace and soberness, if this soul-destroying vice of drunkenness be encouraged by legal enactments. It would readily appear this night, without exaggeration, that the floodgates of hell were opened in our city, so fiendish, so tumultuous, and so virulent, were the wicked votaries who issued from these shops."

"In London," says the author of Bacchus, "and in other large towns, similar scenes may be witnessed each returning Sabbath. Multitudes of wretched creatures eagerly enter those splendid Juggernauts of our land, modern gin-palaces, and swallow with avidity the fiery poison which is prepared for their use."

"Sunday," remarks a graphic writer, "is specially devoted to the worship of the great spirit (Gin); and when the earthly Sabbath-bells an-

nounce the arrival of that day, then do the lower orders begin to shake off the *beery* slumbers of the midnight pay-table, and wander forth in maudlin, unwashed multitudes, to the temples of the great Gin; and there you may see the aged and the infant of a span long, old men and maidens, grandsires and grandams, fathers and mothers, husbands, wives, and children, crawling and jostling, and sucking in the portion of the spirit which the flaunting priestesses of the temple dole out to them in return for their copper offerings."

This picture, heart-rending and lamentable as it may appear, is but a feeble representation of scenes which present themselves to Christian observation, each coming Sabbath, in almost every large town throughout the United Kingdom.*

III. *The Wealthy Class.* That the tendencies of wealth are to foster appetites and passions hostile to virtue and friendly to sensual indulgences, is attested both by inspiration and human experience. The Bible says—"The prosperity of fools shall destroy them, and they that will be rich fall into temptation and a snare, and into many hurtful and foolish lusts which drown men in destruction and perdition." Human experience says—"As baggage is to an army, so are riches to virtue. It hinders the march, and the care of it sometimes loseth or disturbeth the victory."† "It is to be feared that

* Bacchus, p. 83.

† Lord Bacon.

the general tendency of rank, and especially of riches, is to withdraw the heart from spiritual exercises."* "A much looser system of morals commonly prevails in the higher than in the middling and lower orders of society."† If such are the usual tendencies of wealth, its possessors are not without peculiar temptations to ebriety. But let our views be restricted to the wealthy in cities.

Among the circles of wealth and splendor in cities, fashion reigns supreme. It is the idol which many blindly worship, with a devotion stronger than patriotism, philanthropy, or piety. A slavish obedience to this folly, and a determination to maintain a well-defined distinction between themselves and the less wealthy, exerts a controlling influence on all their habits. Hence, to drink beer, brandy, or whisky, is not usually a fashionable vice. Such liquors are too unexpensive, and being within the reach of the lowest, the affluent would scorn to debase themselves with such vulgar drinks. But to use wine—costly wine—in this country at least, is an indulgence as far beyond the imitation of the humble, as would be the keeping of a costly establishment or an expensive equipage. Wine is consequently the accredited beverage of courtesy and etiquette in high life. At dinners, soirées, pleasure parties, and most social entertainments, to say nothing of gala-days and weddings, the temptation to

* More's Moral Sketches. † Wilberforce, Prac. View.

drink this liquor is not only ever present, but its use is nearly universal. Of the effects let facts speak.

A gentleman of fortune, the father of six sons, had wine daily on his table. The children, when introduced from the nursery to the dining-room, were occasionally, as a favor, invited to take a glass of wine with their parents. The father commenced drinking late in life. When his example was referred to by a friend, as being dangerous to his sons, he became angry, and said, "I am not a drunkard." *Five of his sons died sots.* One is still living, having been reclaimed by the temperance reform.

Two sons of another wine-drinking father, moving in the same circle, became drunkards. He was early and earnestly urged to give his own example of abstinence, to aid in restoring them to sober habits. He scoffed at the proposition. The sons are now miserable sots, the victims of parental training and example. The father still clings to the bottle with growing tenacity—becoming, as age advances, a rubicund, plethoric bacchanal, the disgrace and ruin of his own family, and the besotted corrupter of the circle around him.

Another father in high station was solicited to set his son, supposed to be in danger of inebriate habits, an example of abstinence. "No," said he, "if my son cannot restrain himself within proper bounds without my signing a pledge, let him become a drunkard." His son did become a drunkard, and

nearly ruined his father's estate by his follies and extravagance.

In a family of wealth and fashion, where the social wine-cup was ever found, the children on the Sabbath were each allowed to take a glass of wine. The parents died moderate drinkers. The children —two promising sons and a daughter—commencing the habit of drinking early, became drunkards. The daughter married, and was intemperate. Her physician informed the writer that he had attended her in two attacks of *delirium tremens*. One son, of fine talents and finished education, died a drunkard; the other was saved by Christian principle.

In another family, where wine was deemed indispensable to hospitality and politeness, two fine sons became drunkards by the temptations of their father's table. One of them died a sot; the other cut his own throat after a debauch, and the mother expired of a broken heart.

Another mother, being urged for the sake of her own sons and the salutary influence of her example upon others, to banish intoxicating liquors from the old family mansion, admitted the soundness of the principle which required the sacrifice, but declared that such was her position in society, she had not the courage to make it. Fatal indecision! The demon intemperance entered that household. Before the mother died, the sons became loathsome drunkards. Where now is the joyous group which pledged the social wine-cup around the maternal

board, and made the ancient hall ring with their festivities? Alas, the grass is green upon their graves, —all having fallen victims to the drinking usages of fashionable life!

Another mother, whose son, after an attack of *delirium tremens*, had promised to subscribe the abstinence pledge, was requested by the family physician to strengthen, by her persuasion and counsel, her son's resolution. She replied, "I cannot hurt his feelings by asking him to subscribe a pledge." He signed the pledge at the instance of the physician, and after a period of abstinence his mother sent him a bottle of wine that he might enjoy himself. Treacherous gift! He drank the wine, his appetite for liquor returned with ungovernable fury, and he continued to drink until he expired a raving maniac.

I cannot forbear inserting in this place the following pertinent remarks by an able English writer: "Surely the guilt of him who can pervert the taste and moral intuition of childhood to what is evil, is greater, far greater, than his who destroys at one blow the life itself. The children, thus spiritually murdered, cry to God for vengeance on their murderers. What if the cause of the child's ruin and lost condition for eternity be the parent himself, who was appointed by nature to guard over the infantile impressions of his child, to check the first risings and intimations of a sinful nature, and rear up the babe whom God has graciously given him, a

member of Christ's church on earth, to be a future partaker of his glory in heaven! What if the depraved example of the father gave the first impulse, which urged the son to wickedness; and at last, through the several stages of a career of intemperance, or vice of any kind, plunged him, his own offspring, only too truly his—"*morum quoque filium*" —into the deepest gulf of despair! The same wicked man shall die in his iniquity; but his blood will I require at thy hand!* The thought of a child destroyed for ever, eternally lost through a parent's fault, is sufficient to inflict the keenest woe on the heart alive to natural affection; and has so come home to many a guilty parent, that he has tried to conceal his vile practices, that he might not, by open sin, involve his children's ruin with his own."† But to return.

A gentleman in elevated station, whose brother was intemperate, inquired of a friend what he should do to save him. "Take him," was the reply, "to your home, "banish thence all strong liquors, sign with him the abstinence pledge, and, with the blessing of God on your efforts, he will be saved." "What," said he, "subscribe a pledge and give up my wine? No, never." He continued to quaff his wine, and to defend its use from the Bible. The poor brother now fills an untimely and a dishonored grave.

* Ezekiel iii. 18.
† Worsley's Prize Essay, p. 143. Vide Appendix.

A numerous party of gentlemen in high life, consisting of husbands, fathers, and grandfathers, dined together at a club, drank wine until they were inflamed therewith, and then adjourned to an exhibition of "Model Artistes," where twenty or thirty women were shamefully exposed.

A gentleman of fortune, distinguished for philanthropy and public spirit, removed to the city, and, contrary to his previous custom, was induced by fashion to drink wine at dinner. The indulgence became a habit, the habit a passion, and the quantity drank being progressively increased, ere long he found himself indisposed, and, indeed, mentally and morally unfit for the benevolent labors which before had been his highest delight. The noble spirit which once animated him is quenched; he is now a grovelling sensualist, and a companion of the vile.

In relation to the foregoing facts, it may be proper to say, that they have either been known to the writer himself, or were communicated to him by friends of the parties. Their number might be almost indefinitely augmented. But let persons conversant with fashionable life make a retrospect of its private history for the past twenty years, and they will probably conclude that the facts known to themselves within, perhaps, the circle of their own relatives, are more striking than any I have presented. The danger in such a review is not of exaggeration, but of inadequate representation. For

what are all the outward effects of ebriety, compared with the inward moral ruin which it inevitably produces? Of the degrading physical effects of wine-drunkenness, when its work is consummated, none can be ignorant. But who judges correctly of its insidious and progressive ravages upon themselves, when such judgment is exercised under its perverting and stupefying effects? Alas, what derangement of health, what imbecility of intellect, what blunting of the moral perceptions, and repression of the noblest energies, are attributable in fashionable life to the wine-cup, when the cause, perhaps, is not even suspected! How many of its deluded votaries drink on, apprehending no danger, until, with hearts calloused to every right consideration, they surrender themselves the willing slaves of an appetite as inexorable as death! Fallacious poison!

"What can thy power withstand?
Imperial reason flies thy dreadful face:
And health, and joy, and all the lovely band
Of social virtues shun thy dwelling-place.
In whatsoever breast thou rear'st thy throne,
Like Turkish monarchs there thou rul'st alone."

In this city, many who have suddenly risen to opulence, drink wine at first, as much to gratify vanity as appetite. But such indulgence often becomes a dangerous habit, which strengthens with age, and leads to the use of distilled liquors. The

curse of wine-drinking, however, falls most ruinously upon the young, the sons and daughters of the wealthy, who early acquire a relish for strong drink at the domestic board. How should they resist the example and influence of those whom they most love and revere, especially when instructed, as many are, that to drink wine is a mark of gentility, and a distinction which belongs to their position and fortune? Such temptations falling in with their vanity, and all that is corrupt and sensual in their nature, soon develop their effects in the gay voluptuousness to which so many become devoted, and unless religion interposes her restraints, their ruin appears inevitable.

And these dangers are augmented by the social festivities, so common in the upper circles. If oysters, champagne, brandied fruits, etc., are dispensed with on some occasions, at evening parties and other pleasure-gatherings they cannot be. Not to provide a generous supply and variety of stimulating drinks, would be to insult the guests, and betray a degree of verdancy and boorishness, which would be regarded as an utter disqualification for fashionable life. Fashion's mandate must be obeyed, however irrational, on the penalty of expulsion from her domain; and but few have the courage to contemn her authority, or to lose caste by singularity. As those, moreover, who go to feasts must give them, they mutually encourage each other in the

support of drinking customs, however demoralizing or preposterous.

In this connection may be subjoined a few statements relating to the expense of wine-drinking.

In Paris, the cost of wine annually drank, is $13,523,050. But it should be remembered that wine is indigenous to the country, and constitutes more than *three-fourths* of all the intoxicating liquors consumed. In London it has, by a careful computation, been ascertained, that the yearly expenditure for wine amounts to $3,000,000. Of New-York, a distinguished professional gentleman, long and extensively acquainted with fashionable life, has furnished the writer with the following estimates:—

"There are in this city, at least, three thousand professedly Christian families, each of whom yearly expend in wine, for private use and parties, from one to three hundred dollars. Admitting the average to be one hundred and fifty dollars for each, the total cost of the wine, excluding all other intoxicating liquors, would be four hundred and fifty thousand dollars. The balance of the population expend, probably, for wine, one million three hundred thousand dollars, making the annual expenditure for the city, one million seven hundred and fifty thousand dollars. After extensive observation and inquiry, I am satisfied that the above is not an over-state-

ment. I have attended parties, where twenty dozen of champagne, at twelve dollars a dozen, have been but one item in the bill of liquors supplied for the evening. It is a very moderate affair for which one hundred dollars are not expended in wines for an evening party, and numerous families give several such parties in the course of a season. The habits of the wealthy are becoming more and more expensive and luxurious. Wine cellars, and stores of choice wines, were almost unknown a few years since, but now they *are the fashion.* Many who once were patterns of sobriety, have now their cellars supplied with wines and other liquors, at a cost, probably, of from one to five thousand dollars. There are palpable proofs of degeneracy among those who should shine as religious lights in the world. Such habits foreshadow a decay of piety, and a corruption of morals, that are appalling to contemplate."

Whilst the writer is neither prepared to disprove nor to discredit the foregoing statements, he is happy to remark, as the result of his own knowledge, that a majority of the clergy of the largest religious denominations, and many of the opulent, are not included in the category of wine-drinking Christians. If five righteous men would have saved Sodom, the many here who drink no wine, may, like salt, preserve the mass from corruption, and eventually recover society from this expensive, dangerous, and demoralizing habit.

But while so much is conceded, he regrets there

are so many unmistakable proofs that temperance, of late years, has retrogressed among the wealthy. There is more ostentatious display and style in drinking wine and other liquors than was ventured upon in former years, which exerts an influence correspondingly deleterious upon the less prospered classes. The habits of many verify the prophet's description of the degenerate Hebrews:—"They drink wine out of bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph."* Richly enchased silver pitchers and goblets are superseding decanters and glasses; and while some drink as shamelessly as if the practice was defensible, others as presumptuously as if their living organism could not be affected by alcoholic poison. Sober facts constrain him to say, that it is not now in this city as it was in past years, when many, very many of our citizens, first in station and respectability, not only abjured the use of all intoxicating drinks themselves, but, despite the obloquy of fashion, assumed the noble independence of Christian principles, and gave the whole weight of their influence, efforts, and example, in favor of abstinence. Then it was that the empire of drunkenness tottered in high places, and the salutary effects of reform were most extensively felt. But a disastrous change has come over the prospects of temperance, for which the "upper circles"

* Amos iv. 6.

are chiefly responsible. Appetite, interest, prejudice, and fashion, have under their influence rallied to recover the ground that was lost; and the struggle has to be renewed, and the battle re-fought, ere temperance will again be triumphant.

PART II.

CHAPTER V.

THE MEASURES FOR THE REMOVAL OF INTEMPERANCE.

Neglects from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences altogether as dreadful as any active misbehavior from the most extravagant passion.—BUTLER.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—JAMES 4 : 17.

THUS far I have considered the condition of cities with respect to intemperance. I have analyzed some of the leading temptations to this vice, which are peculiar to different classes, endeavoring to avoid all general views that were irrelevant to the object. I now proceed to the next general inquiry suggested, which is,

II. THE MEASURES FOR THE REMOVAL OF INTEMPERANCE.

(1.) It may be preliminarily remarked, that the primary cause of drunkenness is in the intemper-

ate themselves. They blot out their own reason, and voluntarily become debased, by an improper indulgence of their appetites. God gave man appetites; but He also gave him laws for their government, and punishes him for their violation. Man was made both a physical and moral being: in the latter his highest dignity consists, for in this are involved his relations to the great moral Governor of the universe, and also his duties growing out of these relations as a rational, social, accountable creature. In the fulfilment of these duties, every indulgence of the appetites is forbidden, which tends to the infraction of any physical or moral law. And how gloriously does this interdict manifest the Divine wisdom and benevolence! for its legitimate effects are at once to promote the highest good of the individual and of the race. Nothing, indeed, is prohibited but what is prejudicial to the individual's own physical or moral being, or to those of others in his relations to them. Man was made capable of a high degree of physical enjoyment; but it does not follow that he was made to be a drunkard. Yet any one may become such by the exercise of his free agency, of which he cannot be deprived without at once subverting his nature, and destroying his moral character and accountability. He may become a thief, a liar, or a blasphemer, as well as a drunkard; but who will affirm that either is the result of any physical or moral necessity, and not the result of his own volition? Behind the volition of the

drunkard, there is a sinful desire for prohibited indulgence. In this desire consists the origin and essence of the evil; and wickedly yielding to this desire, constitutes the sin of drunkenness. Drunkenness is, therefore, the outbreaking of an inward distemper—an external manifestation of the depravity within. This depravity may long be restrained and regulated by circumstances, or early developed by temptation. Hence, much may be done to prevent intemperance, by removing temptation, and by outward restraint.

(2.) If the foregoing principles are sound, as the writer believes, they indicate the kind of measures which should be mainly relied upon to effect a reform. Lord Bacon well observes, that "he who in the cure of natural disorders contents himself with second causes, without diligent search for the original source of the evil, doth resemble the slothful husbandman, who moweth down the heads of noisome weeds when he should carefully pull up the roots; the work will ever be to do again." Intemperance has been shown to be a moral disease, having its seat in the depraved dispositions of the human heart; and it is only by appropriate moral appliances that it can be cured. A deep, pervading, practical sense of ultimate responsibility to the Creator, which includes, indeed, the consciousness of obligation to the right performance of every personal, social, and relative duty, is the best safeguard to virtue, and the only remedy for the moral dis-

orders of the world. The importance of physical agencies in the work of reform, is not denied; but these should ever be regarded not as principals, but as auxiliaries, and be subordinate to moral influences. All forceful means to promote temperance, which trespass on the moral or legal rights of others, we are forbidden to use. If allowed, their inutility should insure their rejection; for superficial and transient would be all reforms that proceeded from physical constraint, or were the result merely of fashion or excitement. Still more objectionable, as a means, are direct personal attacks; for they excite the worst passions of those whose reputation, pleasure, or profit are assailed, and not only blind the mind to the most reasonable appeals, but so firmly unite and strengthen opposition, as to render success, which under judicious management would have been probable, nearly hopeless. All measures, in short, that are conducted in this spirit, and which overlook the native depravity of human nature, are essentially defective. They arm prejudice with new powers of resistance, while the source of the evil is unreached. They at best but lop off the branches, while the poisonous root is suffered to spread itself and shoot out with new luxuriance.

Reform, to be effectual and enduring, should, we think, be regulated by a different spirit, and conducted on different principles. Instead of irritating by asperity, we should conciliate by gentleness. On the one hand, all harsh and coercive measures

ought to be sedulously avoided; on the other, whatever general influences are fitted to improve social or moral character, whether educational, legislative, conventional, or recreative—direct or incidental—should be faithfully and assiduously employed, in training men physically, intellectually, and socially, to sober habits. Above all, the understanding and conscience should be morally enlightened on this subject. If we would purify the streams, we must begin at the fountain. If we would reform character, we must aim to reform the heart, by giving a new impulse to its desires, a new regulation to its affections, and new objects for the exercise of faith. There must, in short, be implanted in the soul a new principle of obedience to the laws of God. And as this is a work surpassing human power, religion, with its subduing tenderness and love, and with all its sublime and authoritative commands and sanctions, should be earnestly and perseveringly invoked; for useful as are subordinate auxiliary influences, nothing less than Divine power can radically change the perverse dispositions of the heart, and insure a lasting reform.

(3.) It legitimately follows that the Church is bound to advance the temperance cause. This it may do in two ways. *First*, by its own purification and example. I see not how it can accomplish its high objects as "the pillar and ground of the truth," while it harbors intemperance in its own bosom. It is not enough that a majority discard the

evil, all must do it. If but one is admitted to Christian communion and fellowship, whose habits or pursuits are inimical to temperance, his influence, like Achan's, will be more mischievous and dangerous than that of a thousand open enemies. But let not the writer's views on this important point be misunderstood. He does not say that the signing of a pledge of abstinence should be made a condition of Church membership—for the signing of a pledge or connection with a temperance society are uncommanded observances, and men may be sober without them. Christ being the Supreme Head and Lawgiver of His Church, no one has a right to institute any other terms of membership than He has enjoined. But having in His wisdom prescribed general principles, and left their interpretation and application to be determined by His Church, the Church, by virtue of this authority, has prohibited, as being inconsistent with a Christian profession, gaming, theatrical amusements, and various other follies and vices—not because they are expressly forbidden by the Redeemer, but because such practices are incompatible with His Spirit, are opposed to holiness, and ruinous in their effects. But who will affirm that the evils of these practices, singly or united, will compare with those resulting from the manufacture, traffic, and use of intoxicating liquors as a beverage? And if the Church has a right to forbid the former on the penalty of expulsion, is it not manifest that it has a right to pro-

hibit the latter on the same penalty? I presume not, however, to prescribe the exact mode of Church action in this matter, much less to make the temperance pledge in any way an essential condition of Church membership. But as the Church has demonstrated by its own construction of its powers in regard to other unchristian practices, that it has the ability to purge itself from whatever unfavorably affects its prosperity, purity, and honor, so has it in regard to the more scandalous sin of intemperance; and is bound, in consistency and duty, to frown upon the "accursed thing," by the most powerful of rebukes, a living example; and to hold no fellowship with the unfruitful works of darkness, but rather to reprove them.

And I perceive not how the Church can take a lower position than this, without sharing in the deep odium of encouraging intemperance. It is obviously responsible for the evils it has the power to prevent in its members, over whom it is bound to enforce the laws of Christ. If a man's acts are manifestly at variance with the laws of Christ—if he loves his Maker less than the indulgence of a sinful appetite —or his neighbor less than the profits of an iniquitous traffic—if, in a word, his example and business encourage and perpetuate an evil which is daily bringing temporal and eternal ruin upon thousands of his fellow-men, and the Church tolerates these practices, then, according to Christ's moral government, it is an accessory in this work of death;

for it is indisputable that all the drunkenness in the land is produced by such habits as it allows in its members.

Second. By its influence. However inert the Church may be, its influence is necessarily great. It is a city set upon a hill, whose light cannot be hid. It impresses its own character in a greater or less degree upon surrounding communities. This is as true of Puritanism in New England, as of Romanism in Papal countries, or of the religious systems of Hindostan. Were the Church universally pure, energetic, and aggressive, who could set a limit to its conquests over human depravity? If its united influence was directed against intemperance, how soon would a general change of character, with respect to this vice, be manifested? And why should not its influence be thus united and directed? Where should the Church be found if not in conflict with the corruptions and vices of mankind? If the temperance cause merely concerned the health and pecuniary interest of men, its consideration would properly belong to physicians and political economists. But these, important as they are justly regarded, are not its greatest evils. Intemperance is directly opposed to the high and holy objects which the Church has been instituted to promote. It more successfully impedes the progress of religion, than most other, probably more than all other causes combined. It not only disqualifies men for the duties of the present life, but excludes them

from the felicity of the life to come. It is, in a word, because of its ruinous *moral effects* that it possesses such transcendent importance; and chiefly because of its everlasting consequences, that the Church is imperatively required by her divine commission, not only to cast out this murderer of souls from her own hallowed precincts, but to "go into all the world," and proclaim the eternal truth that "Drunkards shall not inherit the kingdom of God."

Again: Cities afford peculiar facilities for *individual efforts in this cause.* Christians should not overlook these advantages. Ministers of the Gospel and private Christians, in their respective spheres and circles of intercourse, are here brought into contact with, at least, four times the number of persons they would meet in the scattered population of the country, over each of whom they might exercise the influence of argument, example, and persuasion, for the diffusion of temperance principles. For *associated action*, also, the advantages are not less important. There being a general argument among most religious denominations on this subject, no serious difficulties in the way of united organized efforts exist. Hence moral power may be almost indefinitely multiplied; for what is impracticable to isolated means, associations can readily accomplish. I need not here designate what modes of action should be adopted; for as none that might be suggested would be universally applicable, the choice is best left to the friends of the cause in different

cities. Those should be selected which will most effectually draw out and direct the mighty but slumbering energies of the Church against this enormous evil. Let this be done, and there would be no ground for discouragement. Soon would the great mass of the population be thoroughly permeated with temperance principles, and reformation be triumphant. And there is no more doubt that such exertions should be made, than that Christianity requires us to labor for the moral and spiritual renovation of the world.

(4.) As familiarity with intemperance has begotten a criminal indifference to its wide-spread ravages and terrible enormities, that indifference must be removed before effectual efforts will be made for its extirpation. We are prone to overlook the fact, that no one point of observation exhibits more than a mere fraction of the evil. We forget that the few dram-shops or the few drunkards, seen at any one survey, must be multiplied by thousands and tens of thousands, to convey an adequate idea of the fearful aggregate. If the public mind fully apprehended the extent and virulence of this terrific scourge, in its relations to political economy, its effects on health, life, and morals, or as involving the highest hopes and dearest interests of the present and future generations, is it unreasonable to infer that systematic and determined exertions would be generally made for its removal? The pestilence recently devastated our cities, and excited universal

alarm. Money and efforts were freely expended in precautionary measures to arrest, if possible, its fatal progress. The various local authorities, ecclesiastical bodies, State Governors, and even the Chief Magistrate of the nation, severally appointed seasons of special public humiliation in view of the visitation. And these measures were appropriate, rational, and becoming a people recognizing their dependence upon a Supreme Superintending Providence. But what are the occasional ravages of the cholera, compared with those of intemperance, which are incessantly making more fearful havoc of human life than war, famine, and pestilence combined, besides entailing upon the world an indescribable amount of wretchedness and crimes? Yet no danger from this incomparably greater evil, which is destroying both the bodies and souls of men, is apprehended or expressed. The public should, therefore, be aroused by facts to feel their peril and responsibilities. The magnitude and flagrancy of the evil must be proclaimed with trumpet-tones, until the ears of the people tingle with the repetition. The black catalogue of frauds and oppression —of revelry and licentiousness—of gaming and profanity—of Sabbath violations and conspiracies against property, law, order, morality and religion, chargeable to this vice, should be spread before the grand jury of the public, and reiterated in tracts, sermons, newspapers, and speeches, until every mind is enlightened, and every heart stirred up to individual and asso-

ciated action against this favorite ally of Satan, and common enemy of mankind.

(5.) Act on the principle that abstinence from the use of intoxicating liquors, as a beverage, is the only preventive and cure of intemperance. Let not the intelligent reader be offended at the simplicity of this self-evident proposition, for it lays at the foundation of all reform. It was not until the world was deluged and debased by the use of strong drink, and despaired of recovery, that this simple and obvious principle was discovered. For nearly six thousand years, all the means which human wisdom could devise had been tried, and had signally failed; and judging from the past of the inefficiency of these means, they ever will fail. But abstinence has never failed; and in the nature of things can never fail, when practised, to prevent intemperance and restore inebriates to sobriety. The world to this hour knows no other sovereign remedy. We are, indeed, shut up to this one specific, primordial principle; and this being in itself absolutely infallible, no other is needed, neither remedial nor preventive. As, therefore, all the difficulty now in the way of eradicating intemperance consists in inducing men to practise abstinence, it is necessary to consider the circumstances which are fitted to give that principle effect. This leads me to remark,

(6.) That a knowledge of abstinence as the preventive and cure of intemperance, should be universally diffused. It is a mistake to imagine that

abstinence as a remedy for ebriety is generally known. Most persons may have heard of it, many practise it; still there are others, intelligent perhaps on some subjects, who neither know nor care any more about it as an important rule of life, than they do for electricity, gravitation, or any other recondite matter which does not concern them. A legal gentleman of eminence being at a numerous party where he was invited to drink alcoholic liquor, declined on the ground of his abstinence principles. His entertainer remarked that he had often heard of men abstaining from strong drink; but having never understood the advantages of such a practice, he requested his guest to favor the company with his views on the subject. The opportunity was improved with such spirit and effect, as to draw forth the acclamations and thanks of his auditors. Several confessed, that having never before seen the danger of the moderate or occasional use of strong liquors, nor considered the pernicious influence of their example upon others, they were happy to be enlightened; and abstinence should henceforth be their motto and practice. It is certain that very many have yet to learn, that upon their rigid observance of abstinence as a rule, their welfare, as individuals and families, may be said mainly to depend. It is also certain, that practical ignorance of this great principle, or its deliberate violation, creates the demand for all the intoxicating liquors made and sold as a beverage, induces mo-

derate drinking, and produces all the drunkenness which debases the world.

(7.) There should be great care in adapting means to ends. The best remedies, if misapplied, will do no good, but harm. How often it happens that well-meant exertions are not only wasted on unattainable objects, but so misdirected as to aggravate the evils they were designed to alleviate! If the temptations to intemperance, peculiar to the different classes, were, so far as is practicable, removed, reform would follow as a natural consequence. Are the poor, for example, driven to the use of stimulants by the low state of health and nervous depression consequent upon the wretched tenements in which they are compelled to live? The remedy is found in providing them dwellings that are compatible with health, and the rigid enforcement of sanatory laws. Such measures are not less the dictate of humanity, than of sound economy; for the pecuniary burdens of the community will decrease, as the general health and morals of the people improve. The influence of corrupting associations, moreover, and the ruinous attractions of the grog-shop, will diminish as the poor man's house is rendered pleasant and inviting, so that those who have not the mental resources which education supplies, may find in domestic enjoyments an antidote for most of the temptations and miseries usually incident to their condition. At the same time, such a foundation should be laid in the intellectual and

moral culture of the children of the poor, as will qualify them to take a position in life, in advance of their parents. "There appears no more reason for excluding the poor from the fields of knowledge, than for preventing the use of their eyes. The mental and visual powers were alike given to be employed. Whatever reasons exist for letting a man see all that is innocent, and excellent, and beautiful in nature and art, there is the same for enabling the mind to expatiate in the fields of knowledge."* And in proportion as the mind is refined and elevated, and a taste for innocent and rational recreations are cultivated, appropriate means for their gratification should be supplied, and made accessible to the humblest individual. In this way the drink-rooms, bowling-alleys, and similar places of debasing resort, would be superseded by books, reading-rooms, popular lectures, exhibitions of the rare and beautiful, public gardens, music, etc., with whatever harmlessly and usefully contributes to man's inherent and inextinguishable desire for enjoyment. For it were as fruitless to repress these desires, as to force water up an inclined plane. Like an impetuous mountain torrent, they will find their way, and become the more ungovernable and dangerous by every attempted restraint. To give them a right direction is all that can be done, and all, indeed, the most beneficent results require. Then, instead of the devastation, and ruin, and wretched-

* Dymond's Morality, p. 265.

ness now consequent upon improper indulgences, "whatever is pure, and lovely, and of good report," would be promoted and secured.

"Sooner or later," says a late writer, "provision will have to be made in all our northern cities and considerable towns, for places of public resort and recreation, where all may freely meet without distinction of age, sex, or condition. Such means of bringing the people together are needed to preserve us united in feeling, and to keep our social institutions as united as our political. Still more are they needed to minister to our happiness, and to aid in our social and moral education. Our climate admits the pursuit of open-air amusements but a few months in the year; for the remainder of the year, our parks and promenades lie desolate and deserted; but the social wants of the people remain the same, and seek the same gratification. A very large part of the population have not the conveniences nor the means to entertain guests at their own firesides; and (so reciprocal is hospitality) that it is almost equivalent to saying, that they can never expect to be entertained at the fireside of others. To meet the wants of those classes, there are needed public places of general resort, where the poor man and his family may go after the toils of the day, and enjoy a little of the sunshine of life. How such institutions shall be provided and maintained, and precisely what shall be their character, must depend on a great many considerations; but that some

such provision has to be made for the social wants of the people before dram-shops, bar-rooms, and saloons become obsolete, seems to me undoubted. The vacant hours that are now appropriated to such places, must be filled up in some such manner as that, before we can expect to do any thing more than check the vice of intemperance."*

(8.) The same tone of remark will generally apply to the middling and wealthy classes. Ineffectual, it may be feared, will be all attempts at reform, which neither remove besetting temptations, nor substitute for the intoxicating cup other appropriate, healthful moral stimulants. One prevalent mistake, especially with respect to city population, has been, to make too little account of their social propensities, and to place too implicit a reliance on the force of abstract principles, to overcome anti-temperance influences. Mere conviction of duty may be sufficient among the conscientious and moral, all whose habits of mind and position in society aid in fortifying them against the assaults of temptation, to keep them in a straight-forward course of sobriety. But the great mass, even of the affluent and educated, being without these important auxiliaries to a virtuous life, often fall a prey to the numerous seductions around them. As, indeed, the every-day associations, the sports, pleasures, and amusements of city life, necessarily exert

* Sawyer's Plea for Amusements, p. 280.

a controlling influence on character, they cannot be justly regarded as unimportant. Some one has said, "Give me the making of the people's songs, and I care not who makes their laws." Though this sentiment to be just requires qualification, yet it has been admired "because it expresses in significant language, the transcendent influence which amusements exert over a people." In the social economy of cities, amusements always have, and it may be supposed always will have, a prominent place. While, therefore, the desires and the facilities for their enjoyment exist, it will be futile to enter upon a warfare against them. Relaxations and pastimes to relieve the monotony of life, and to give a fresh impulse to the sinking spirits, will be sought after; and if those of an innocent and elevating kind are not provided to satisfy the natural instincts and cravings of the heart, others, though of an opposite tendency, will be indulged in, if within reach. All, consequently, that can be done, is to supersede such as are demoralizing and pernicious, by providing and fostering those that are socially, physically, and morally beneficial.

Let it not for a moment be supposed, that the writer favors any class of amusement or pleasures which are in the slightest degree inimical to morality, or inconsistent with sound practical piety. Religion is not designed to make us gloomy, morose, discontented ascetics; but devout, cheerful, grateful, happy Christians. And that system of re-

ligious teaching, I conceive, is most in harmony with the example of the Divine Saviour, the precepts of the Bible, and the instructions of nature, which best accomplishes this result. Premising this much, I subjoin more fully the views of the intelligent writer before quoted on the subject of amusements. He says, "It is getting everywhere to be understood, that the monster vice intemperance which now afflicts our nation, cannot be put down by a strong hand, but must be supplanted. Better, happier places of resort must be furnished for the young, the thoughtless, the loitering, and the devotees of pleasure, than the saloons of dissipation. Banish amusements in a manner from the family circle—provide no public places of resort for the innocent recreation of the young and gay, for those whose homes are uncomfortable, stupid, or indifferent, and for those who have no means of access to private circles, and surround them with bar-rooms, billiard-rooms, saloons, and other 'kindred institutions,' with open doors, inviting all without distinction to enter and partake of the social and sensual indulgence,—and what is there to prevent them from there seeking shelter and companionship? Persons thus situated may arm themselves against the temptations of such places with resolutions deep and strong; but unless some other and better places of resort are brought within their reach, they will enter, partake, and be ruined."

(9.) Employers of every class sustain in this rela-

tion momentous responsibilities. They should practise abstinence for their own safety, but especially for the salutary effects of their influence and example upon others. Those who employ clerks, apprentices, journeymen, or laborers, in occupations whose direct or incidental effects predispose to the use of strong drink, should do all in their power to counteract these dangerous tendencies. Much might be done for the confined and sedentary, by providing them with well-ventilated apartments, and time and facilities for healthful recreation; also by aiding them to fill up their listless hours with pleasant duties and useful pursuits. Laborers should share in a like beneficial *surveillance* and guardianship, to save them from injurious associations and inebriate habits—especially those who are subjected to excessive labor and to extremes of temperature, for such persons are peculiarly prone to indulge in alcoholic stimulants. The employer neglects a grave and important duty when he fails to exert the influence which his position confers, for the benefit of those who are so fully under his care and direction. Seldom would any counsel or efforts arising out of such a relation, when kindly made, fail to do good; and if ever a thorough reform is effected, it will not be without the cordial co-operation of the philanthropic employer, who, entering into the feelings, wants, and weaknesses of those holding a place inferior to his own, studies to promote their social and moral elevation. It is certain

that no man can fail to fulfil the obligations growing out of these relations, without incurring moral guilt. He is, in an important sense, his brother's keeper. These individuals, like himself, are passing through a probationary to a retributive state, where all earthly distinctions for ever cease, and where each will assume a place corresponding to their moral character. And as that character may now be permanently improved or injured by his influence, no employer, who rightly considers the far-reaching results of the power intrusted to him, will need other motives to stimulate him to fidelity.

(10.) The pledge, as a means of promoting temperance, has nothing peculiar in its application to cities, yet, in view of its great moral power, it should not be passed unnoticed.

I neither urge the pledge as indispensable to sobriety, nor affirm that it is the duty of all to sign it; yet I cannot conceive of any possible injury or inconveniences resulting from its use, that are not more than compensated by the advantages. Considered merely as a declaration of principles, and as a voluntary engagement to observe them, it only gives form or expression to such a rule as every wise man, in view of his weakness and danger, would choose to impose upon himself. Very frequent are the occasions in the moral, civil, and political relations of life, in which written or verbal pledges are required; and no one refuses to give them, or questions their propriety or utility. Nor is it a reflec-

tion on any man's judgment or character, whatever be his standing, that he is willing, nay anxious, to avail himself of every additional safeguard to his virtue. Archdeacon Paley, whom no one will accuse either of weakness or fanaticism, thus speaks of the efficacy of a pledge, more than a century since: "I am a friend to the laying down of strict rules, and rigidly abiding by them. Indefinite rules of abstemiousness are apt to yield to extraordinary occasions, which occur perpetually; whereas, the stricter the rule, the more tenacious we grow of it, and many a man will abstain rather than break his rule, who could not be brought to exercise the same mortification from higher motives; not to mention, when our rule is once known, we are provided with an answer for every importunity."* The pledge, moreover, is—"An assurance to our family and friends, that our principles are decided and permanent: it is essential to those who have been reclaimed from intemperate habits; it is a bond of union between persons associated with each other, in the great work of temperance reform; and it is a public testimony against the debasing vice of drunkenness, which is the source of so much misery and guilt. Those who are habitually temperate should sign the pledge, in order that their example and influence, combined with others, may render effectual aid in reclaiming the intemperate, and in preserving others

* Paley's Moral Phil., Book IV., ch. ii.

from the allurements and dangers of excess, so that in due time, by the Divine blessing, the community may be freed from one of the greatest scourges to which it has ever been subjected."*

(11.) The advantages of united efforts in changing the erroneous opinions and practices of the people, in respect to the use of strong liquors, should, so far as is practicable, be made available. I neither affirm nor believe that associations for this object have been, or will be, binding on all men in every age and country; if such were the fact, doubtless the apostles and primitive Christians would have formed them, and urged their establishment on future generations. But if no measures were expedient and proper for this age, but such as were expedient and proper in the early periods of Christianity, what becomes of the Bible, Tract, and Missionary Societies—of Orphan Asylums, Hospitals, and Alms-Houses, to say nothing of various other benevolent, moral, and religious organizations of modern date, so pre-eminently Christian, and which are effecting so much for the renovation of the world? The Scriptures containing no specific commands in relation to any of those institutions, the truth doubtless is, that duties and responsibilities are ever commensurate to advantages—a principle, the equity of which all instinctively admit. Hence, the discovery of the mariner's needle, the invention

* English Paper.

of printing, the application of steam, and the wonderful developments of science, have severally increased the facilities for doing good, and given birth to responsibilities and obligations which were unknown to previous generations. Our duties are consequently peculiar and imperative. We are commanded "to do good unto all men as we have opportunity;" and as in this is implied the improvement of every providential facility for their temporal and eternal welfare, we cannot exclude from this cause the benefit of voluntary associations, through whose agency the influence of the past half century has been principally exerted. I scarcely need repeat the adage that "In union there is strength." For every one knows that many individuals united, readily effect what would be impracticable to the same individuals acting independently and singly. Every one knows that a united troop in battle array will put to flight ten times their own number of disunited assailants. Every American knows that a handful of men, wanting every thing but union, dauntless heroism, and trust in God, discomfited the armies of one of the most powerful nations on earth, and won their country's freedom. And thus by a like union, resolute faith, and determined efforts in this cause, have the noblest moral triumphs been achieved which the nineteenth century has witnessed; and at this hour, nothing more is needed, with the blessing of Heaven, than the united energies of all sober men, to renew and extend these conquests, in order to drive the

despotism of intemperance from our cities and the world.

Numerous temperance societies have in late years sprung up, both in America and Great Britain, of a character which seem to indicate, that the pledge of itself has been found insufficient to give interest and permanence to temperance organizations. Hence, some have connected with the pledge, systematic provisions for mutual assistance; others have introduced banners, badges, ceremonies, orders, processions, titles, regalia, &c., as a constantly operating arrangement of outward agencies and influences, in order to give visibility to their union, and the better to effect what the pledge, without such aids and appendages, might fail to accomplish. These associations are generally so identified with the social, domestic, and moral interests of persons and families, and so effectually tend to promote the highest good of the whole people, they should receive universal encouragement and support. Some of them, it may be, are but little more than the result of an irrepressible desire for social elevation, intercourse, and enjoyment, which, under the influence of the spirit of the times, have adopted the temperance pledge, as the basis of their action, in their endeavors to attain their objects. But admitting such were the facts, who does not see in many of these movements the impulses of a noble nature, struggling to emerge from the slough of social degradation, in order to gain for itself a position in society, and a

share in the social privileges and enjoyments of life, from which, by its own vices, it had before been excluded? And who that loves man as his brother, will not rejoice in these aspirings and their success, both as it respects their influence on the happiness of individuals, and as indications of an advancing state of society? I acknowledge no sympathy with the moralist or reformer who contemns as puerilities these insignia, and scarfs, and public parades, when they are innocent in themselves, and are made subservient to a moral object. Have not garters, stars, titles, and honors, which seldom designate virtue or reward moral worth, ever been, in all ages and countries, the earnest pursuit of the educated and elevated classes, "as among the most reasonable and worthy objects of human desire?" Where, then, is the consistency of despising these things, to the prejudice of the humble, who alone have evinced the wisdom, by turning them to an important moral account, of transmuting baubles into gold? Philosophy may hold them to be of little worth, and as beneath the dignity of a man, much more of the Christian; but regarded as giving interest, and strength, and efficiency to combinations against intemperance, which is the true measure of their value, they acquire a moral importance, which should every where secure for them the respect of the wise and virtuous. In our sympathies and efforts we are required to become, in the apostolic spirit, "all things to all men, if by any means we

may save some," without the violation of a moral precept. Let such associations, therefore, in connection with other appropriate means, increase in number and activity, until all classes of people, in all our cities, are brought under their salutary influence.

(12.) Associated efforts for the reformation of inebriates, should be encouraged. Making due allowance for whatever of mere excitement may exist, and is usually inseparable from extraordinary moral movements, it must be admitted that there is a power in associated temperance exertions, as demonstrated in the history of the past, which, if rightly managed, may continue to give to the cause a degree of success which cannot be attained without it. The time was, when there was but little hope for the drunkard; and if it came at all, it must come from sober men. For who had ever heard of drunkards associating for a good object, or who imagined that they could accomplish any thing valuable for themselves or others if they should attempt it? Bereft of self-respect and the respect of others, at once objects of sorrow and contempt, of deep commiseration and disgust, debased below the brute, and cast almost without the pale of humanity, of all other creatures on God's footstool their condition and prospects appeared most wretched and hopeless. But a change has been effected little less than miraculous, and results have followed, little dreamed of in the philosophy of sober men. So far as means

were concerned, drunkards self-excited, self-impelled, have not only purified and redeemed their own characters, but have infused a life-reforming energy among thousands, whose self-degradation was as deep and desperate as their own.

Whilst temperance men, therefore, have admitted that drunkards might be reformed, and yet have appeared to doubt their own professions, the developments of the past have made such a result not merely possible or probable, but infallibly certain. However inveterate or deep-rooted the disease, though it has been strengthening for ten, twenty, thirty, or even forty years, let none despair. There is power in the temperance principle to effect a radical cure, as hundreds and thousands of living witnesses, who have been saved by its efficacy, bear witness. "We speak that we do know, and testify that we have seen."

But whilst the practical importance of this momentous fact, in its relations to the millions of drunkards in the world, can scarcely be exaggerated, the right application of the principle, so as to give it effect, is at least of equal importance. That it was misunderstood in former years, is evident from the few comparatively who were saved by it. The adequacy of abstinence as a remedy was admitted; but there was a failure in its successful application. What is now claimed, therefore, is the discovery of giving to this wonder-working power a greater degree of efficiency. In this essay the subject cannot be dwelt upon; it may, however, be remarked, that

the reformation of drunkards, apart from religion, so far as means are concerned, consists simply in a *strong and attractive development of the social sympathies.* The man who has never been intoxicated in his life, may go very minutely and correctly into the pathology of drunkenness; he may awaken a common feeling of compassion for the intemperate, in the minds of sober men, and yet fail to touch the drunkard's heart. He pities, but cannot sympathize. It is different with the reformed inebriate. He has a fellow-feeling for a fallen brother; it is similar in kind to that which the drunkard feels, for he has felt the same. He speaks not by rote, but by *experience;* a language which every other drunkard understands. There exists, in a word, a *sympathy* by which the heart of the one is attracted to and moved by the other; and hence the secret of the reformed inebriate's success. When he describes his own sufferings as a drunkard, he gives the experience of those he addresses. Their hearts, as touched by a common impulse, vibrate together. This agreement inspires confidence,—and as their feelings soften and commingle, the speaker proclaims himself a reformed drunkard, and extends his hand to raise his brother from the pit out of which his own feet have been taken. Yielding to these new impulses, the drunkard, almost unconsciously, finds himself determined to a new course of life. He had often resolved to abandon his cups before, but never under like circumstances. He

had been told there was hope in his case; but he now sees it in the recovery, and feels it in the sympathies of the speaker. The pledge which saved another, may save him. All depends upon the present issue. He no longer reluctates. He subscribes the pledge, and an oppressive load is removed from his spirits; he breathes freer--his heart is lighter. He has now done what he should have done years before, and the consciousness that he has, at length, done it deliberatively and voluntarily, gives him a confidence in the strength of his own purpose to reform, to which, before, he had ever been a stranger.

The first step being taken, he may find the next more rugged and difficult. He awakes, perhaps, as from a horrible dream, to the frightful realities of his condition. His health impaired, his employment, property, friends, and reputation gone; and the situation of his family, probably, most abject and wretched. His own mental and physical sufferings are next to intolerable. There is the aching void in the stomach, the insatiable craving for the accustomed stimulants, the trembling limbs, the sinking spirits, and the scorpion-stings of remorse. If there is a man on earth who needs sympathy, and help, and encouragement, it is the reforming drunkard. And the reason so many turn back, and sink and die, is, that they fail to get it. He knows not what to do; he must be helped, and cheered on, or he is lost. And by associated effort,

this benevolent object may be accomplished. It may thus become the guardian angel of the returning prodigal. It takes up the degraded off-cast where the accursed cup leaves him, and introduces him among those who have a fellowship in his suffering, and are ready with warm hearts and open arms, to receive and welcome him to all the privileges and immunities of their communion. And this is the very asylum his chafed and wounded spirit needs. Though degraded in his own eyes, he is never an object of unfeeling ridicule and contempt, but of mournful pity amongst those who see in him a spectacle of the wretchedness from which they have themselves been rescued. Though a hatless, shoeless, shirtless vagrant, his very destitution and misery awaken a deeper interest in his behalf, and strengthen the appeal for the sympathy which is spontaneously bestowed. He knows not of a friend in the wide world—but here, he finds many to counsel and guard him from temptation; if he falls, to raise him up, and a little fund to supply his present necessities. Here are, perhaps, the companions of his debasement, who have passed with triumph the ordeal he is now enduring; and from the recital of their sufferings, he learns how to bear his own. As he casts his eyes around, he sees hundreds who testify that a little while since their condition was like his; but now they are healthy and happy, and enjoy the dignity of rational and intelligent existence. Thus encouraged, his mind

gathers strength, and it becomes the firm, the unalterable purpose of his heart to hold on to abstinence for ever. He soon finds the cravings of appetite abate, and the practice of abstinence, which he once thought impossible, become easy and delightful. Former friends return, new friends spring up, and his wife and children weep tears of joy for his recovery. Such is an imperfect sketch of one of a thousand reforms, which this extraordinary movement has produced.

I only add under this head, that in commending combinations for the reform of inebriates, I would not be considered as the apologist of any thing that has been exceptionable in their measures or management, much less as countenancing the idea that such reforms, unsupported by Christian principle, are likely to be permanent.

(13.) Municipal authorities may do much for the suppression of intemperance. With them is lodged the licensing power, and the execution of the laws relating to the traffic in strong liquors and to drunkenness. There is high legal authority in support of the proposition that the granting of licenses depends upon the discretion of the Excise Commissioners, and that in the exercise of such discretion, they are bound to grant no licenses except demanded by the public good. In the opinion of Chief Justice Spencer, "The law does not say nor imply that any licenses *shall be granted;* and it states many limitations and exceptions according

to which they *shall not be granted.* The whole scope of the law is to restrain, regulate, and diminish the business."* If then the existing laws were enforced according to their intent, but few comparatively of these fountains of madness, misery, and death, which now abound in our cities, would remain. The statute, moreover, forbids, in this State, the sale of strong liquors to minors, apprentices, and habitual drunkards; also the Sabbath sale of such liquors, except to travellers, under severe penalties. But notwithstanding these provisions, it is notoriously defective. It is founded on a principle which is false in point of fact, viz., that alcoholic liquor is useful and necessary as a beverage; yet if those legal restraints and regulations which are admitted to be salutary were as effective as the magistrates have ample power to make them, it is evident that the traffic in cities would be shorn of half its evils. It were idle to ask for new laws more stringent and exclusive, while those which are judicious and practicable remain a dead letter on the statute-book. Let these be respected, and the popular mind and heart will be prepared for more decisive legislation. The present is an age of progress. Already old usages are laid aside; prejudice and appetite are yielding to the force of truth; and public sentiment, amidst agitations, re-

* In this opinion, Chief Justice Spencer was sustained by Judges Hopkins, Howell, Sunderland, and Savage.

vulsions, and stormy debates, is demanding reforms at the hands of the civil functionaries. At such a crisis, the legally constituted guardians of the public weal are inexcusably guilty if they fail to do all in their power to give effect to such laws as are designed to check intemperance, and promote the virtue and happiness of the people. Let those, therefore, to whom this power is delegated, wield it with wisdom and energy, and a new and onward impulse will be given where it is most needed; and the temperance cause, despite of antagonistic influences, will soon be in the ascendant.

(14.) Legislation. Cities not being invested with general legislative powers, it falls not within the scope of the present object to consider the laws relating to the traffic. But as the population of cities share in common with others the responsibility of forming a public sentiment which may lead to sound legislation, the subject may receive a passing remark.

In the humble judgment of the writer, most of the legislation on the traffic has been of the wrong kind. Past enactments have rested on a false basis; future action should place them on the true one, and this, he thinks, would not be difficult. If it is not right to drink intoxicating liquors as a beverage, neither is it right to traffic in them for such use, nor for the law to sanction such traffic. The inconsistency of the legislation on this subject for the past two hundred years, consists in its protest-

ing against the traffic as a great evil, while it has continued to license and patronize it. Legislation ought to be one thing or the other. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." But law-makers have inverted this Scripture axiom. They denounce the traffic as dangerous and demoralizing, and at the same time so authorize and protect it as to give the business character and respectability. But such inconsistent enactments do not alter the nature of things. Evil is evil, despite of legislation to the contrary; and to license evil, is evidently not the way to suppress it. Let the principles of common sense and common equity be the basis of a restrictive law, and the subject will demand no more at the hand of legislators. Regarding, as I do, the *immorality of the traffic* to be a *res adjudica*, so firmly settled as to require no farther discussion, I believe it is the bounden duty of legislators *not to license it;* but to defend the community against its evils, as it does against other crimes, by suitable bonds and penalties. In other words, make the seller responsible for the results of the traffic; and the fountains of intemperance will soon be sealed up. Until this is done, there is reason to fear that the bar-room and grog-shop will continue, as hitherto, to pour forth the pestilential streams of disease, desolation, and death.

(15.) Were Christian principles universally operative, they would elevate society to the highest

degree of purity and felicity which the present state admits; and all human laws for the government of the appetites and passions, would be unnecessary. But, even in Christian communities, how few comparatively are truly pious, and lead "sober, righteous, and godly lives," because these duties are enjoined by the Bible! The truth is, that Bible principles, hitherto, have neither been brought to bear effectively upon the sources of intemperance, nor upon the sin itself, and to them has been ascribed a much wider range than they really possess. So much more, indeed, has been taken for granted with respect to the extent of this kind of influence, than facts will justify, that the necessity of legal codes, and systems of domestic and popular instruction, as auxiliary means for the prevention of intemperance, have been generally neglected and overlooked. The mistake consists not in overrating the efficacy of pure religion where it exists, but in ascribing to it an influence where it is neither felt nor acknowledged. Hence, as the great mass of the people are to this hour uninstructed in the duty of self-government, and concerning "righteousness, temperance, and judgment to come," the surprise is not that this insidious vice is so wide-spread, but rather that so many resist its seductions.

If these things are so, the well-being of society not only demands the restraint of intemperance by statutory enactments and judicious municipal ordi-

nances, but also and especially by the proper moral training of the people on the subject. None but Bible principles are adequate to remove this evil; but even these will be inefficacious until diffused and practically applied. They should, therefore, be zealously advocated from our pulpits, in our various religious and educational institutions, and be so diffused as to pervade, purify, and elevate all classes. This would be to grapple with this gigantic sin in the citadel of its power. It would be to place Reform upon the deep and solid basis of Christian obligation, which no tempest of feeling or passion could sweep away; or rather, it would be a recognition of the principles which God himself implants in every devout heart—principles that will abide as an immutable rule of life, when considerations of mere secular prudence and expediency, sink into neglect and contempt.

The importance of enlightening the youthful mind, and of giving it a right direction on this subject, cannot be overrated. Conscience is early developed, and should be early trained. The examples and instructions of childhood enter as primary elements into the character, and conspire not only to make men what they are, but society what it is. Degeneracy in the community may be traced to degeneracy in the family. Let only one parent neglect his duty, and his example be followed, and general corruption would be the inevitable consequence. Philosophy and ethics, Providence and

the Bible, speak the same language on the subject. "Make sobriety a habit," says Lord Brougham, "and intemperance will be hateful and hard; make prudence a habit, and reckless profligacy will be as contrary to the nature of a child grown to an adult, as the most atrocious crimes to any of your lordships." And a wiser than he has said: "Train up a child in the way he should go; and when he is old, he will not depart from it." This is as true of temperance as of any other virtue. If the soil is uncultivated, it spontaneously brings forth thorns and thistles. If the moral culture of the heart is neglected, it produces a harvest of depravity; and upon the delinquent parent and his offspring shall come the terrible curse which fell upon the family of Eli,—"Thy children shall consume thine eyes, and grieve thy heart: the increase of thy house shall die in the flower of their age, and there shall not be an old man in thy house." Awful denunciation! yet often literally fulfilled in the families of drunkards.

Let me not, however, be understood as substituting temperance, or any degree of zeal in its advocacy, for vital religion—a mistake, it is feared, which has wrecked the hopes of many. But as temperance principles are in exact conformity with the spirit and teachings of the Gospel, they should, I conceive, be so allied with Christian institutions as to become humble auxiliaries in preparing the

minds and hearts of men for the triumphs of truth, faith, and virtue. Especially does this appear to be necessary in these profligate times, when intemperance, though for a season checked, yet like a pent-up plague is ever and anon breaking out with accumulated force and virulence, blighting the hopes of the present, and cursing the future with the perpetual leprosy of drunkenness. The very lowest instincts of humanity demand that the efforts for the removal of this evil should correspond in some degree to its malignity and extent, and to the value of the results we would thereby secure. But much more are such efforts required by the spirit of the Gospel, which breathes peace on earth and good will to men. Hence, all our Sabbath schools should not only be nurseries of piety, but of temperance, by a direct inculcation and diffusion of its principles. Such, also, should be our common schools, and higher seminaries of learning. Is not the power which is to govern public sentiment, and to form the habits of the people, now in these institutions? And where there is power, should there not be sobriety and wisdom to control it? It is, therefore, for the wise and the benevolent to decide whether the future manifestations of the principles there imbibed, and of the character there formed, shall tend to elevate society to the highest standard of human intelligence—everywhere diffusing light, and love, and truth, and joy—or whether it shall

stalk through the earth, scattering moral blight and mildew, amidst the sighs, and tears, and groans of depraved and suffering humanity.

In conclusion, it may be remarked, that while there are no just grounds of discouragement, there are many which should excite to active and determined exertions. Let the friends of the cause be faithful, and it will be seen, even when the skies are most portentous,

"There's a silver lining to every cloud;"

and the gloom which now darkens the horizon will soon be dissipated, and new and brighter forms of promise, and happier scenes of moral beauty than have yet appeared, shall light up the future. The general habits of society are evidently not what they once were; and we may confidently infer, from the progressive tendencies of Christianity, that they will never be such again. No reverses have happened in this cause but such as are usual in the order of Providence, and it is certain there have been substantial advances. There has been action and reaction. Its course has not been like that of a river, steadily onward; but rather like the rising ocean surge, which with every swelling wave covers up the unsightly ooze, and advances farther inland. Greatly, however, would our confidence be misplaced, if the future progress of temperance was predicated on the idea that it contained within itself the elements of its own perpetuity. This we

do not do. Neither would we place it upon the unexampled rapidity of former conquests, nor yet upon the innumerable trophies of its success which are so profusely scattered over the earth. There is a far more stable foundation for trust than in any or all of these. Temperance is one in the bright constellation of virtues which will ever attend the triumphs of Christianity. It is in its nature identified with those future moral and religious successes, that are made sure by the word of God; and contributing as it does, in some humble degree, to those glorious results which are the subjects of inspired prophecy, there is pledged for its prosperity the same omnipotent energy, that will ultimately renovate the world.

APPENDIX.

A. (p. 12.)

The Rev. E. N. Kirk says, that "Revivals of religion were extensively connected with the first movements of the American Temperance Society. In New England, when this reformation was advanced on Christian principles, out of 300 towns, 275 were visited with the spiritual effusions of the Holy Spirit."—*Kirk's Discourse*, p. 60.

In other parts of the United States, the connection between the promotion of temperance and revivals of religion was equally remarkable. It was common throughout the country, as many ecclesiastical bodies and hundreds of clergymen publicly testified.

That intemperance is a prevalent cause of religious declension, is shown by the following facts and statistics.

The Rev. J. R. Barbour, of Newbury, Massachusetts, states that in 135 churches, out of 800 cases of excommunication, 375 were for intemperance; and of 834 confessions reported from the same churches, intemperance was confessed in 379 cases, besides 56 cases in which individuals became intemperate after their expulsion, or were placed under discipline for indulgence in the same degrading sin. But even this statement is far from exhibiting the full extent of the evil! The *indirect* influence of strong drink must be added; and in representing this, Mr. Barbour declares it to be his conviction,

from documents to which he has had access, that at least *seven-eighths* of all the offences requiring discipline in the American churches, for the last twenty or thirty years, have originated, directly or indirectly, in the use of strong drink.

"*Ninety* cases out of every *hundred*, calling for church discipline, are through strong drink."—*Rev. Baxter Dickenson, D.D.*

On this subject, we have the following statements, by distinguished English clergymen.

"I have now had nearly twenty years' experience in the ministry, and the result of my observation and experience is, that full *five-sixths* of the cases in which Christian professors have been expelled from church communion, or have been obliged to withdraw from it, have been cases of intemperance."—*Rev. W. R. Baker.*

"It is melancholy to reflect, how large a proportion of the falls of professing Christians have been directly or indirectly the result of taking ardent spirit."—*Rev. J. Bennett, D.D.*

"There has scarcely been an instance requiring from me the exercise of church discipline, or the exclusion of members, which did not arise from the use of strong drink."—*Rev. John Campbell, D.D.*

"Let our church books be examined, and we shall find that *nineteen out of twenty* of every act of backsliding and apostacy may be traced, directly or indirectly, to drinking."—*Rev. B. Parsons.*

"The pastor of an Independent church in Northamptonshire publicly stated, that every case of exclusion from that church during the last *fifty years*, has been traced, by reference to the church books, to intemperance."—*Burne's Plea for Temperance*, p. 205.

And not only have church members been overcome by this destroyer, but those who minister at the altar have also fallen victims.

"I remember that, at a particular period, I was able to

count up nearly *forty ministers* of the Gospel, and none of them at a very great distance, who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were injured, if not entirely ruined."—*Rev. Leonard Woods, D.D.*

"In *one month*, not less than seven dissenting ministers came under my notice, who were suspended because of drunkenness."—*Rev. W. Jay, of Bath.*

That strong drink is also one of the chief obstructions to the influence and spread of religion, is also placed beyond dispute.

"Go to the ministers of the Gospel, and inquire what is the vice that proves the curse of their parishes, and they will tell you it is the love of strong drink; ask them if the preaching of the Gospel removes it, and they will tell you it utterly fails. A most devoted and pious clergyman, not many miles from Cambridge, called a meeting of the clergy in that part of the country. To every one of these clergymen he put this question: 'Have you ever reclaimed a drunkard by any other means than total abstinence?' Each replied he had not. At all the clerical meetings he subsequently attended, he put the same question, and, with one exception, their testimony went to prove, that it was only when the clergyman gave up his own strong drink, that he was a blessing to the unhappy drunkard. A few weeks back, on passing an evening with some friends of the Rev. Mr. Jay, the dissenting minister of Bath, it was mentioned that this aged minister, after preaching the Gospel faithfully for upwards of fifty years, declared he did not know that his labors had ever been useful to a single drunkard."—"*Common Sense,*" *by the Rev. W. Wight.*

Thousands of clergymen, both in America and England, could, doubtless, make similar declarations with respect to the inefficacy of their preaching to save drunkards. And in view of this alarming fact, the writer before quoted earnestly inquires: "Is the Gospel defective? God forbid! It is a defective carrying out of the Gospel. It is not sufficient to

preach the Gospel, we must act it, practise it; we must contend not so much for the letter, as the benevolent spirit of that Gospel, which teaches us to abstain from the use even of lawful things, when by so doing we can promote the temporal and eternal welfare of others. As well might we expect the preaching of the Gospel and the grace of God would preserve a man who took arsenic from being poisoned, as to expect the preaching and the grace of God will protect our country from drunkenness, if we continue to manufacture and use these drinks."

B. (p. 12.)

That intemperance is one of the most formidable obstructions to the evangelization of the heathen, facts very clearly show. It not only infuriates their passions and renders them inaccessible to the appeals of divine truth, but often attributing the drunkenness of nominally Christian seamen to the religion they profess, it strongly prejudices them against the Gospel.

Mr. Purnell, on his examination before the Parliamentary Committee, said: "I have visited Calcutta and other parts of the East Indies, and I am of the opinion, that the outward conduct of the Hindoo, at least, is beautiful, when compared with the conduct of most of the British seamen, on shore. The Hindoos are taught by the principles of their own religion to abhor drunkenness, and consequently they will abhor those persons who are guilty of the practice, and also the religion they profess, which they naturally suppose allows or encourages it."—*Parliamentary Report*, p. 367.

"The venerable Archdeacon Jeffreys, of Bombay, states in a letter to the Rev. E. N. Kirk, that "the introduction of Christianity into India, along with English drinking usages, exposed the natives to the worst forms of depravity; to evils so great, that unless the Missionaries practise total abstinence,

the introduction of Christianity would prove a curse instead of a blessing."

The Rev. R. W. Hume, at a public meeting in Bombay, declared, that "more of the converts gathered by Protestant missionaries have fallen through *drunkenness*, than any other cause. Our own mission has suffered as well as others: indeed, I do not believe there is a Protestant mission in India that has not suffered from this cause; and—I add with feelings of deep sorrow—which is not, in all probability, destined to suffer still more: the evil is likely to increase, unless some effectual remedy is applied."

"In Persia, where drunkenness has increased in the ratio of intercourse with the natives of Christian countries, it has become a standing reproach to the religion of Christ, that a drunken Mussulman should be disowned by his fellows, and turned over to the Christians as being one of *them*:—'He has left Mahomet and gone over to Jesus,' is a common expression with them, when they see one of their own countrymen in a state of intoxication.

"In China, similar reflections are passed upon Europeans. A drunken Chinese, is called in derision, a '*John Bull*,' or a '*sailor*.' It is said, the Chinese have actually employed their press to oppose the introduction of the Gospel, simply on this ground."—*Thirty-third Report of the London Missionary Society*, p. 38.

"From my knowledge of the ungodly Europeans in New Zealand" (says a Missionary), "I do not hesitate to say, that their examples, in encouraging *drunkenness* and *fornication*, &c., tends more than any thing else to counteract our missionary operations. When European and other shipping touch at the harbors, *their crews are like a pestilence among the natives*. Oh, what blood-guiltiness stains the consciences of seafaring men! It should be known that intemperance, practised by Europeans, *is an obstacle* to Missionary enterprise. In the Bay of Islands, there are several grog-houses·

and the natives and our countrymen yield to the inebriating draught, and many have come to an untimely end."—*Evangelical Magazine*, July, 1839.

An American missionary, in the kingdom of Siam, thus writes:—"Drunken Siamese are exceedingly common, so much so, that I much dread meeting a large company, even for the purpose of preaching the Gospel to them, being almost sure to find a number in the different stages of intoxication. I therefore fix my hour for preaching in the Bazaar at 9 A. M., although I should be sure of having three or four times as many in the afternoon."—*National Temperance Chronicle*, No. 28, p. 53.

The Rev. C. Hamlin, missionary, writes from Bebeck, near Constantinople, Feb. 15, 1850, as follows:—"New England's influence in Western Asia is exerted mainly through her missionaries and her rum. The words '*Boston rum*' have passed into the language of the Oriental world, and the only idea which multitudes have of the city of the Puritans, is that of a vast collection of rum manufactories, capable of supplying the most distant parts of the world. Every vessel that brings out a reinforcement of missionaries, brings out also a reinforcement of rum. The heralds of darkness and light come in the same ship, land upon the same shores, and commence their work among the same people. It makes a New Englander blush for his country to see '*Boston rum, pure,*' staring at him from the door or window of every drunkery in the land."

After referring to the "quarrels, disputes, thefts, poverty, blasphemy, murder, &c., &c., which result from it," he says: "Everlasting shame and contempt on such an employment of New England capital and skill, and on such an exertion of New England influence among these suffering millions. Would that the names of all the manufacturers and exporters of Boston rum were hung in mid-heaven, for the abhorrence and detestation of all the respectable and decent part of the

universe!" And he remarks in conclusion: "Wherever New England missionaries go, New England rum has gone before them. God speed the day when common sense and justice shall triumph over the infatuated delay of civilized communities, to repress a work and a traffic which has every thing damning, and nothing redeeming."

Has not the Christian world regarded this subject with too much apathy, if not with criminal neglect? When we consider how largely professing Christians and nominally Christian cities have contributed to the degradation of the heathen, and to impede the success of missionary labors, by the exportation and distribution of intoxicating liquors, should not the facts excite the virtuous indignation of the friends of humanity everywhere, and unite their efforts to put an end to this execrable anti-Christian traffic? It is the burning reproach not only of cities, but of civilization itself, that the very ships which have borne Christian missionaries to the heathen, have also been freighted with inebriating liquors. It is a deeply humiliating fact to American Christians, that no nation has done more to introduce strong liquors into heathen countries, than the United States. To show that such has been the case, I will cite a few examples.

"During the year 1835, fourteen merchant vessels—eleven of which were American—sold in the port of Honolulu, Island of Mani, alone, sixteen thousand nine hundred and fifty gallons of ardent spirit, and carried thirty-seven thousand five hundred and twenty-two gallons to the Indians of the Northwest Coast, making fifty-four thousand gallons of rum and brandy, distributed among the natives; and it was ascertained that the largest proportion of this was shipped from Boston. New England rum has found its way from California to Behring's Straits, among all the islands of the Pacific and Indian Oceans; and it has even penetrated into Africa, Egypt, and through the whole extent of the Sultan's dominions. In Ho-

bart Town, Van Diemen's Land, every ninth house is licensed to sell ardent spirit; and at Sidney, Botany Bay, with a population of sixty thousand, every sixth house is a grog-shop. At the Society Islands, except Barabora, the traffic, use, and manufacture of ardent spirit have been prohibited by law; and the same was true at all the Sandwich Islands, except Oahu. The liquor exported from this country has usually been diluted with one-half water, then drugged with pepper, tobacco, &c., and sold for about four dollars per gallon."—*Prof. C. A. Lee.*

On the 17th of July, 1839, a treaty was imposed upon Tamehameha III., by C. Laplace, the commander of the French frigate L'Artomise, by which the ports of the Sandwich Islands were again thrown open to brandies and wines imported from France. Soon after, the bark Emma Isadora sailed from Boston with a cargo of five thousand two hundred gallons of rum, and several missionaries for the heathen. Subsequently, treaties were entered into between England, France, and the Sandwich Islands, which secured to the Hawaiian government the right of imposing any duty on liquors and wines which did not amount to a total prohibition: thus protected, the natives for several years were remarkable for sobriety, and rapid improvement in civilization and Christianity. But on the 22d of August, 1849, Admiral Cromelin appeared with an armed force, and, in conjunction with M. Dillon, the French consul, peremptorily demanded a repeal of the duties, in favor of French wines and brandies. This being refused by the king, French troops were landed from a vessel of war in the harbor of Honolulu, and, notwithstanding the earnest protests of the American and English consuls, took possession of the fort and of the Hawaiian vessels, without any resistance on the part of the king's troops. What will be the action of the French government on the subject, is yet unknown. But this attempt to force

despotic rule and brandy upon a defenceless and unoffending people, is a high-handed outrage, which should be condemned by the civilized world.

C. (p. 66.)

The following statistics show that the statement in the text is not exaggerated. The receipts during the past year, of the principal religious and benevolent institutions in the United States, show a large increase over previous years. The aggregate is greater than was ever before contributed for these objects during a similar period.

	1848-49.	1849-50.
American Tract Society, . .	$258,300	$308,423
American Bible Society, . .	251,870	284,614
Foreign Missionary Society,* .	178,277	187,609
Home Missionary Society, . .	145,925	157,391
Am. and For. Christian Union,	28,704	45,000†
Am. and For. Bible Society, .	39,840	40,993
Am. Baptist Home Mission, .	20,876	26,443
N. Y. State Colonization Soc., .	12,358	18,340
	$939,150	$1,168,813

D. (p. 87.)

Of the 18,042 commitments to the New-York City Prison and branches, in 1849, the following classification was made by the Warden, viz.:

4207 males, and 2748 females, were charged with being so grossly intoxicated as to amount to a violation of public decency: 3495 persons were committed for assault and bat

* Receipts for the last nine months.
† They somewhat exceed that sum.

tery, and for riotous and disorderly conduct; the act of violence having been perpetrated in almost every instance while the offender was in a state of intoxication: 2246 vagrants were sent to the Penitentiary, each of which was proved to be a common drunkard or prostitute, and an improper person to be sent to the Alms-House: 231 were lunatics, temporarily under the care of the prison physician—in at least one-half these cases, alcohol had usurped the throne of reason: 228 were homeless beings who sought shelter in the Prison, and with few exceptions acknowledged their own or their parents' dissipation, as the cause of their poverty and degradation.

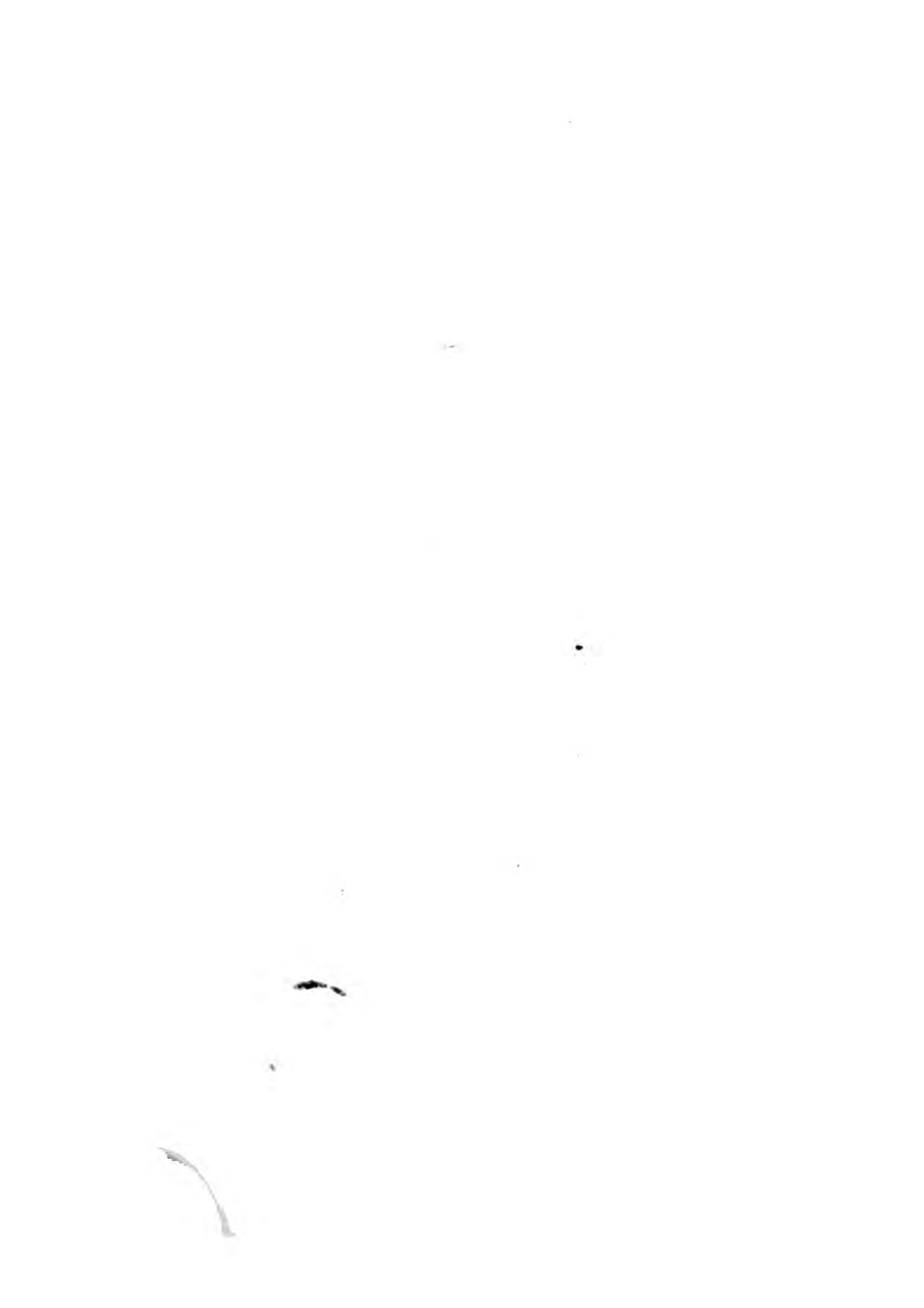
E. (p. 132.)

I am enabled to present recent statistical information in relation to the manner in which a large number of what may be considered the comfortable poor of this city are housed and lodged. It appears "that 18,456 of them are crowded together in underground basements—the number of such basements occupied by them being 3742—of which about one-half have but one room, and the number of occupants averaging something over five to a basement. Nearly one-third of them are classified as dirty in person, and as occupying basements of the same description. The exhibition shows clearly the necessity of better accommodations for the poor, both as regards their health and morals, as well as the general health of the city. These underground tenements are always damp, badly ventilated, generally filthy, and are justly represented as the germinating beds of pestilence and disease."—*N. Y. Sun.*

F. (p. 150.)

Let those who are in the habit of giving wine or other alcoholic liquors to children, seriously ponder the following

facts:—Dr. Beddoes states that an ingenious surgeon made the subjoined experiment. "He gave to two of his children for a week, alternately, after dinner, to the one a full glass of sherry, and to the other a large China orange; the effects which followed were a striking proof of the pernicious effects of vinous liquors on the constitution of children. In the one that took wine, the pulse was quickened, the heat increased, the urine became high-colored, and the stools destitute of the usual quantity of bile; while the other, who took the oranges, had every appearance that indicated high health. The same effects followed when the experiment was reversed."

T. Beaumont, Esq., surgeon, of Bradford, says:—"To give wines and malt liquors to children is a most reprehensible practice, and is both preposterous and cruel: and yet how many fond and foolish parents still persist in a practice which may not only have the effect of inducing functional derangements in the digestive organs, but has often also that of lighting up inflammatory action, besides the lamentable and almost *certain effect of forming and fostering the unnatural appetite for these deleterious drinks and habits of intoxication*, which too frequently end in a premature grave, if not also in interminable ruin. No parent can be too faithfully warned of the magnitude of this evil, since in many cases no subsequent checks can overcome the passion for intoxicating drink, when it has thus been effectually established in early life. To complete the full and proper training of the rising generation, the education should not only be intellectual and moral—but attention should also be paid to their physical economy; and as a precaution of health, it is important that they should be preserved from the use of intoxicating drinks."

THE END.