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Some Defects in our Present System of Education. A Lecture. BY JAMES SMITH.

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## Education and instruction.

I SUPPOSE it will scarcely be disputed that one of the most salient characteristics of contemporary society is a profound feeling of dissatisfaction, *malaise*, and unrest, producing a weariness of life which is daily becoming more burdensome, and from which a good many of us endeavour to escape by such means of slow suicide and of mental stupefaction as tobacco, opium, and intoxicating liquors. Never before, perhaps, was the conviction so highly prevalent that "Youth is a blunder, manhood a mistake, and old age a regret." When we come to investigate the causes of this dreary state of things, we cannot escape the conclusion that they do not lie outside of ourselves. The visible world is still magnificent in its grandeur, and exquisite in its loveliness. Wherever civilized man plants his feet, he does his best to deface and to devastate it. "Wasting and destruction are in our paths. The way of peace we know not; and there is no judgment in our goings." We exhaust the soil of virgin lands by our egregious cupidity; we strip the mountains of the forests which cover them with a robe of beauty, and we never dream of replanting them; we pollute with the noisome sewage of our cities the streams which used to dimple in the breeze and sparkle in the sun; and we pour into the sea and block up our harbours with the filth which, properly applied, would add to the fertility of the earth; but we cannot efface or destroy the majesty of form, and the splendour of colour which are inherent in this beautiful world. It still wears its regal garment with a grace and grandeur which are only partially smirched and marred by our defacing fingers, and it continues to be an apparition of glory and delight—a divine idea made visible to us—in spite of ourselves. As of old, the massive sierras lift up their dazzling crests of stainless snow into the azure heaven, flushing with the sunrise, glittering like frosted silver in the full splendour of the noonday sun, glowing with the hues of gold at sunset, and fading into wan spectres when the arch of heaven is powdered with star-dust in the purple midnight. As of old, the spring comes to us in nature under the aspect of a perpetually renovated youth, and the summer spreads a "light of laughing flowers" over the rejoicing earth, and autumn heaps upon us her unstinted fruitfulness, and winter "giveth his beloved sleep." As of old, the chime of tinkling rill and "trotting burn," the fragrance of the honeysuckle, the carol of the bird, the hum of bees, "the lisp of children and their earliest words," possess the power to charm, but may we not say that no man regardeth them? Is it not true, as a recent writer has said, that—

*"We carry our sick hearts abroad amidst the joyous things  
That through the leafy places glance on many-coloured wings,  
They hold us from the woodlark's haunts and violet dingle's back,  
And from all the lovely sounds and gleams in the shining river's track.  
They bar us from our heritage of spring-time, hope and mirth,  
And weigh our burden'd spirits down with the cumbering dust of earth?"*

Why is this? The dissatisfaction I have spoken of is in and of the mind. It is both the result and the evidence of mental disorder or disease, and more often than not of mental vacuity. A morbid craving for excitement pervades all classes of society, and we find the outcome of it to be fast men and fast women, fast living, fast travelling, fast literature, and a fast drama. Life is not an orderly march, but a swift race. It is not a beautiful procession, but a wild, helter-skelter rush of phantom horsemen upon phantom horses in pursuit of phantom objects. Many are trodden down, mangled, maimed, bruised, and killed in the impetuous chase, and those who are not so, reach the verge of the grave with exhausted energies and empty hands. We have lost both the desire for leisure and the capacity to enjoy it. Our lives being entirely out of harmony with nature, which is merely another name for God's mind in operation for our instruction and delight, are as miserable and as unsatisfying as they deserve to be. For what is the one unalterable and universal lesson which nature teaches us? Is it not this? That all her processes are gradual, orderly, sequential, regular, and harmonious, admitting of neither acceleration nor of retardation, excepting only in so far as we interfere with them, and that they are equally removed from stagnation and precipitation. For thousands of years the length of the day and night in a given latitude, at a given period of the year, has not varied a single second. For millions of years there has been and

could be no infraction of the law that two atoms of oxygen combine with one atom of carbon to form a molecule of carbonic acid, and that that molecule cannot possibly be combined in any other way. To do so would require the performance of a miracle, and to perform a miracle would involve a supernatural act, and to imagine anything supernatural is to depose the Almighty from His supremacy, by supposing some being above Him, and capable of overriding and overruling His laws, which being, like Himself, absolutely perfect, are therefore absolutely immutable. We see, then, in nature, that all moves on with sublime steadfastness and steadiness, calm, equable, progressive and unresting, free from the tumult and the stir which agitate us, and exempt also from the fret and fever of our discordant and misdirected lives; while it is beginning to be dimly discerned that those convulsions of the physical world which seem to be inconsistent with this order and regularity, are due to unnatural causes—to the destruction by human agency of the exquisite balance of nature. For the scientific definition of a storm is this:—"It is the movement of the air caused by its tendency to *re-establish an equilibrium* which has in some manner been disturbed." Now, at every point of the earth's surface to which the so-called civilized races have penetrated, that equilibrium has been not merely disturbed but destroyed by us. By no modern student of nature has this subject been investigated more thoughtfully and more successfully than by Professor Marsh, of the United States, who writes:—"Wherever man plants his foot the harmonies of nature are turned to discords. The proportions and accommodations which insured the stability of existing arrangements are overthrown. Indigenous vegetable and animal species are extirpated by others of foreign origin; spontaneous production is forbidden or restricted, and the face of the earth is laid bare or covered with a new and reluctant growth of vegetable forms, and with alien tribes of animal life. . . . Man pursues his victims with reckless destructiveness; and while the sacrifice of life by the lower animals is limited by the cravings of appetite, he unsparingly persecutes, even to extirpation, thousands of organic forms which he cannot consume." Let me illustrate this connection of natural convulsions with human agency by the mention of a familiar fact. More than one-half of the old Roman empire is now either a desert, or is greatly reduced in productiveness and population. Vast areas that once waved with cornfields, and were adorned with forests, orchards, and gardens, are now an arid wilderness, with no evaporation, and with only a fitful and violent rainfall. Upon huge tracts of blinding sand the glare of the summer sunshine beats with fiercest power. The lower strata of the atmosphere, intensely rarefied, rapidly ascend, and there is a violent inrush of colder air from cooler latitudes. It depends upon the velocity of this inrush whether, in the districts over which it passes, there is a gale, a tempest, or a hurricane. These violent disturbances of the atmosphere, it is well known, have been increasing in frequency and in their calamitous results during the last century, because the area of devastation is being annually expanded by the spread of population in North America, in South Africa, and in Australia, where the overthrow of the balance of nature by the destruction of forests is being pursued with frightful vehemence and effect. Now, what lies at the root of these evils? It is not merely selfishness, but it is a selfishness which is greatly aggravated by ignorance. And for this, our systems of education, which are an inheritance from the middle ages, are mainly responsible. There never was a time when we knew so much—that is not worth the knowing; or knew so little—of what we ought to know, as the present.

*"Knowledge comes, but wisdom lingers, and we linger on the shore,  
And the individual withers, and the world is more and more."*

Now, what are the first questions which each of us asks himself when his mind begins to unfold and consciousness awakens in him? Are they not these? "What am I? "Where am I? Why am I?" Do our systems of education make any adequate provision for supplying us—I will not say with a satisfactory response, but—with the means of enabling us to obtain an intelligent reply to each of these interrogations? I think not. Up to a certain point, and in so far as they qualify us to read, write, and cypher, their utility is not to be questioned. But when a boy has acquired these necessary rudiments and implements, what follows? The rest are suffered to rust unused. Not unfrequently they are altogether atrophied. The memory should be the register of personal experiences, recorded for our information, guidance and warning; whereas it is a lumber room, crammed full of facts and dates, which are of no value to ourselves or to others. It is my serious and deliberate conviction that our methods of instruction, especially as regards what is called the higher education, are so many ingenious devices for crippling, distorting, and destroying the human mind, and that they are fatal to all originality, while it may be safely asserted that an erudite man—a "prodigy of learning" let us say—is one of the most useless creatures on the face of God's earth. Engage in conversation with him, and then enter into familiar chat with an intelligent gardener, and the chances are that you will learn something worth knowing from the latter, because he thinks his own thoughts, has nature for his schoolmaster, and is addicted by the very necessity of his calling to daily and hourly observation and reflection. Whereas the eyes of the learned man are set in the back of his head, and he lives amidst the shadows and the mould, and the mildew of the past. He could tell you all about

the five great monarchies, the siege of Troy, the Achaian League, the Catiline conspiracy, and the Parthian revolt. But "what's Hecuba to us, or we to Hecuba?" I know what Lord Bolingbroke said about history being "philosophy teaching by example," but this, which is theoretically true, is practically false, for no nation was ever taught by the example of another. Communities are like individuals. Each must purchase its own experience, and it generally does so—as we are doing—at a particularly high price. Therefore, "let the dead past bury its dead." Heaven knows, the records of the human race are so full of bloodshed and misery,

*"Blight and famine, plague and earthquake, roaring deeps and fiery sands,  
Clanging fights, and flaming towns, and sinking ships, and praying hands;"*

our annals are all so

*"Centred in a doleful song.  
Steaming up, a lamentation and an ancient tale of wrong,"*

that I could heartily wish they were obliterated from our literature, and that we might be no longer confronted by these ghastly chronicles of spoliation, butchery, brute violence, and devilish malignity.

I have said that the first thing a boy should be taught is, what he is! And I do not know any branch of study which is more delightful, or fuller of perennial interest, than that of the anatomy and physiology of the human frame; certainly none which is more indispensable to every one of us. Each of us inhabits a "temple not made with hands," which is so wonderful in its structure that the most imposing monuments of human architecture are mean, clumsy, and unsightly in comparison with it. But what do the generality of us know about this elaborate palace, with its five gateways, its two rivers, its exquisite windows, its symmetrical dome, its telegraphic system, its never-flagging furnace, its double-action force-pump, its laboratory, its complicated and delicate mechanism, and that invisible something which sits in the upper chamber and communicates with the outer world by the intermediation of the senses? Upon the healthy and harmonious working of this wondrous fabric depends our happiness, as also our attainment of the natural term of our lives. And remember that all disease is unnatural. Health is the normal condition of humanity, and disease is simply the product and the penalty of disobedience to the laws of nature—that is to say, the laws of God. Sir John Lubbock has pointed out in his *Origin of Civilization*, "that savages are rarely ill. It is only when they are brought into contact with us, who call ourselves civilized, that they wither away before our epidemics and are blighted and blasted by our spirituous liquors. Much of the illness that exists is the result of sheer ignorance. We are strangers to the human edifices we inhabit; and being unconscious of the exquisite delicacy of their details, we derange and destroy them with criminal recklessness. But I think if every boy and girl were made acquainted with the general structure of the human frame, with the nature and operation of the five senses, and with the processes of respiration, nutrition, circulation, and locomotion, you would find such pupils coming back, like *Oliver Twist*, for more. Children are greatly interested in phenomena, and care very little for words, and names, and dates. But words, and names, and date?, unfortunately, make up the greater part of the sum of our education; and I entirely fail to see their value. Why do I want to burden my memory with such rubbish as the particulars of the Battle of Marathon, of the League of Cambray, of the number of rooms in the Vatican, of the year of the Norman Conquest, or of the nature of the Pragmatic Sanction; when I can turn them up at a minute's notice in a *Dictionary of Dates*? But it is very material to my happiness and comfort, and to the welfare of those who are dependent upon me, that I should be well acquainted with the mortal tenement I inhabit, so as to keep it in perfect repair until my lease expires, and the old and worn-out building is pulled down. And children, I repeat, would receive with avidity any information respecting their own bodies. Suppose you see a boy lifting an apple to his mouth, and you explain to him in simple language all the actions involved, would he not listen to the narrative as readily as to a fairy tale? You say to him, either through the eye, or the sense of taste, stimulated by the recollection of the pleasure received from eating previous fruit of the same kind, a message was sent to the brain along the afferent nerves that you wished to renew the pleasure by eating that apple. The mind reads off that message in an instant of time, and transmits to the hand, through the efferent nerves, a message to grasp and convey the fruit to the mouth. In so doing, the cerebellum or little brain acts as a battery, and sends a current of electricity along the telegraphic wires; and in obedience to this command some thousands of delicate fibres, uniting in an elastic rope called a muscle, contract or shorten themselves, and by this means bring the arm up to the head. In so doing 30 bones are called into active exercise under constraint of the tightened muscular cordage, involving the rapid and easy play of such mechanical principles as the ball and socket, the hinge-joint, the block and pulley, and so forth. But the two sets of wires or nerves, the battery or cerebellum,

and the ropes or muscles, as well as the machinery or bones which co-operated in producing this simple motion of your arm, lost something of their substance in the complex process. There was what physiologists call a waste of tissue, and this had immediately to be compensated for. All motion is the result of force, or mind; and involves the breaking down, decomposition, and removal of the material agencies through which it is accomplished. Now, an ordinary machine of steel and iron would wear itself out in time by friction and oxidation; but the human structure possesses the inherent power of reconstituting itself during the term of its natural existence. It has been aptly compared to a stupendous factory, in which vegetable and animal food is being transformed by solvent fluids into the raw material of the blood; and this, when aerated or vitalised by the lungs, replaces, by living cells, the dead cells which have fulfilled their office and have ceased to be. And thus you will see the paramount importance of a regular and adequate supply of nutritious food for body-building purposes, as also the indispensable necessity of breathing none but pure air, by day and night, so that the blood—"which is the life"—may not be impoverished or contaminated.

Take the eye and ear again. Do not you think that if the structure and functions of each of these marvellous avenues to the mind were explained to a boy, that it would interest him far more, and be of infinitely greater service to him, than any amount of information he may acquire about the campaigns of Caesar or Napoleon? Show him that he possesses in the organs of vision a self-acting, self-adjusting photographic apparatus, compared with which the best instrument in Messrs. Batchelder's establishment is coarse, clumsy, and inconvenient: explain to him the formation of the ear, with its outer vestibule, its drum, its inner chamber, with its circular and oval windows, its hammer, and anvil, and stirrup, its two winding staircases, and its 3000 pianoforte keys and strings, and you will conduct him into a realm of wonders compared with which the cities we read of in the *Arabian Nights* are commonplace and uninteresting. Then show him that sound and sight are one, that the impressions produced by each are occasioned by vibrations—are merely modes of motion, in fact—and that the seven notes of music correspond with the seven colours which combine to form a ray of white light; and that boy, I venture to think, will begin to look at all objects, and to listen to all sounds in a totally different manner, while everything he sees and hears will be invested with a new interest, and possibly with an unexpected charm. Not only so, but he will understand the preciousness of the organs and faculties of seeing and hearing, and will take greater care of them in consequence. The second thing our children should be taught is "Where they are." so that they may be induced to prize this beautiful earth, to perceive its never-failing and inexhaustible majesty and loveliness, may use without abusing it, may cultivate it in obedience to and harmony with the divine order of nature, and may dress it and keep it in conformity with the beneficent purpose and commands of its Creator. I do not know of any direction in which theology has been more mischievous to the Western nations than in diverting them from the observation and study of natural phenomena. And this has been the more culpable because such a systematic discouragement of natural science is diametrically opposed to the written word of God. In a book, the plenary inspiration of which I acknowledge without qualification or reservation, I find it thus written:—"The invisible things of God from the creation of the world—even His eternal power and Godhead—are clearly "seen, being understood *by the things that are made*, so that "men are without excuse." Thus, then, we can only understand the ideas of God by the observation of the "things "that are made"—that is to say, by the visible presentment of those ideas in the forms of which we can take cognisance by our senses. Nature must be our instructress. And the same impressive truth is repeated in the Book of Job:—"Ask now the beasts, and they shall teach thee; and the "fowls of the air, and they shall tell thee; or speak to the "earth, and it shall teach thee; and the fishes of the sea "shall declare unto thee." Yet, until quite recently, the natural sciences had no place whatever in our systems of education; and it was not until about the beginning of the present century that men obtained a glimmering of the idea of evolution, so explicitly enunciated in the 139th Psalm; or arrived at a faint perception of the fact that the mental constitution of the lower animals is identical in its nature with our own, although it is emphatically declared in the first chapter of Genesis that there is "a living *soul*" in "every "beast of the earth, and in every fowl of the air, and in "everything that creepeth upon the earth;" while it is also proclaimed in the plainest of language, by the same Holy Scriptures, that "we have all one breath, so that a man "hath no pre-eminence above a beast." What the human, race has lost during the last eighteen centuries by shutting its eyes to "the things that are made," and by placing the study of Nature under a ban, it is impossible to compute. And if you are curious to know the amount of bloodshed, misery, and suffering which have resulted from the proscription of science by the various churches, you will find plenty of information on the subject in the works of Dr. Draper, Professor White (of the Cornell University), Sir David Brewster, and Mr. Lecky. In putting forward a plea for the education of the young in the natural sciences, so as to enable them to understand where they are, and what are the causes, operations, and consequences of the most familiar phenomena of every-day life, I am pleading for the means of their happiness, as well as for the cultivation of their minds. Believe me when I say it, as the result of my own experience, in the study of a great many branches of knowledge during the course of a busy life, that there is none so delightful and fascinating, none so ever fresh and never tiring, none which make us feel so truly that there is nothing

smaller than ourselves and nothing greater than God, as the study of the natural sciences, and especially of natural history, more particularly if we look at all the forms of life—mineral, vegetable, and animal, as mind manifesting itself in various stages of growth. I have read, in my time, some exceedingly silly books, written by some exceedingly learned men to prove that certain things which our Lord assured us were *done* "in parables" were actual miracles, or contraventions of natural law; but if you want a miracle in the true sense of the word—that is to say, something calculated to excite wonder and admiration, just look at the germination and growth of a seed. That is the most amazing fact with which I am acquainted, and the more I reflect upon it the greater is the awe I feel in its presence. Let us say that you visit Egypt, and obtain from the hands of a mummy embalmed 3000 years ago a few grains of wheat. To look at it you might suppose it to be dead. But you plant a single corn under favourable conditions, and, after a short time, the life—dormant for 30 centuries—begins to stir within it. Its vital principle—its mind—commences working in the darkness with a marvellous intelligence. It sends down a number of delicate fibres into the earth. These are its stomach. They absorb from the soil, digest, and assimilate the food it requires. It sends up a delicate shoot into the light and air. This becomes its organ of respiration, or lungs, as also of circulation for the sap or fluid, which corresponds with our blood. Why do these rootlets plunge into the dark mould, while the green blade aspires towards the light, breaks its way through the hardest crust, and rejoices in the sunshine? You will say that it obeys a law. But have you ever reflected upon the very obvious and simple truth that obedience is a *mental* operation, and that wherever such obedience is rendered, whether by gases in their combinations according to certain definite proportions, or by a crystal in repairing its fractured edges, by a plant, by a bird, beast, or man, the king of the beasts, there must be mind. Without it, obedience to law would be impossible. But pursue this phenomenon of plant-growth through all its stages. Watch the evolution of the stalk, the leaves, the flower, and the perfected grain or seed, and try to imagine yourself looking at these processes for the first time, and you will feel that you stand before the embodiment of a series of miracles, compared with which every achievement of human "genius," as it is called, sinks into utter insignificance. Then reflect Upon this further miracle. You sow the seeds of six different plants in the same plot of ground, the constituents of the soil being identical throughout. Not only does each plant, in its growth and maturity, differ from all the rest in form and colour, in the shape of the leaf, and in the aspect of the flower, but the first will elaborate from sun and soil a certain quantity of sugar, the second gum, the third oil, the fourth starch, the fifth resin, and the sixth opium. And the more you examine the structure and functions of these plants with the microscope or otherwise, the more you will find to wonder at and admire.

Then, again, reflect upon the nature and phenomena of sight and smell as associated with the flower. You take a fuchsia, for example, some of the petals of which are purple, while others are crimson, and others are white. Are these exquisite colours which give so much pleasure to the eye, both separately and in their harmonious combination, so many properties residing in the flower? On the contrary, they are the reflections of different rays of light; and the impression produced upon the eye is the result of vibrations of that elastic ether which pervades all space. In other words, colour is light dissected, and light is merely a mode of motion, just as sound is a mode of motion. Each wave of light has a definite number of undulations, as also a definite velocity of speed. Thus the waves, which by their pulsation on the retina of the eye, cause us to receive the impression of redness, are in round numbers 40,000 in an inch; and their velocity is so great that they accomplish 477 million millions of undulations in a second; while the purple rays number 57,490 undulations in an inch, and 700 million millions of undulations in a second. The light is the life and the glory of the flower, which aspires towards it, feeds upon it, and rejoices in it. If you bend down the leafy shoot of a plant so as not to hurt it, and reverse the usual position of the faces of the leaves, you will soon find the latter twisting upon their petioles, and turning their upper surfaces to the light. Carry a plant into a dark room and leave it there, and it will gradually languish and die. For all organic activity is derived mediately or immediately from the sun; and life is most exuberant in those regions of the earth where the power of that luminary is the greatest. There also is vegetation the richest, the flavour of fruits the most luscious, and the colouring of birds, insects, fishes, and flowers the most gorgeous and resplendent; while we know that light everywhere quickens vital movements in animals, and especially the act of nutrition; and, therefore, our principal meal should always be eaten in the middle of the day, when the sun is at his meridian. Let us next turn for a moment to the odour of a flower—to that of the violet, for example, This is, like light, and heat, and sound, a mode of motion, and nothing more. There is an octave of musical vibrations, an octave of light or colour, and an octave of odours. There are tones and semitones of fragrance. As one of the most brilliant of French scientists (Papillon, quoting Piesse) has observed:—"Some perfumes accord like the notes of an instrument. Thus almond, vanilla, heliotrope, and clematis, "harmonise perfectly, each of them producing the same impression in a different degree. On the other hand, we "have citron, lemon, orange-peel, and verbena, forming a similarly associated octave of odours, in a higher key. The "analogy is completed by those odours which we call half-"scents, such as the rose, with rose geranium for its semitone." And the sense of smell is produced by a motion communicated intermediately to the nerve fibres of the nose from without; while the organ by which odours are perceived or received and

discriminated, is as full of wonders as each of the other avenues to the brain. "The olfactory lobe "rests close upon that part of the floor of the cranium which" is called the cribriform plate. This plate (lying between "the sockets of the eyes), is perforated like a sieve, and it "is through these perforations that the filaments from the "olfactory lobe are sent down in immensely numerous "threads into each division of the nose," where they terminate in a closely packed mass of olfactory cells. These receive the odorous impressions, while the nerve fibres announce to the brain the fact of an irritation having taken place, as also the nature of it. I have touched upon these things incidentally and by way of illustration, just to show what innumerable and illimitable fields of knowledge are opened up all around us, what a living miracle every one of us is, and how much there is to instruct, to interest, and to charm us, in the intelligent study of our own bodies, and of the forms and forces of nature with which we are incessantly brought into contact. The more we investigate the doings of the race to which we belong, as disclosed to us in history and biography, the more we find to shock, repel, disgust, and wound us. The annals of nations are so many magnified editions of the Newgate Calendar. The greatest scoundrels are the greatest heroes. The bloodiest deeds are those which live longest in story, and are celebrated with the greatest enthusiasm in song. I need scarcely remind you that the oldest epic in the world describes and commemorates a 10 years' siege and a protracted war; and that the most famous names in history are those of wholesale slaughter-men—eminent villains who butchered men instead of cattle. Most of us, in our schoolboy clays, were made to learn the history of Rome—a nice record truly! There were the two brothers who founded the city, one of whom murdered the other, while the survivor fell a victim to the jealousy of the Senate. There was also the rape of the Sabines; the murder of Tullus Hostilius, and the destruction of his family and palace by fire; the assassination of the first Tarquin; the murder of Servius Tullius, who was trampled to death by order of his daughter; the reign of Tarquin the Proud, who got rid of his wife to marry her sister, and killed his father-in-law; the rape of Lucretia by Sextus, son of Tarquin; and so on, and so on, to the end of the chapter. Edifying information this! But then all history is alike, and the wretched creatures who are its factors are themselves, as Byron says—

*"The fools to those they fool;  
Envid, yet how unenviable! what stings  
Are theirs! One breast laid open were a school  
Which would unteach mankind the lust to shine or rule."*

But turn from this black and bloody calendar of wrong and rapine, wickedness and woe, to the study of natural science, and it is like emerging from shambles, slippery with gore, ghastly with spectacles of ferocity and suffering, and foul with the reek of corruption, to "the balm, the bliss, the "beauty and the bloom" of a virgin forest, where the sunlight is sifted through the woof of aromatic leaves and fragrant blossoms, where the air is resonant with the melody of birds, and where everything the eye beholds is eloquent of GOD, the source of all good, the fountain of all wisdom, and the author of all blessings. Nature speaks everywhere the same language, which is the inspiration of the true artist, and the theme of the true poet. And of the many amazing thoughts which present themselves to our minds when we reflect upon her loveliness, there is none more startling than this—that so many of us should be, or should profess to be, hankering after another world, when we are so lamentably ignorant of that in which we are placed. We talk of a heaven which the theologian posits in some indefinable and undiscoverable region of space, but which the Holy Scriptures assure us must be founded within us, and established here on earth; but do we ever think of trying to make a little heaven around us? Do we ever, in the indulgence of that intense and all-absorbing selfishness which is the bane of society in all civilized countries, ponder upon the profound and impressive meaning of the inspired words, "If a "man love cot his brother whom he hath seen, how can "he love God whom he hath not seen?" Do we ever consider either the sacredness of the earth or the possibilities which lie within it? It is our native country and our home. We are "not set here to live as aliens," passing in disguise through an enemy's camp, where no allegiance is due; but we are bound to recognise our kinship to the whole of nature and to act accordingly. As an eloquent Writer once observed, "If no heavenly voices wander around "us in the present, the future will be but the dumb change "of the shadow on the dial." The more I see of the transcendent beauty of the world, in so far as it still bears the divine impress of the Mind from which it emanated, and the more I reflect upon the wonders which present themselves for our instruction and delight in the "things that are "made," the greater becomes my regret that the natural sciences should be altogether excluded from, or should occupy so inferior and unworthy a position in, our ordinary Systems of education. And let me beg of you to remember this—the students of nature never persecute, proscribe, imprison, torture, or destroy each other. No astronomer ever condemned another astronomer to the stake. No botanist ever butchered another botanist, because they disagreed about the classification of a flower. No geologist ever confined another geologist in the dungeons of the Inquisition,

because they entertained differences of opinion with respect to the duration of the last glacial period. Nor have there been any scientific wars to soak the soil of Europe with the blood of controversialists fighting about a foolish symbol or concerning the genesis of life. On the other hand, if you would know how the study of the natural sciences inclines the human mind towards natural piety, just read that irrepressible burst of eloquence which broke from the lips of Lionæus when he had completed his admirable work on the organisation of plants, and with which I may fitly conclude the present lecture:—"The eternal, vast, omniscient and omnipotent God has passed before me. I have not seen Him face to face, but a dim reflection of Him seizing on my soul, has plunged it in a stupor of admiration. I have followed here and there the traces of Him amidst the works of creation, and in all these, even in the minutest and most imperceptible, what power, what wisdom, what undefinable perfection! I have observed how all animal life is superimposed upon and interlinked with the vegetable kingdom, and how vegetation is associated with the minerals deposited in the entrails of the globe, while the globe itself gravitates in an invariable order around the sun, to which it owes its life. Then I have beheld the sun and all the other stars—the vast hosts of heaven, immense, incalculable in their infinitude, moving in space and suspended in the void by an incomprehensible First Motor, the Being of beings, the Cause of causes, the Guide and Conservator of the universe, the Master and Workman of the stupendous fabric of the world. Everything that He has created bears witness to His wisdom and His divine power; while all things are at the same time the treasure-house and the element of our felicity. Their usefulness attests the bounty of Him who made them: their loveliness exhibits the magnificent beauty of His mind; while their harmony, their constancy, their exquisitely just proportions and their inexhaustible fecundity, proclaim the power of the omnipotent God. Is it not He upon Whom you bestow the name of Providence? That is indeed the attribute, since it is only by His counsel that we can explain the existence of the world. It is therefore just to believe that He is a God, immense, eternal, whom no being has engendered, whom nothing has created, without whom nothing can exist, and who has made and ordained this universal work. He eludes our vision, while He fills our eyes with light. He is apprehensible only by thought; for it is in that profound sanctuary that He veils His majesty from human ken." Such is the natural religion—such the glow, the rapture, the adoration, and the gratitude which are capable of being inspired by a loving and reverential study of the natural sciences, which ought to form one, at least, of the bases of all true education, in the highest and best sense of the word. And if I have refrained from touching upon the third of the questions with which I set out, namely, "Why am I?" it is because it would involve the discussion of a subject which would be provocative of angry controversy, for which this is neither the time nor place.

### The Kindergarten Engrafted on the American Public-School System

—Extracts—

FROM OFFICIAL REPORTS ON THE PUBLIC KINDERGARTENS ESTABLISHED BY THE BOARD OF PUBLIC SCHOOLS OF THE CITY OF ST. LOUIS, MO.

sword and quill New York: E. Steiger, 1877.

\* \* \* I have long been of opinion that what we especially want in England is a just estimate of elementary education; meaning by that term what Pestalozzi and Fröbel meant—the earliest stage in the cultivation of children's minds. In England this conception is generally confounded with that of elementary instruction, with which it is, strictly speaking, but remotely connected; and hence all our efforts are directed to instruction, while education or culture is extensively neglected. Instruction — that is, the systematic imparting of definite knowledge — should be the sequel, not the precursor, of the training of the intellectual powers which are to be employed upon the acquisition. In other words, the object of elementary education is to develop the natural faculties, that of elementary instruction to apply them. It would be easy to show this : if we make instruction our chief aim, we necessarily introduce dogmatic, didactic teaching, which, as a rule, depresses the native powers; whereas if we make education — that is, cultivation — our chief aim, we elicit the native powers, and make the best of them. \* \* \*

\* \* \* The adoption of Pestalozzi's principles by the Governments of Prussia, Saxony, Baden, Würtemberg, etc. , has only been a matter of time, and to their adoption we may fairly ascribe the enlightened teaching, with its excellent results, in the common schools of Germany. When the different States shall add (as Saxony has done) F. Fröbel's methods to those of Pestalozzi, the arrangements for elementary education will probably be as complete as it is possible for ordinary human ingenuity to make them. \* \* \*

(Joseph Payne. *A Visit to German Schools*. London, 1876.)

Press of E STEIGER, N. Y.

## 1. Extract from President Thomas Richeson's

# Report of the Board of Public Schools, for the year ending July 31., 1875.

\* \* \* The cost of suppressing crime in our community is very nearly equal to the amount expended for education. The wisdom of expending half a million per annum in educating the youth into intelligent and useful citizens will commend itself even to the most sordid, when the fact is perceived that such expenditure saves a large outlay that becomes necessary to check criminal propensity, which grows up in a community where ignorance and indolence prevail. Statistics of jails and penitentiaries prove very clearly that ignorance is the parent of most of the crime which is apprehended and punished. It is ignorance on the one hand of books, and on the other it is ignorance of a trade or useful employment by which one may earn an honest living. The discipline into habits of regularity, obedience, and industry is the chief means by which the school strengthens the character, and prevents crime. The mere knowledge of reading, writing, and arithmetic is of far less value.

The question how far public education should attempt to fit the future citizen for the arts and trades, has often been considered in educational reports. Perhaps the question receives its practical answer in the introduction of industrial drawing into the schools throughout the country. This branch is by far the most generally applicable of all species of industrial training. All varieties of manufacture demand skill in giving shape and graceful contour to raw material. The education of the taste, and of the hand and eye, that the universal study of drawing will give, is certain to work in favor of our manufacturing interests.\* \* \*

The support of Common Schools by public taxation is the needed recognition which capital is in duty bound to pay to labor. Ignorance does not know what it stands most in need of, and cannot be expected to discover and apply the right means for its own amelioration. The poor and ignorant understand very imperfectly the relation of education to power, and they are too closely pursued by immediate necessities to adopt the far-seeing policy of investing their small earnings in the education of their children.

The rising generation are fed and clothed and housed by the industry of their parents at an annual expense of from one hundred to five hundred dollars a year. The cost of education in the Public Schools averages twenty-two dollars a year. This small sum serves to utilize the vast sums expended in the support of youth. The era of childhood is the era of capitalizing physical and mental force for manhood. Where there are no schools, the youth lay up a capital of evil propensities, narrow superstitions, and depraved tastes. Where the schools are good, the youth that attend them convert into capital a fund of scientific knowledge and habits of industry and punctuality, and of obedience to rule. This difference can be measured in dollars and cents, and seen in the value of real-estate investment in a community, as well as also by the higher moral standards usually applied to determine the results of culture in civilization. Statistics widely collected by the National Bureau of Education give the testimony of experience in different parts of the country as to the increase in value which a Common-School education gives to labor. The simple ability to read and write, and make arithmetical calculations, insures an average of twenty-five to fifty per cent, better wages than are given to illiterate laborers. The complete Common-School education adds from fifty to one hundred per cent, to the wages. Education gives availability and directive power.

It is in its industrial aspect chiefly that our recent experiments in Kindergarten education promise the most satisfactory results. At a tender age, when the child is plastic in his nature, and easily moulded in any direction, he commences a training adapted to give him great skill in the use of his hands and eyes. In various kinds of delicate manipulations—weaving, building, folding, drawing, modelling in clay, etc.—the perception of form is developed, and taste in design and skill in execution are trained in the most powerful manner. The influence of the Kindergarten will be felt on all subsequent education. The early impulse given to mechanical skill and to taste, in regard to form and design, in the Kindergarten, reinforced by a thorough course of instruction in industrial drawing in the primary and grammar schools, is sufficient to work a revolution in the manufactures of the country, and cause our goods to obtain the preference in foreign as well as domestic markets. The success of our Kindergartens has been assured through the devotion and enthusiasm of Miss Susie E. Blow, who has undertaken gratuitously to train our teachers and instruct them in the practical details of the system by example as well as precept.\* \* \*

## 2. Extract from Superintendent W. T. Harris' Report.

# The Kindergarten.

The experiment of establishing a Kindergarten in South St. Louis, at the Des Peres School, in the year 1872—73, having succeeded beyond expectations under the able management of Miss Blow, it was resolved to try the experiment in two schools near the centre of the town. Accordingly, the Divoll and the Everett Schools were selected, and a room in each was placed under the charge of a teacher who had received training under Miss Blow as an assistant the previous year. From two to five assistants have been allowed each "director" or manager of a Kindergarten. No compensation, as yet, has been necessary in order to secure the services of able assistants. They volunteer in large numbers to teach for one year gratuitously for the sake of the opportunity of learning how to conduct a Kindergarten.

The experiment at the Divoll and Everett Schools proved successful. It was hoped that the children of the very poor would be brought to the Kindergarten, inasmuch as the peculiar power of the new institution to elevate, and regenerate as it were, was relied upon to work great results where its influences were most needed. Cleanliness, manual skill, taste in ornament and design, politeness and courtesy, are the very virtues needing cultivation first among the indigent. But, as in all educational matters, the intelligent and well-to-do were foremost in appreciating the Kindergarten and in entering their children to enjoy its benefits. Ignorance cannot be left to itself to provide its own remedy—directive intelligence must first show the way. There has been certain improvement in this respect, and when the afternoon Kindergarten was opened at the Everett School, the ultimate success of the experiment in this direction was no longer in doubt.

The primary difficulty in the way of engrafting the Kindergarten on a system of public schools is its expensiveness. This objection has to be overcome first. In St. Louis we have not met the objection in its full force, for the reason that a plenty of assistants have been found, as above mentioned, to volunteer their services without compensation, for the opportunity of learning the art. We have had only the expense of the director. Inasmuch as the daily session of a Kindergarten ought not to exceed three or three and a half hours, there is time for a second session in the afternoon, with different pupils. The room and apparatus is thus utilized to twice the extent. Again, if one director could supervise both Kindergartens—morning and afternoon—a better salary could be paid her and yet the cost of tuition would not be increased exorbitantly. As before shown in this Report, the average tuition in the Public Schools, including the District, High and Normal, amounts to about \$19, and the cost of incidentals is 82.50 extra. The tuition in the Primary Schools is \$12.50 per annum and less. The salary given the director of a morning Kindergarten is \$500. If her average attendance is 50 pupils, the tuition will cost only 810. The salary of \$800 was offered for the director who would manage both morning and afternoon Kindergartens, but as yet no one has been found equal to the task; the drain on the physical system is too great. Accordingly the afternoon Kindergarten is conducted by a different director. Cheapness of tuition depends upon the number of pupils taught by the teacher, as well as upon the salary paid. If one director could manage a Kindergarten with 100 children in attendance—seated at four tables—her salary might be placed at \$800, and \$400 distributed among three or four assistants.

At present the tables used in the Kindergarten seat about 16 pupils when full, and the percentage ordinarily absent reduces the number to 13 or 14. An assistant at \$200, having the control of 20 pupils only, costs each pupil a tuition of \$10 per annum. Tables of double this size have been suggested, and probably will be adopted for the sake of economy.

As the material used by the pupils for their work—sticks, peas, drawing books, colored paper for weaving, clay for modelling, worsted for sewing, etc., etc.—is quite expensive, the bill for incidentals is large, and there is no way of leaving each pupil to purchase his own material as the pupils in the higher grades purchase their books and stationery.

The friends of the system claim, very justly, that true economy is to be measured not by cost alone, but by the amount and quality of the education that is purchased. They point to the superiority of Kindergarten training, and demand that it shall be introduced everywhere, because so much more valuable than any other. There will be, notwithstanding, great difficulty in persuading a School Board to pay \$10 for the education of a child in his fourth or fifth year, when he can be taught in his seventh or eighth year for \$12. The financial problem is, therefore, a vital one in the establishment of public Kindergartens. I have no question as to their great success under reasonably competent and well-trained teachers, to produce the following results: (1) Good physical development; (2) quickness of invention and fertility of imagination; (3) a keen sense of symmetry and harmony; (4) great mechanical skill in the use of the hands; (5) ability to form rapid judgments in number, measure, and size at a glance of the eye; (6) initiation into the conventionalities of polite society in their demeanor towards their fellows, and in the matters of eating, drinking, and personal cleanliness.

In this connection the following report

This report was written in the month of February, 1876, and states results that belong to the scholastic year 1875—76. Many questions have been solved at this date. The incidentals of the pupils are paid for by a fee of \$1, collected each quarter from all the pupils, except the indigent. The additional Kindergartens established in the Carondelet, Carroll, Franklin, and Webster schools swell the number to twelve, inasmuch as five afternoon ones—with different pupils and different teachers—were established in five schools that have morning ones. The age of five years has been fixed as the age at which children may be admitted to the Kindergarten. of Miss Blow will be read with great interest:

WM. T. HARRIS, ESQ., *Supt. of Public Schools.*

SIR,—With the view of testing more thoroughly the possible merits of Froebel's system of early education, the School Board, in the fall of 1874, authorized the opening of Kindergartens in the Divoll and Everett Schools. These Kindergartens having had a satisfactory measure of success in the summer of 1875, it was decided to open new ones in the Webster, Franklin, Carroll and Carondelet Schools. At the present time, therefore, there are Kindergartens connected with seven schools. In five of these schools, the Kindergartens have two sessions, or, more accurately speaking, there are two Kindergartens, taught by different teachers and attended by different children.

The whole number of pupils regularly attending these Kindergartens is 457; the average number to each Kindergarten is 38; the average number to each school building is 65; the average per cent, of attendance is 85. The largest number of children belonging to any single Kindergarten is 51, and the highest per cent, of attendance is 92.

The work thus far accomplished in the Kindergartens is, of course, very imperfect. The graduate of a Normal School is not necessarily and immediately a good teacher, nor does the completion of a prescribed course of training constitute a Kindergartener. Experience and independent work alone can enable any one to grasp the relation of theory and practice, and to learn the bearing of general principles on small details. The teachers now directing the Kindergartens are fully conscious of the partial and inadequate character of their work. They are their own most severe judges. They see most clearly their own short-comings, and with an earnestness and steady determination, worthy of the warmest praise, are striving to approximate gradually to a higher standard.

I ask then for the existing Kindergartens a relative rather than an absolute judgment; and I claim that their imperfections are due, not to any inherent defects in the system of Froebel, but to the general reasons which everywhere cause the wide and often disheartening contrast between the ideal and the actual, the desirable and the attainable. What the Kindergarten needs is time to develop its possibilities; and it is a very encouraging fact, that in the neighborhoods where Kindergartens have been longest established and most thoroughly tested, the interest in the system is deepest and most general. This, I think, shows conclusively, that our schools are not mere play schools, charming only by their novelty, but that they do secure results, which commend them to thoughtful and impartial observers, and that they have in them that principle of organic life, whose surest manifestation is gradual development.

The Des Peres Kindergarten alone has been in existence long enough to promote any considerable number of its pupils. With a view to testing the effects of the system upon the subsequent development of the children, I have carefully questioned the teachers of the Des Peres School upon the conduct and intelligence of the pupils promoted from the Kindergarten, and have their authority for stating the following facts:

I. The Kindergarten children submit more readily to school discipline than do children received directly into the primary room. This testimony I consider very important, as it practically disposes of the argument urged in many quarters, that the comparative freedom of the Kindergarten tends to unfit pupils for the regular school. Facts, thus far, indicate that the reverse is true, and prove the Kindergarten to be, as its advocates claim, a healthy transition from the family to the school. If any Kindergarten should promote to the primary room disorderly and insubordinate children, the fault would lie with the individual teacher, and not in the system.

II. The average intelligence of the Kindergarten pupils is greatly superior to that of children who enter school without previous training. They observe accurately, seize ideas rapidly and definitely, illustrate readily, and work independently. Thus far, the promoted pupils of the Kindergarten have led every class into which they have been received, and the teacher who has the greatest number of them under her charge tells me that the best of them learn so rapidly as to constantly exceed the work required.

III. In addition to superior general development, the Kindergarten children show special aptitude for arithmetic, drawing and natural science; have quick comprehension of language, and express their own ideas with accuracy and fluency.

That these are precisely the results which Froebel's followers claim should follow the correct application of

his system, only make them the more gratifying. They indicate, that, however inadequate in *degree*, the work has been right in direction, and are an earnest of still more satisfactory fruit in the future.

These direct and palpable results are, however, unimportant when compared with the slow, silent, subtle, yet powerful effect which the Kindergarten training produces upon children who remain for any length of time under its influence. Froebel's central idea is the recognition of man as an active, working, creative being, and the definite intention of his system is to educate men and women who will not be satisfied with *knowing* unless it results in doing; who will bring all their knowledge to bear upon their activities; and who will value themselves, not by the amount of information they have absorbed, but by the original thoughts they have created, or the practical force they have applied. "What can be taught a child, Froebel repeats again and again, is something which already exists, something which humanity already possesses." But a new thought at once blesses its creator, and enriches all humanity, and each life which actualizes its own possibilities gives to the world what else it must have lost forever. The idea is not new. Many thinkers have expressed it, and perhaps all earnest persons have had an instinct of it; but it remained for Froebel to ground a system of Pedagogies upon this basis, and to strive by an organized scheme to develop and intensify creative power.

The means employed to attain this result can only be appreciated by those who thoroughly study the Kindergarten gifts in their sequence and relation, and intelligently observe their practical effects. The results which have come under my own observation are most surprising. In the Des Peres Kindergarten, predestined engineers have built bridges as remarkable in conception as they were clever in execution; little mathematicians have discovered rather than learned all the simple relations of numbers; children with more than ordinary spiritual insight have intuitively seized the moral analogies of physical facts; tiny fingers have guided the pencil to trace beautiful decorative designs; and soft clay has been fashioned into flowers, fruits and animals by the dexterous hands of embryo sculptors. There was no child who could not find in the varied material of the Kindergarten some expression for his individuality, and the general results were the formation of habits of industry and persistency, the development of the mind through the exercise of its powers, and the production of that spirit of contentment which must follow wisely directed and applied activities.

The new Kindergartens show the same results in a degree proportioned to the length of time they have been established, and I believe we may confidently expect them in any school where Froebel's principles are even approximately carried out.

It must not be inferred from what has been said that Froebel belonged to those extremists who, in emphasizing the necessity of *development*, failed to see the vital importance of instruction. The age of violent reaction and destruction was drawing to its close when he began to ponder the question of education. The defects of the old system, which insisted on "facts and facts" only, had been mercilessly exposed, and the inadequacy of the new system, with its purely subjective aim, was beginning to be felt by thoughtful minds. Froebel grasped the larger view, which includes and harmonizes these opposite extremes, and his watchword is, not development or knowledge, but development *and* knowledge—not subjective or objective, but subjective *and* objective—not "How shall we teach?" as distinct from and without regard to "What shall we teach?" but "What knowledge is most valuable, and how shall we teach it that it may best nourish the mind and develop the activities?" Education must bring its subject to a level with the demands and necessities of the age in which he lives, and it can only do this by familiarizing him with the achievements of the past. The student must know what has been done before he can realize what remains to be accomplished, and the accumulated wisdom of the past is the only safe index of the possibilities of the future. To harmonize the individual with the universal consciousness—to lead each new generation over the road the race has traveled—and to bring the student by the path of personal experience to comprehension of the formulas which the race has accepted, Froebel recognized as prime duties of the true educator; and I think I am not mistaken in saying that his Kindergarten system, wisely applied, lays the best possible foundation for that culture which, including in itself the opposite extremes of knowledge and mental training, is now the ideal of our wisest thinkers and teachers.

Respectfully submitted,

SUSAN E. BLOW.

### **3. Extract from the Official Report of the Proceedings of the Board of Public Schools, St. Louis, November 14., 1876.**

# Kindergartens.

Mr. Lippman also submitted the following report, which was adopted:

Your committee beg leave to state for your information that the number of kindergartens now established by your Board comprise thirteen each a. m. and p. m. kindergartens; total twenty-six, with an average attendance of fifty pupils for each, or a total of 1,300 pupils. The expenditures for carrying on these twenty-six kindergartens during the scholastic year 1876—77 will be about \$3,300, not including salaries, which latter item will be more than balanced by the advanced classes which these pupils will enter when they are admitted into the district schools. The receipts from pupils for supplies, at one dollar per quarter from each pupil (all those who cannot pay are admitted free), will amount to about \$3,500.

Your committee take great pleasure in stating that these institutions enjoy a great and constantly increasing popularity amongst all classes of this community, and they promise from present evidences to become a most important addition to our system of public schools. Your committee believe that no organized system of kindergartens of such magnitude, and under the care of a board of public instruction, exists anywhere.

Since the beginning of the scholastic year these institutions have been thoroughly systematized. They have been placed under the supervision of some of our most experienced teachers.

Nearly one hundred zealous and intelligent ladies serve as volunteer assistants, and the applications of very many more had to be declined for want of vacant positions.

These assistants have to undergo a thorough examination as to their ability, etc., before they can be admitted, and at the close of the year they will have to make a final examination, and if fully competent, they will receive a diploma from this Board, which will enable them to obtain profitable positions in any kindergarten in the country.

In connection with those kindergartens the directors and assistants have established an institute for the better promotion of the profession in which they are engaged.

Your committee has no doubt that in a very short time many other cities in the United States will follow our example in establishing kindergartens.

This community owes a great debt of gratitude to Miss Susan E. Blow, who is the founder of our kindergartens, and who has personally supervised and conducted them, with great sacrifice of time, patience, and labor, solely from a spirit of philanthropy.

Great praise is also due to the assistance rendered to Miss Blow by our Superintendent and his assistants; also to those young ladies who conducted some of the kindergartens when these institutions were yet an experiment.

Your committee hopes that the fostering care of this Board will continue to be bestowed upon these institutions, assuring you, gentlemen, that in their usefulness you will reap a rich reward for your labors in their behalf.

Respectfully submitted.

M. J. LIPPMAN,  
Chairman Committee on Course of Study.

HUGO AULER,  
Chairman Teachers' Committee.

WM. O. WILSON,  
EBER PEACOCK,  
JOHN W. O'CONNELL,

WM. BRYAN,  
HENRY SCHWANER,

M. GLYNN.  
JAMES M. YOUNGBLOOD.

## (From the report of the Committee on Supplies.)

*Second.*—The regulation adopted for the purpose of meeting expense of supplies for the kindergartens, in

part at least, causes an assessment of one dollar per quarter to be made upon each pupil. The expense of material used by the pupils of the kindergartens is nearly double the average annual expense of pupils in the district schools for books (\$2.27) and nearly three times as great as the expense for books in the first year of the primary school (\$1.35).

The fee of one dollar per quarter, however, covers this expense so nearly that the kindergartens may be considered as self-supporting, except in the matter of salaries.

The present improvements in furniture by which thirty small tables, seating only two pupils each, are substituted for the three large ones, seating fifteen each, have so increased the seating capacity of the kindergartens, that to each paid teacher there is a present attendance of sixty, where formerly only forty could be well managed.\* \* \*

*Fourth.*—The number of volunteer assistants at present in the several kindergartens is nearly one hundred. As their services are entirely gratuitous, and the only remuneration looked for by them is the training and preparation of themselves for the successful management of kindergartens, your committee have endeavored to pursue a liberal policy towards them, and to this end have offered to purchase in bulk the material to be used by them in their training lessons and to furnish the same to them at the sum of three dollars per half year. Your committee hope to obtain this material

This material has been furnished by E. Steiger, New York.

at such a reduction in price as to enable them to provide the quantity for each assistant at a cost of about eight dollars—the cost of the same at retail being fifteen dollars. The expense to the Board will be about two hundred dollars for the year—a sum really insignificant when it is considered that it is nearly all that is paid for the services of one hundred teachers. Inasmuch as the original appropriation for supplies to the kindergartens was one hundred and twenty-five dollars to each for the year, it is gratifying to be able to report that only a small part of this sum will be required.

*Sixth.*—\* \* \* The returns from each kindergarten averaged for the last scholastic year over thirty dollars per quarter from each kindergarten, and at this rate the income for the next two quarters will exceed the amount expended by over three hundred dollars.

**The Law of Population:**

Its Consequences,

And Its Bearing upon Human Conduct and Moral.

By Annie Besant.

logo London: Freethought Publishing Company, 28, STONECUTTER; STREET, E.C. London: Printed by Annie Besant and Charles Bradlaugh, 28, Stonecutter Street, E.C.

To the Poor in Great Cities and Agricultural Districts, Dwellers in Stifling Court or Crowded Hovel in the Hope that it May Point out a Path from Poverty, and May Make Easier the Life of British Mothers, to them I Dedicate this Essay.

# The Law of Population.

## Chapter I.

### The Law of Population.

THE law of population first laid down in this country by the Rev. T. R. Malthus in his great work, entitled "The Principle of Population," has long been known to every student, and accepted by every thinker. It is, however, but very recently that this question has become ventilated among the many, instead of being discussed only by the few. Acknowledged as an axiom by the naturalist and by the political economist, the law of population has never been appreciated by the mass of the people. The free press pioneers of the last generation, Richard Carlile, James Watson, Robert Dale Owen—these men had seen its importance and had endeavoured, by cheap publications dealing with it from its practical side, to arouse attention and to instruct those for whom they worked. But the lesson fell on stony ground and passed almost unheeded; it would, perhaps, be fairer to say that the fierce political conflicts of the time threw all other questions into a comparative shade; nor must the strong prejudice against Malthus be forgotten—the prejudice which regarded him as a hard, cold theorist, who wrote in the interest of the richer classes, and would deny to the poor man the comfort of wife and home. The books issued at this period—such as Carlile's "Every Woman's Book," Knowlton's "Fruits of Philosophy," R. D.

Owen's "Moral Physiology"—passed unchallenged by authority, but obtained only a limited circulation; here and there they did their work, and the result was seen in the greater comfort and respectability of the families who took advantage of their teachings, but the great mass of the people went on in their ignorance and their ever-increasing poverty, conscious that mouths multiply more rapidly than wages, but dimly supposing that Providence was the responsible agent, and that where "God sends mouths" he ought to "send meat." One or two recognised advocates for the people did not forget the social side of the work which they had inherited; men like Austin Holyoake and Charles Bradlaugh, carrying on the struggle of Carlile and Watson; were not careless of this vital portion of it, and Mr. Holyoake's "Large and Small Families," and Mr. Bradlaugh's declaration that the *National Reformer* was to be "Malthusian" in its political economy, proved that these two, at least, were sound on this scarcely regarded branch of social science.

Now, all has changed; Malthusianism has become one of the "burning questions" of the day, and a low-priced work, stating clearly the outlines of the subject, has become a necessity. Our paternal authorities, like their predecessors, entertain a horror of cheap knowledge, but they will have to assent to the circulation of cheap information on social science, as those who went before them were compelled to tacitly assent to cheap information touching kings and priests.

The law of population, tersely stated, is—"there is a tendency in all animated existence to increase faster than the means of subsistence." Nature produces more life than she can support, and the superabundant life is kept down by the want of food. Malthus put the law thus: "The constant tendency in all animated life to increase beyond the nourishment prepared for it." "It is observed by Dr. Franklin," he writes, "that there is no bound to the prolific nature of plants or animals but what is made by their crowding and interfering with each other's means of subsistence. . . . Throughout the animal and vegetable kingdoms, Nature has scattered the seeds of life abroad with the most profuse and liberal hand; but has been comparatively sparing in the room and the nourishment necessary to rear them." Population," Malthus teaches, "when unchecked, goes on doubling itself every twenty-five years;" "in the northern States of America, where the means of subsistence have been more ample, the manners of the people more pure, and the checks to early marriages fewer than in any of the modern States of Europe, the population has been found to double itself, for above a century and a half successively, in less than twenty-five years. . . . In the back settlements, where the sole employment is agriculture, and vicious customs and unwholesome occupations are little known, the population has been found to double itself in fifteen years. Even this extraordinary rate of increase is probably short of the utmost power of population."

The "power of increase" of the human species, according to John Stuart Mill, "is indefinite, and the actual multiplication would be extraordinarily rapid, if the power were exercised to the utmost. It never is exercised to the utmost, and yet, in the most favourable circumstances known to exist, which are those of a fertile region colonized from an industrious and civilized community, population has continued for several generations, independently of fresh immigration, to double itself in not much more than twenty years. . . . It is a very low estimate of the capacity of increase, if we only assume that in a good sanitary condition of the people, each generation may be double the number of the generation which preceded it." James Mill wrote: "That population therefore has such a tendency to increase as would enable it to double itself in a small number of years, is a proposition resting on the strongest evidence, which nothing that deserves the name of evidence has been brought on the other side to oppose."

Mr. McCulloch tells us that "it has been established beyond all question that the population of some of the states of North America, after making due allowance for immigration, has continued to double for a century past in so short a period as twenty, or at most five-and-twenty years." M. Moreau de Jonnès gives us the following table of the time in which the population of each of the under-mentioned countries would double itself:—

(Without reckoning immigrants.)

We shall take but a narrow view of the law of population if we confine ourselves exclusively to human beings. Man is but the highest in the animal kingdom, not a creature apart from it, and the law of population runs through the animal and the vegetable worlds. To take the commonest illustration: the horse is but a slowly breeding animal, producing but one at a birth, and that at considerable intervals of time; yet how small a proportion of the horses of a country are either stallions or brood mares; the reproductive organs of the colt are destroyed in the enormous majority of those born, and, nevertheless, our production of horses suffices for the vast needs of our commercial and luxurious classes. Darwin, in his "Origin of Species," writes:—"There is no exception to the rule that every organic being naturally increases at so high a rate that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in a few thousand years, there would literally not be standing room for his progeny. Linnæus has calculated that if an annual plant produced only two seeds—and there is no plant so unproductive as, this—and their seedlings next year produced two and so on, then in twenty years there would

be a million plants. The elephant is reckoned the slowest breeder of all known animals, and I have taken some pains to estimate its probable minimum rate of natural increase; if will be under the mark to assume that it breeds when thirty years old, and goes on breeding till ninety years old, bringing forth three pair of young in this interval; if this be so, at the end of the fifth century there would be alive 15,000,000 elephants, descended from the first pair. But we have better evidence on this subject than mere theoretical calculations, namely, the numerous recorded cases of the astonishingly rapid increase of various animals in a state of nature, when circumstances have been favourable to them during two or three following seasons. Still more striking is the evidence from our domestic animals of many kinds which have run wild in many parts of the world; if the statements of the rate of increase of slow-breeding cattle and horses in South America, and latterly in Australia, had not been well authenticated, they would have been incredible. So it is with plants; cases could be given of introduced plants which have become common throughout whole islands in a period of less than ten years. Several of the plants, such as the cardoon and a tall thistle, now most numerous over the wide plains of La Plata, clothing square leagues of surface almost to the exclusion of all other plants, have been introduced from Europe; and there are plants which now range in India, as I hear from Dr. Falconer, from Cape Comorin to the Himalayas, which have been imported 'from America since its discovery. In such cases, and endless instances could be given, no one supposes that the fertility of these animals or plants has been suddenly and temporarily increased in any sensible degree. The obvious explanation is that the conditions of life have been very favourable, and that there has consequently been less destruction of the old and young, and that nearly all the young have been enabled to breed. In such cases the geometrical ratio of increase, the result of which never fails to be surprising, simply explains the extraordinarily rapid increase and wide diffusion of naturalized productions in their new homes. In a state of nature almost every plant produces seed, and amongst animals there are very few which do not annually pair. Hence, we may confidently assert that all plants and animals are tending to increase at a geometrical ratio, that all would most rapidly stock every station in which they could anyhow exist, and that the geometrical tendency to increase must be checked by destruction at some period of life."

Mr. John Stuart Mill also remarks: "The power of multiplication inherent in all organic life may be regarded as *infinite*. There is no species of vegetable or animal, which, if the earth were entirely abandoned to it, and to the things on which it feeds, would not in a small number of years overspread every region of the globe of which the climate was compatible with its existence."

The rapid multiplication of rabbits in Australia has lately given a startling instance of reproductive power: a number of rabbits were taken over and let loose; the district was thinly peopled, so they were not shot down to any great extent; their natural enemies, the hawks, weasels, &c., that prey on their young in England, were not taken over with them; food was abundant, and there was no check to keep them back: the consequence was that whole districts were overrun by them, and the farmers were at their wits' end to save their crops from the swarming rodents. In France, again, owing to the wholesale destruction of small birds, there was a perfect plague of insects, and the inhabitants of many districts have striven to import birds, so as to prevent the insects from practically destroying the vegetation.

While in the vegetable and animal kingdoms the rapidity of the increase is generally far greater than in the human race, we have yet seen how rapidly man has been found to increase where the circumstances surrounding him were favourable to vigorous life. We have never yet, however, seen the full power of reproduction among mankind; the increase of population in America "falls very far short," says the author of the "Elements of Social Science," "of the possible rate of increase, as is seen by the short average of life in America, and by the large amount of the reproductive power which, even in that country, is lost from celibacy and prostitution . . . . The capacity of increase in the human race, as in all other organized beings, is, in fact, boundless and immeasurable."

But while animated existence increases thus rapidly, no such swift multiplication can be secured of the means of subsistence. The means of subsistence of vegetable life are strictly limited in quantity; the amount obtainable from the soil may be increased by manure, by careful tillage, by rotation of crops, by improved methods of husbandry, but none the less is this amount limitable, while there is no limit to the power of animal life-production; if the soil and air and light could be indefinitely stretched, vegetable life would still suffice without effort to clothe the increased surface. But since the size of the globe inexorably limits the amount of vegetable produce possible of growth, the limited vegetable produce must, in its turn, limit the amount of animal life which can be sustained. While increased knowledge, skill and care may augment the means of subsistence obtainable from the earth, yet animal life multiplies more rapidly than can its food. As is truly said by the author just quoted: "From a consideration of the law of agricultural industry, and an estimate of the rate at which the means of subsistence could be increased in old countries, even under the most favourable circumstances, it may be inferred with certainty that these means of subsistence could not possibly be increased so fast as to permit population to increase at its natural rate. . . Let us apply the American rate of increase to the

population of this country. Is it conceivably possible that the population of England or any old country should double itself every twenty-five years? In Great Britain there are now" (the book was written many years ago) "about twenty-one millions; is it conceivable that the means of subsistence could be so rapidly increased as to allow these twenty-one millions to swell to forty-two millions in the first twenty-five years; to eighty-four millions in the next; 168 millions in the next, &c.? The supposition is evidently absurd. Even the rate of increase of the last fifty-three years (in which time the population has doubled) cannot possibly be long continued. If it were, it would increase our population in three centuries to about 1300 millions; or, in other words, to more than the total population of the globe, which is estimated at about 1000 millions."

Wherever, then, we look throughout Nature, we find proofs of the truth of the law, that "there is a tendency in all animated existence to increase faster than the means of subsistence." This is the law of which Miss Martineau said that it could be no more upset than a law of arithmetic; this is the law which John Stuart Mill regarded "as axiomatic;" this is the law which the Lord Chief Justice designated "an irrefragable truth." Controversialists may quarrel as to its consequences, and may differ as to man's duty in regard to them, but no controversy can arise on the law itself, any more than on the sphericity of the earth.

## Chapter II.

### Its Consequences.

It is abundantly clear, from experience, that population does not, as a general rule, increase at anything like the rate spoken of in the preceding chapter; the earth would, long ere now, have become unable to support her offspring, if they had multiplied at the pace which the naturalist tells us is possible; if, for instance, all rabbits had increased in the same ratio as those taken over to Australia and naturalised there. Some cause must therefore be at work checking the increase and preventing over-rapid multiplication, holding the balance, in fact, roughly even between the means of subsistence and the living creatures who consume them. In the vegetable kingdom the checks to increase are not difficult to find; every plant needs for its development suitable soil, moisture, air, and light; these are its means of subsistence. The amount of these is limited, while the power of multiplication in the vegetable is unlimited. What is the necessary consequence? That of the myriad seeds produced only a few will develop into seed-bearing plants; each seed needs a certain proportion of soil, moisture, air, light; if they fall round the parent stem and sprout into seedlings, they so crowd each other that the weaker perish; every gardener knows that his seedlings need thinning if any are to grow into useful plants, that his plantations must be thinned out, if any tree is to have full development; an overcrowded plantation, an overcrowded garden-bed, gives a crop of dwarfed, stunted, weak, and useless plants. These facts are so commonplace that they pass continually before our eyes, and the simple inference from them is unregarded. There is another check of a severe character on vegetable increase. Birds eat the seeds; animals browse on the plants; man uses many kinds for his own support; the wheat sown in one year, not only produces the seed corn for the ensuing season, but also affords so vast a multiplication as to supply the world with bread; the animal world preys on the vegetable, and so is made a check which destroys the mature, as well as the check of want of room and nourishment which destroys the infant, growth. Out of 357 seedlings of English weeds, carefully watched by Mr. Darwin, 295 were destroyed. On some heaths near Farnham, in the portions enclosed during ten years previously, self-sown firs were observed by him springing up so closely that all could not live, while in the unenclosed portions not one young tree was to be seen. On close examination, Mr. Darwin found, in one square yard, thirty-two little trees, no higher than the heather, one with twenty-six rings of growth: the check here was the browsing of cattle over the open parts of the heath. In the animal kingdom the same class of checks is found: the rabbit which in Australia has become an intolerable plague, is kept down to a fair level in England, not because he multiplies less rapidly, but because the check of destruction is brought to bear upon him; food is scarcer in the more cultivated land; guns and traps send him to the market in millions; hawks, weasels, cats, prey upon his young; he produces life rapidly, but the check of death waits upon him and keeps him down. The swift increase of plants and animals under favourable circumstances, dealt with in Chapter I., shows the enormous power of the destructive checks which generally keep in subjection the life-producing force. Once more turning to Mr. Darwin, we read:—

*"Of the many individuals of any species which are periodically born, but a small number can survive. . . . A struggle for existence inevitably follows from the high rate at which all organic beings tend to increase. Every being, which during its natural lifetime produces several eggs or seeds, must suffer destruction during some period of its life, and during some season or occasional year, otherwise, on the principle of geometrical increase, its numbers would quickly become so inordinately great that no country could support the product. Hence, as more individuals are produced than can possibly survive, there must in every case be a struggle for*

*existence, either one individual with another of the same species, or with the individuals of distinct species, or with the physical conditions of life. It is the doctrine of Malthus applied with manifold force to the whole animal and vegetable kingdoms; for in this case there can be no artificial increase of food, and no prudential restraint from marriage. Although some species may be now increasing more or less rapidly in numbers, all cannot do so, for the world would not hold them. . . . Our familiarity with the larger domestic animals tends, I think, to mislead us; we see no great destruction falling on them, and we forget that thousands are annually slaughtered for food, and that in a state of nature an equal number would have somehow to be disposed of. . . . In looking at nature, it is most necessary to keep the foregoing considerations always in mind—never to forget that every single organic being around us may be said to be striving to the utmost to increase in numbers; that each lives by a struggle at some period of its life; that heavy destruction inevitably falls either on the young or old during each generation or at recurrent intervals. Lighten any check, mitigate the destruction ever so little, and the number of the species will almost instantaneously increase to any amount."*

If there be such vast destruction of life throughout the vegetable and animal kingdoms, necessarily consequent on the superabundance of life produced, is man exempt from the same law?

Malthus laid down the three following propositions, propositions of which his book is only, an amplification:—

- Population is necessarily limited by the means of subsistence.
- Population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious checks.
- These checks, and the checks which repress the superior power of population, and keep its effects on a level with the means of subsistence, are all resolvable into moral restraint, vice, and misery.

"The ultimate check to population appears to be a want of food, arising necessarily from the different ratios according to which population and food increase. But this ultimate check is never the immediate check, except in cases of actual famine. The immediate check may be stated to consist in all those customs and all those diseases, which seem to be generated by a scarcity of the means of subsistence; and all those causes, independent of this scarcity, whether of a moral or physical nature, which tend prematurely to weaken and destroy the human frame." These causes which retard the growth of population by killing human beings, either slowly or rapidly, are all classed together by Malthus under the head of "positive" checks; they are the "natural" checks to population, common alike to vegetables, to animals, to man; they are all checks of suffering, of want, of disease; they are life-destroying, anti-human, brutal, irrational.

These checks are, as might be imagined, more striking, more openly repulsive, more thorough, among savage than among civilized nations. War, infanticide, hardship, famine, disease, murder of the aged, all these are among the positive checks which keep down the increase of population among savage tribes. War carries off the young men, full of vigour, the warriors in their prime of life, the strongest, the most robust, the most fiery—those, in fact, who, from their physical strength and energy would be most likely to add largely to the number of the tribe. Infanticide, most prevalent where means of existence are most restricted, is largely practised among barbarous nations, the custom being due, to a great extent, to the difficulty of providing food for a large family. Hardship carries away many a child in savage life: "Women," says Malthus, "obliged, by their habits of living, to a constant change of places, and compelled to an unremitting drudgery for their husbands, appear to be absolutely incapable of bringing up two or three children nearly of the same age. If another child be born before the one above it can shift for itself, and follow its mother on foot, one of the two must almost necessarily perish from want of care." Famine, so easily caused among a primitive community, sweeps off young and old together; epidemics carry away almost a whole tribe at one swoop; the aged are often slain, or left to perish, when their feebleness no longer permits them to add to the productive force of the community.

All these miseries are the positive and natural checks to population among uncivilized beings; among the more civilized the checks are the same in kind although more decently veiled. But the moment we come among civilized nations a new factor is introduced into the problem which complicates it very considerably. Hitherto we have seen Nature—apart from man—going her own way, producing and destroying without let or hindrance. But when we examine civilized nations we find a new agent at work; Nature's grandest product, the brain of man, now comes into play, and a new set of circumstances arises. Men, women, and children, who would be doomed to death in the savage state, have their lives prolonged by civilization; the sickly, whom the hardships of the savage struggle for existence would kill off, are carefully tended in hospitals, and saved by medical skill; the parents, whose thread of life would be cut short, are cherished on into prolonged Old age; the feeble, who would be left to starve, are tenderly shielded from hardship, and life's road is made the smoother for the lame; the average of life is lengthened, and more and more thought is brought to bear on the causes of preventible disease; better drainage, better homes, better food, better clothing, all these, among the more comfortable classes, remove many of the natural checks to population. Among these nations wars become less

frequent and less bloody; famines, owing to improved means of inter-communication, become for a time almost impossible; epidemics no longer depopulate whole districts. In England, in A.D. 1258, no less than 15,000 people were starved to death in London alone; in France, in A.D. 1348, one-third of the whole population perished from the same cause; in Rome, from A.D. 250-265, a plague raged, that, for some time, carried off daily 5,000 persons; in England, in A.D. 1506 and 1517, the sweating sickness slew half the inhabitants of the large towns and depopulated Oxford; in London, in A.D. 1603-4, the plague killed 30,578 persons, and in A.D. 1664-5 it destroyed 68,596; in Naples, in A.D. 1656, 400,000 died, and in Egypt, A.D. 1792, above 800,000. These terrible epidemics and famines have ceased to sweep over Europe, but for how long? This decrease of natural checks to population, consequent on advancing civilization, has, unfortunately, a very dark side. Darwin has remarked: "Lighten any check, mitigate the destruction ever so little, and the number of the species will almost instantaneously increase to any amount." A signal instance of the truth of this remark is now being given to us in our Indian empire by the introduction there of Western civilization; Lord Derby says: "We have established there order and peace; we have done away with local wars; we have lessened the ravages of pestilence; and we do what we can—and, in ordinary seasons, we do it with success—to mitigate the effects of destitution. The result is, naturally and necessarily, a vast increase in population; and, if present appearances can be trusted, we shall have in every generation a larger aggregate of human beings relying upon us for help in those periods of distress which must, from time to time, occur in a country wholly agricultural and liable to droughts." So that it appears that our civilization in India, taking away the ordinary natural checks to population, *and introducing no others in their stead*, brings about a famine which has already destroyed more than 500,000 people in one Presidency alone, and has thrown about one and a half million more on charity. From this point of view civilization can scarcely be regarded as an unmixed blessing, and it must not be forgotten that what is happening in India now must, sooner or later, happen in every country where science destroys the balance of nature.

Ireland suffered thirty years ago from exactly the same cause which has now touched India—over-population. Professor Fawcett, in his Essay on Pauperism, writes as follows:—"Ireland should serve to warn us of the terrible misfortunes brought upon a country by an undue increase of population. At the beginning of the eighteenth century, the population of that country was about two millions; maintaining for the next 150 years a smaller rate of increase than is now going on in England, the two millions had grown into eight millions in the year 1847. The country, at this time, became so densely peopled that a considerable portion of the nation could only obtain the barest subsistence; still nothing was done to avert the suffering that was certain to ensue; the people went on marrying with as much recklessness as if they were the first settlers in a new country possessing a boundless area of fertile land. All the influence that could be exerted by religion prompted the continuance of habits of utter improvidence; the priests and other ministers of religion encouraged early marriages. At length there "came one of those unpropitious seasons which are certain occasionally to recur; the potato, the staple food of the people, was diseased, and it was soon found that there were more people in the country than could be fed."

Here, again, we see famine as the result of improved civilization. Turning to England, we find that our population is growing rapidly enough to cause anxiety; although there are some severe checks, with which we shall deal presently, England has almost doubled her population during the last fifty years. In 1810 the population of England and Wales was about 10,000,000, and in 1860 it was about 20,000,000. "At the present time," writes Professor Fawcett, "it is growing at the rate of 200,000 every year, which is almost equivalent to the population of the county of Northampton. If in fifty years the descendants of one million become two millions, it is obvious that in 100 years the two millions will have become four millions, so that if the population of England were eight millions in 1810 it would be 80 millions in 1960." 40 years hence, if we maintain the rate of increase which we have kept up since the commencement of this century, some 40 millions of people will be crowded into our little island; yet "at the present time it is said that there is a great redundancy of labour. Many who are willing to work cannot find employment; in most of our important branches of industry there has been great over-production; every trade and every profession is over-crowded; for every vacant clerkship there are hundreds of applications. Difficult as it is for men to obtain a livelihood, it is ten times more difficult for women to do so; partly on account of unjust laws, and partly because of the tyranny of society, they are shut out from many employments. All that has just been stated is admitted by common consent—it is the topic of daily conversation, and of daily complaint—and yet with the utmost complacency we observe 200,000 added to our population every year, and we often congratulate ourselves upon this addition to our numbers, as if it were an unerring sign of advancing prosperity. But viewed in relation to the facts just mentioned, what does this addition to our numbers indicate? To this question only one reply can be given—that in ten years' time, where there are a hundred now seeking employment there will then be a hundred and twenty. This will not apply simply to one industry, but will be the case throughout the whole country. It will also further happen that in ten years' time for every hundred who now require food, fuel, and clothing, a similar

provision will have to be made for one hundred and twenty. It therefore follows that, low as the general average standard of living now is, it cannot by any means be obtained, unless in ten years' time the supply of all the commodities of ordinary consumption can be increased by 20 per cent., without their becoming more costly." The continually rising price of food is one of the most certain signs that population in England is pressing over hard on the means of subsistence; although our own corn and meat production is enormously supplemented by supplies from abroad, prices are always going up, and the large amount of adulteration practised in every food-supplying trade is, to a great extent, an effort to equalise the supply and the demand. Much of the food on which our poor live is unwholesome in the extreme; let anyone walk through the poorer districts of London, or of any large town and see the provisions lying for sale in the shops; it is not only the meat sold for cooking at home, the doubtful sugar, and not doubtful apology for butter, the blue milk, the limp and flabby vegetables—but let the inquirer stop at the cook-shop and inspect the fish, unpleasant both to eye and smell, in itself and in its cooking; the "faggots"—the eating of which killed a child the other day; the strangely shaped and strangely marked lumps of what should be meat, and, after an hour's walk, the searcher will not wonder at the wan, haggard faces of those who support life on this untempting fare. Even of this fare, however, there is not enough; the low fever so sadly common in poor districts, the "falling away," the hollow cough, the premature old age, all these are the results of insufficiency of food—insufficiency which does not kill at once, but slowly and surely starves away the life. Much of the drunkenness, most common in the poorest districts, has its root in lack of food; the constantly craving stomach is stilled with drink, which it would not desire if it were better filled.

But the pressure on the means of subsistence has other consequences than the living on unwholesome food. One of the earliest signs of too rapidly increasing population is the overcrowding of the poor. Just as the overcrowded seedlings spoil each other's growth, so do the overcrowded poor injure each other morally, mentally, and physically. Whether we study town or country the result of our inquiries is the same—the houses are too small and the families are too large. Take, as illustrating this, the terrible instances given by Mr. George Godwin, in his essay on "Overcrowding in London." In Lincoln Court he states that: "In the majority of the houses the rooms are small, and the staircases are narrow and without ventilation. In two of them it was admitted that more than thirty-five persons lived in each; but it would probably be nearer truth to say that each house of eight rooms contains on an average, including children, forty-five persons." "A child was found dead in Brownlow Street, and on inquiry, it was learnt that the mother, a widow, and six children slept in one bed in a small room. The death of the child was attributed to the bedclothes." "In a model lodging house for families, a father, who with his wife and one child occupies one room, has accommodated six of his nine other children the crossway on two camp bedsteads, while three elder girls, one sixteen years old, sleep on a small bedstead near." "In a respectable house not far from the last, occupied by steady artisans and others, I found that nine persons slept in one of the rooms (12 feet by 14 feet), a father, mother and seven children. Eleven shoemakers worked in the attics; and in each of the other five rooms there was a separate family. I could quote scores of such cases of overcrowding in what would seem to be decent houses." "Hundreds of modern houses, built in decent suburban neighbourhoods, as if for one family only, are made to contain several. The neat external appearance of many of them gives no suggestion of the dangerously-crowded state of the houses. A description of one of them in Bemerton Street, Caledonian Road, will be more truthful. The basement below the level of the street contains in the front room an old man and his wife; in the back room, two lodgers; in the parlours there are a man and his wife and eight children. On the first floor, a man and his wife and infant 5 two girls, sixteen and eighteen years of age, and occasionally their mother—all in the front room; and in the small back room, two women, a girl, and two young children. On the second floor, a father, mother, two grown up sons, an infant, and a brood of rabbits. Two women and two boys in the back room make the whole population of the house thirty-four. In the next there were thirty-three persons similarly divided." "In one small house, with staircase in the centre, there were in the four small rooms on each side of it, forty persons in the daytime. How many there may be at night I cannot say. The atmosphere on the staircase was sickening." Who can wonder that the death-rate is so high in large cities, and that the difference in the death-rate between the rich and poor sections of the same city is appalling. In Glasgow, for the quarter ending June 30, the death-rate in the Blythswood division was 19; that in the Bridgegate and Wynds division 52 ½. Many of the deaths in the richer districts might be prevented by better sanitary arrangements and wider sanitary knowledge; the excess in the poorer districts is clearly preventible with our present knowledge, and preventible death is manslaughter. As might be expected, the rate of infant mortality is very high in these overcrowded districts; where 200 children under the age of five years die among the rich, 600 die among the poor; a young child is easily killed, and the bad air and unwholesome food rapidly murder the little ones; again quoting from the Glasgow report, "a large number of the deaths, bearing the relation of 13 ½ per cent, to the total births, were those of children under one year." In addition to the actual deaths caused by overcrowding, we must add to the mass of misery accruing from it, the non-fatal diseases and the general debility and lack of vigorous life so common in our large centres of industry.

"Overcrowding," says Mr. Godwin, "means want of pure air; and want of pure air means debility, continued fever, death, widowhood, orphanage, pauperism, and money loss to the living." Epidemics are most fatal in over-crowded districts, not only because they pass so rapidly from one to another, but also because the people dwelling in those districts have less vitality, less vigour of resistance, than those more fortunately circumstanced. "The great reason," said Dr. Drysdale in the late trial in the Court of Queen's Bench, "that typhus fever is so terrible a disease is that people are crowded. It is impossible to have health with large crowded families." Here then is one of the commonest checks to population in all great cities. Nor must the results to morality be omitted in this imperfect summary of the evils which grow out of over-crowding. What modesty, what decency, what self-respect is possible to these men and women, boys and girls, herded together, seven, ten, fourteen in a room? Only the absence of these virtues could make the life endurable for four-and-twenty hours; no delicacy of feeling can exist there, and we cannot wonder at Dr. Drysdale's sad answer in the recent trial: "They do not know what modesty is."

Can there be any doubt that it is the large families so common among the English poor that are the root of this over-crowding. For not only would the "model-lodging house" spoken of above have been less crowded if the parents, instead of having ten children, had had only two, but with fewer children less money would be needed for food and clothing, and more could be spared for rent. The artisan with six children, forced to live in a stifling pair of rooms in a back street in London in order to be near his work, might, if he had only two, spare money enough to pay his rail to and fro from the suburbs, where the same rent would give him decent accommodation; and not only would he have a better home, but the two children would grow strong in the free air, where the six pine in the London street, and the two would have plenty of food and clothing, where the six lack both. Mr. Godwin recognises this fact; he says: "Amongst the causes which lead to the evil we are deploring, we must not overlook the gradual increase of children, while in the case of the labouring man, the income mostly remains the same. . . . As the children increase in number the wife is prevented from adding by her earnings to the income, and many years must elapse before the children can be put to work." "Ought to be put to work," would be a truer phrase, for the age at which young children are forced to help in winning their daily bread is one of the disgraces of our civilization.

Overcrowding in country districts is, naturally, not so injurious to health as it is in the towns; the daily work in the open air, the fresh breeze blowing round the cottage, and cleansing, to some extent, the atmosphere within, the fields and lanes where the children can play, all these things may do much to neutralise the harm to health wrought by overcrowding at night. The injury to health, caused by large families among the agricultural poor, arises more from other causes than from overcrowding; the low wage cannot afford a house sufficiently good, and the cheap ill-built cottage, damp, draughty, badly-drained, brings to those who live in it the fever, and the ague, and the rheumatism so sadly common among these labouring classes. But the moral effect of overcrowding is, as the present Bishop of Manchester said—when serving, as the Rev. J. Fraser, in the Royal Commission on the employment of children, young persons, and women in agriculture—"fearful to contemplate." "Modesty," he goes on, "must be an unknown virtue, decency an unimaginable thing, where, in one small chamber, with the beds lying as thickly as they can be packed, father, mother, young men, lads, grown and growing up girls—two and sometimes three generations—are herded promiscuously; where every operation of the toilette and of nature—dressings, undressings, births, deaths—is performed by each within the sight or hearing of all; where children of both sexes, to as high an age as twelve or fourteen, or even more, occupy the same bed; where the whole atmosphere is sensual, and human nature is degraded into something below the level of the swine."

The too early putting of the children to work is one of the consequences of over-large families. In the country the children working in gangs in the fields learn evil speech and evil act at an age when they should be innocent, at school and at play. In town, in the factory and in the workroom, the seeds of disease are sown in the child-labourers. "Children in big families," says Dr. Drysdale, "are taken out to work very early, and premature exertion often injures them for life. . . . Children are not fit to do very much work so long as they are half developed, and early death is often the consequence." Children should not work for their bread; the frame is not fit for toil, the brain is not ready for the effort of long attention; those who give the life should support and protect it until the tenderness of childhood is passed away, and the young body is firm-knit and strong, prepared to take its share of the battle, and bear the burden and heat of the day.

From the same pressure and struggle for existence, consequent on the difficulty of winning the means of life in an over-crowded land, arise the unhealthy conditions among which many kinds of work are carried on. Mr. Godwin remarks, as to artificial flower-making: "In an upper room in Oxford Street, not ten feet square, I have seen a dozen delicate young women closely shut up, pursuing this occupation. . . . Many of the workrooms of fashionable milliners are similarly over-crowded, as are those where young girls are engaged in book-stitching. Take, as an example, a house in Fleet Street, looked at not long ago. The passage is narrow; a door in it shuts with a spring; the staircase is confined and without ventilation; the atmosphere is steamy and

smells of glue; ascending, it is seen that all the doors shut with springs. In the first room looked into forty young women and girls were sorting and stitching books. . . . Poor creatures so placed are being slowly slain." Dr. Symes Thompson, writing on the "Influence of Occupation on Health and Life," points out the death-bringing circumstances under which too many of our wealth-producers toil; if there were fewer of them their lives would be more valuable than they are; horses and cattle are cared for and protected; the very machinery used is oiled and polished; only the human machines are worked under life-ruining conditions, and are left to struggle on as best they may. Dr. Thompson gives cases of printers—which every one connected with journalism can supplement by his own experience—where unwholesome atmosphere and preposterously long hours destroy the constitution. He tells us how the shoddy-grinders, the cocoa-matting weavers, the chaff-cutters, the workers in flax, woollen, and cotton factories, suffer from a "peculiar kind of bronchitis, arising from the irritation of the dust" and other matters inhaled, and the cough "is followed by expectoration, and, if the occupation is continued, emphysema, or, in those predisposed to phthisis, tubercle, is developed." At Sheffield the "inhalation of metal filings" is "destructive" to the knife and fork grinders, and although this might be prevented by the use of respirators the men's lives are not sufficiently valuable to be thus saved. If grit got into the works of a machine and ruined them the works would be covered over, but it may pass into men's lungs and kill them, and no one troubles. Brass-finishers and stonemasons labour under the same disadvantages; lead poisoning is common among plumbers, painters, &c.; "women employed in lead works rarely bear healthy children; in a large number of cases miscarriage occurs at the fifth or seventh month, and if the children are born alive they rarely survive long. Lead exerts a similar influence on the reproductive powers in the male sex; men with lead affections seldom produce healthy children." Many of these diseases might be prevented, if the excessive number of workers did not make the prevention a matter of indifference to those concerned. Dr. Thompson says: "Let over-crowding and over-heating be avoided. There should be an abundant supply of pure air. The hours of work should be moderate, with fair intervals for meals. If there is much dust or other foreign matter in the air a suitable respirator should be used, or the offensive particles should be carried off by a current of air produced by a chimney or revolving wheel. Again, mechanical appliances may often take the place of hand-labour, and much may often be accomplished by the application of practical science and chemical knowledge." Thus we see indifference to life resulting from the overcrowding of the labour market, and in the unhealthy conditions among which many kinds of work are carried on we find a widely-spread check to population.

Baby-farming has only too justly been called the "hideous social phenomenon of the nineteenth century." It is the direct result of the pressure of over-large families, and is simply a veiled form of infanticide. Mr. Benson Baker, one of the medical officers of Marylebone, has written a sad notice of baby-farming. He speaks of a notorious case: "One of the stock from that model baby-farm is now under my care. This child, three years old, was employed by the proprietress as a gaffer or ganger over the younger babies. His duties were to sit up in the middle of the bed with eight other babies round him, and the moment any one of them awoke to put the bottle to their mouth. He was also to keep them quiet, and generally to superintend them." A vast number of children are slowly murdered annually in this way, and the death-rate is also very high in every place where many infants are kept together, whether it be in workhouse, hospital, or crèche.

Another consequence of large families which must not be overlooked is the physical injury caused to the mothers. Among the poor, cases of *prolapsus uteri*, or falling of the womb, are only too common; *prolapsus uteri* results frequently from "getting about" too rapidly after child-birth, it being impossible for the mother of the increasing family to lie by for that period of rest which nature absolutely enjoins. "Women," says Dr. Drysdale, "ought never to get up from confinement for some weeks after the child is born, but these poor women are so utterly unable to do without work that they are compelled to get up in a day or two. The womb being full of blood, falls down and produces infirmity for life," The doctor also says of this disease: "It is extremely common. Indeed, when I was obstetrical assistant at Edinburgh, it was one of the commonest diseases among women—the principal one, in fact." "Prolapsus, or falling of the womb," says Dr. Graily Hewett, "is an affection to which women are in one form or other exceedingly liable, and it is one which is not unfrequently productive of very much inconvenience and distress." The reason of the disease is not far to see. The womb, in its unimpregnated state, is "from two and a half to three inches long, and an inch and a half wide, more or less, at its largest part, and about an inch thick" (Dr. Marion Sims). During the nine months of pregnancy this organ is stretched more and more, until, at the end of nine months it is capable of containing the fully developed infant. During these nine months the muscular substance of the womb "increases, in thickness, while the whole organ enlarges in order to accommodate the growing foetus and its appendages" (Dr. Dalton). At birth the muscular fibres begin to contract, and the womb ought to return to almost its original size. But in order that it may so return the horizontal position is absolutely necessary for some days, and much rest for some weeks, until the muscles connected with the womb have regained something of their natural elasticity. If the mother be forced to leave her bed too early, if she be compelled to exert herself in housekeeping cares, to stand

over the wash-tub, to bend over the fire—what happens? The womb so long distended, has no chance of healthy contraction; the muscles which support it in its proper position have not recovered from the long strain; the womb itself is heavy with the blood flowing from the vessels yet unclosed, and it naturally falls and "produces infirmity for life." Too frequent pregnancy is another cause of *prolapsus uteri*, and of many other diseases of the womb. "We frequently find that the uterus becomes diseased from the fact that the pregnancies rapidly succeed each other, the uterus not having recovered its natural size when it becomes again occupied by an ovum" (Dr. Graily Hewett). The womb is too constantly put on the stretch, and is not allowed sufficient rest to recover its original vigour and elasticity. It takes about two months for the womb to thoroughly reconstruct itself after the delivery of a child; a new mucous membrane develops, and a degeneration and reconstruction of the muscles takes place, technically known as "the involution of the uterus." During pregnancy, the uterine muscles "increase very considerably in size. Their texture becomes much more distinctly granular, and their outlines more strongly marked. . . . The entire walls of the uterus, at the time of delivery, are composed of such muscular fibres, arranged in circular, oblique, and longitudinal bundles. About the end of the first week after delivery, these fibres begin to undergo a fatty degeneration. . . . The muscular fibres which have become altered by the fatty deposit, are afterwards gradually absorbed and disappear: their place being subsequently taken by other fibres of new formation, which already begin to make their appearance before the old ones have been completely destroyed. As this process goes on, it results finally in a complete renovation of the muscular substance of the uterus. The organ becomes again reduced in size, compact in tissue, and of a pale ruddy hue, as in the ordinary unimpregnated condition. This entire renewal or reconstruction of the uterus is completed, according to Heschl, about the end of the second month after delivery" (Dr. Dalton). No words can add strength to this statement, proving the absolute right of women to complete repose from sexual disturbance during this slow recovery of the normal condition of the womb. Many a woman in fairly comfortable circumstances suffers from lack of knowledge of physical laws, and from the reckless English disregard of all conjugal prudence; short of absolute displacement of the womb, and of grave uterine diseases, various disorders result from weakness of the over-taxed generative organs. Leucorrhœa is one of the commonest of these, producing general debility, pain in the back, indigestion, &c. It is not right, it is not moral, that mothers of families should thus ruin their health, causing suffering to themselves and misery to those around them; it is only a perverted moral sense which leads men and women to shut their eyes to these sad consequences of over-large families, and causes them thus to disregard the plainest laws of health. Sexual intemperance, the over-procreation of children, is as immoral as intemperance in drink.

Among the melancholy consequences of over-population we must not omit the foolish and sometimes criminal attempts made by ignorant people to limit the family; the foolish attempt is the prevalent habit of over-lactation, arising from the mistaken idea that conception is impossible during the nursing of a child; the criminal attempt is the procuring of abortion by means of drugs or by the use of instruments. These will be more fully dealt with in Chapter III., and are only alluded to here as among the consequences of the pressure of over-population. Too often, indeed, do these come under the head of the positive, the life-destroying checks.

To turn to a different and more immediately life-destroying class of checks; that of war cannot, of course, be left out of this melancholy picture. The Franco-German war, in 1870, the Turco-Russian war now going on, have both been sensible checks to the populations of the irrelative countries. The great famine now raging in India is a positive check on a still more frightful scale, and we have seen that this terrible famine results entirely from over-population; the evidence of Lord Derby may be taken as conclusive upon this point: but is it possible to accept Lord Derby's facts, and yet make no kind of effort to solve the question which, he says, "does not seem to me to be a light one"? It is all very well to say that: "If present appearances can be trusted, we shall have in every generation a larger aggregate of human beings relying upon us for help in those periods of distress which must from time to time occur in a country wholly agricultural and liable to droughts."

But what a confession of helplessness! Is it possible to sit down with folded hands and calmly contemplate the recurrence at regular intervals of such a famine as is now slaying its tens of thousands? Yet the law of population is "an irrefragable truth," and these people are starved to death according to natural law; early marriages, large families, these are the premisses; famine and disease, these are the conclusions. The same consequences will, sooner or later—sooner in an agricultural country, dependent on its crops, later in a manufacturing country commanding large foreign supplies, but always inexorably—produce the same fearful results.

One more melancholy positive check must be added, the last to which we shall here refer. It is the absolute child-murder by desertion or by more violent means: Dr. Lankester said that "there were in London alone 16,000 women who had murdered their offspring." Dr. Attwood lately stated of Macclesfield that the doctors in that town often had moral, though not legal, proof that children were "put away," and that Macclesfield was "no worse than any other manufacturing town."

Such are some of the consequences of the law of population; the power of production is held in check by

the continual destruction, the number of births is balanced by the number of deaths. Population struggles to increase, but the want of the means of existence beats it back, and men, women, and children perish in the terrible struggle. The more civilization advances the more hopeless becomes the outlook. The checks imposed by "nature and providence," in which Sir Hardinge Giffard trusts for the prevention of over-population, are being removed, one by one, by science and by civilization. War will be replaced by arbitration, and those who would have fallen victims to it will become fathers of families; sanitary knowledge will bring sanitary improvement, and typhus fever and small-pox will disappear as the plague and black death have done; children will not die in their infancy, and the average length of human life will increase. The life-destroying checks of "nature and providence" will be met with the life-preserving attempts of science and of reason, and population will increase more and more rapidly. What will be the result? Simply this: India to-day is a microcosm of the world of the future, and the statesman of that time will re-echo the words of the present Foreign Secretary with a wider application. Ought we then to encourage positive checks so as to avert this final catastrophe? Ought we to stir up war? Ought we to prevent sanitary improvements? ought we to leave the sickly to die? Ought we to permit infants to perish unaided? Ought we to refuse help to the starving? These checks may be "natural," but they are not human; they may be "providential," but they are not rational. Has science no help for us in our extremity? has reason no solution to this problem? has thought no message of salvation to the poor?

## Chapter III.

### Its Bearing upon Human Conduct and Morals.

To the question that closes the last chapter there is an answer; all thinkers have seen that since population increases more rapidly than the means of subsistence, the human brain should be called in to devise a restriction of the population, and so relieve man from the pressure of the struggle for existence. The lower animals are helpless and must needs suffer, and strive, and die, but man, whose brain raises him above the rest of animated existence, man rational, thoughtful, civilized, he is not condemned to share in the brute struggle, and to permit lower nature to destroy his happiness and his ever-growing rapidity of progress. In dealing with the law of population, as with every other natural law which presses on him unpleasantly, civilised man seeks so to .alter the conditions which surround him as to produce a happier result. Thinkers have, therefore, studied the law and its consequences, and have suggested various views of its bearing on human conduct and morals. It was acknowledged that the only way of escape from pauperism and from the misery occasioned by positive checks, was in the limitation of the population within the available means of subsistence, and the problem to be solved was—How shall this be done? Malthus proposed that preventive, or birth-restricting, should be substituted for positive, or life-destroying, checks, and that "moral restraint" should supersede "misery and vice." He lays it down as a principle of duty, that no one "is to bring beings into the world for whom he cannot find the means of support." This obligation, he says, is a "duty intelligible to the humblest capacity." But the duty being admitted on all sides, the crucial point is—How is this duty to be fulfilled? Malthus answers:—By delay of marriage. We are bound "not to marry till we have a fair prospect of being able to support our children;" in a right state of society "no man, whose earnings were only sufficient to maintain two children, would put himself in a situation in which he might have to maintain four or five;" a man should "defer marrying, till, by industry and economy, he is in a capacity to support the children that he may reasonably expect from his marriage." Thus marriage—if ever possible to the poor—would be delayed until the middle of life, and the birth-rate would be decreased by a general abstention from marriage until a comparatively late age.

This preventive check would doubtless be an effectual one, but it is open to grave and fatal objections, and would only replace one set of evils by another. If late marriage were generally practised the most melancholy results would follow. The more marriage is delayed, the more prostitution spreads. It is necessary to gravely remind all advocates of late marriage that men do not and will not live single, and all women, and all men who honour women, should protest against a teaching which would inevitably make permanent that terrible social evil which is the curse of civilization, and which condemns numbers of unhappy creatures to a disgraceful and revolting calling. Prostitution is an evil which we should strive to eradicate, not to perpetuate, and late marriage, generally adopted, would most certainly perpetuate it. The state of the streets of our large towns at nightfall is the result of deferred marriage, and marriage is deferred owing to the ever-increasing difficulty of maintaining a large family in anything like comfort.

Mr. Montagu Cookson, writing in the *Fortnightly Review*, says: "If, indeed, we could all become perfect beings, the rule of life deduced by Malthus from the unalterable law of population would be both practicable and safe; as it is, it has a direct tendency to promote the cardinal vice of cities—that of unchastity. The number of women in England who ply the loathsome trade of prostitution is already large enough to people a county,

and, as our great thoroughfares show at nightfall, is certainly not diminishing. Their chief supporters justify themselves by the very plea which Malthus uses to enforce the duty of continence, namely, that they are not well enough off to maintain a wife and family. If they could be sure that they could limit the number of their children, so as to make it commensurate with their income, not only would the plea be generally groundless, but I believe it would not be urged, and the so-called social evil would be stormed in its strongest fortress."

The evils resulting from late marriage to those who remain really celibate, must not be overlooked in weighing this recommendation of it as a cure for the evils of overpopulation. Celibacy is not natural to men or to women; all bodily needs require their legitimate satisfaction, and celibacy is a disregard of natural law. The asceticism which despises the body is a contempt of nature, and a revolt against her; the morality which upholds virginity as the type of womanly perfection is unnatural; to be in harmony with nature, men and women should be husbands and wives, fathers and mothers, and until nature evolves a neuter sex celibacy will ever be a mark of imperfection. Very clearly has nature marked celibacy with disapproval; the average life of the unmarried is shorter than the average life of the married; the unmarried have a less vigorous physique, are more withered, more rapidly aged, more peevish, more fanciful; "the disordered emotions of persons of both sexes who pass lives of voluntary or enforced celibacy," says Dr. Drysdale in his essay on Prostitution, "is a fact of everyday observation. Their bad temper, fretfulness, and excitability are proverbial." We quote from the same tractate the following opinions: "M. Villamay, in his 'Dictionnaire des Sciences Médicales,' says, 'It is assuredly true that absolute and involuntary abstinence, is the most common cause of hysteria.' Again, at a meeting of the Medico-Chirurgical Society, reported in the *Lancet* of February 14, 1859, Mr. Holmes Coote is reported to have said, 'No doubt incontinence was a great sin; but the evils connected with continence were productive of far greater misery to society. Any person could bear witness to this, who had had experience in the wards of lunatic asylums.' Again, Sir Benjamin Brodie, at the Birmingham Social Science Meeting, is reported to have said, in a discussion on prostitution, that 'the evils of celibacy were so great, that he would not mention them; but that they quite equalled those of prostitution!'" M. Block informs us that in France out of 100 male lunatics, 65.72 are celibate, 5.61 are widowers, and only 28.67 are married; of 100 female lunatics, 58.16 are celibate, 12.48 are widows, and 29.36 are married. M. Bertillon, dealing with France, Holland, and Belgium, states that men who live celibate lives after twenty have, on an average, six years less of life than those who marry. The same fact holds good as regards married and unmarried women. A long train of formidable diseases results from celibacy—such as spermatorrhoea in the male, chlorosis and hysteria in the female—and no one who desires society to be happy and healthy should recommend late marriage as a cure for the social evils around us. Early marriage is best, both physically and morally; it guards purity, softens the affections, trains the heart, and preserves physical health; it teaches thought for others, gentleness and self-control; it makes men gentler and women braver from the contact of their differing natures. The children that spring from such marriages—where not following each other too rapidly—are more vigorous and healthy than those born of middle-aged parents, and in the ordinary course of nature the parents of such children live long enough to see them make their start in life, to aid, strengthen, and counsel them at the beginning of their career.

Fortunately, late marriage will never be generally practised in any community; the majority of men and women will never consent to remain single during the brightness of youth, when passion is strongest and feelings most powerful, and to marry only when life is half over and its bloom and its beauty have faded into middle-age. But it is important that late marriage should not even be regarded as desirable, for if it became an accepted doctrine among the thoughtful that late marriage was the only escape from over-population, a serious difficulty would arise; the best of the people, the most careful, the most provident, the most intelligent, would remain celibate and barren, while the careless, thoughtless, thriftless ones would marry and produce large families; this evil is found to prevail to some extent even now; the more thoughtful, seeing the misery resulting from large families on low wage, often abstain from marriage, and have to pay heavy poor-rates for the support of the thoughtless and their families. The preventive check proposed by Malthus must therefore be rejected, and a wiser solution of the problem must be sought.

Later thinkers, recognising at once the evils of overpopulation and the evils of late marriage, have striven to find a path which shall avoid both Scylla and Charybdis, and have advocated early marriages and small families. John Stuart Mill has been one of the most earnest of these true friends of the people; in his "Political Economy" he writes: "In a very backward state of society, like that of Europe in the Middle Ages, and many parts of Asia at present, population is kept down by actual starvation. . . In a more improved state, few, even among the poorest of the people, are limited to actual necessities, and to a bare sufficiency of those; and the increase is kept within bounds, not by excess of deaths, but by limitation of births. The limitation is brought about in various ways. In some countries, it is the result of prudent or conscientious self-restraint. There is a condition to which the labouring people are habituated; they perceive that by having too numerous families, they must sink below that condition, or fail to transmit it to their children; and this they do not choose to submit

to. The countries in which, so far as is known, a great degree of voluntary prudence has been longest practised on this subject, are Norway and parts of Switzerland. . . In both these countries the increase of population is very slow; and what checks it, is not multitude of deaths, but fewness of births. Both the births and the deaths are remarkably few in proportion to the population; the average duration of life is the longest in Europe; the population contains fewer children, and a greater proportional number of persons in the vigour of life than is known to be the case in any other part of the world. The paucity of births tends directly to prolong life, by keeping the people in comfortable circumstances." Clearly and pointedly Mill teaches "conjugal prudence;" he quotes with approval the words of Sismondi, who was "among the most benevolent of his time and the happiness of whose married life has been celebrated:" "When dangerous prejudices have not become accredited, when a morality contrary to our true duties towards others, and especially towards those to whom we have given life, is not inculcated in the name of the most sacred authority, no prudent man contracts matrimony before he is in a condition which gives him an assured means of living, and no married man has a greater number of children than he can properly bring up." Many other eminent men and women have spoken in the same sense; Professor Leone Levi advocates "prudence as regards the increase of our families." Mrs. Fawcett writes: "Those who deal with this question of pauperism should remember that it is not to be remedied by cheap food, by reductions of taxation, or by economical administration in the departments, or by new forms of government. Nothing will permanently affect pauperism while the present reckless increase of population continues. And nothing will be so likely to check this increase as the imposition by the State on parents of the whole responsibility of maintaining their offspring." Mr. Montagu Cookson says that some may think "prudential restraint after marriage wilder than anything Malthus ever dreamt," but urges that "the numbers of children born after marriage should be limited," and that "such limitation is as much the duty of married persons as the observance of chastity is the duty of those that are unmarried."

It remains, then, to ask how is this duty to be performed? It is clearly useless to preach the limitation of the family, and to conceal the means whereby such limitation may be effected. If the limitation be a duty, it cannot be wrong to afford such information as shall enable people to discharge it.

There are various prudential checks which have been suggested, but further investigation of this intricate subject is sorely needed, and it is much to be wished that more medical men would devote themselves to the study of this important branch of physiology.

The check we will take first in order is that to which Mr. Montagu Cookson alludes in his essay: he says that the family may be limited by "obedience to natural laws which all may discover and verify if they will." The "natural laws" to which Mr. Cookson refers would be, we imagine, the results of observation on the comparative fertility with women of some periods over others. It is well known that the menstrual discharge, or the Catamenia, recurs in normal cases at monthly intervals, during the whole of the fertile period of female life; a woman does not bear children before menstruation has commenced, nor after it has ceased. There are cases on record where women have borne children, but have never menstruated, but these are rare exceptions to the general rule; menstruation is the sign of capability of conception, as its cessation is the sign of future disability to conceive: Recent investigators have collected many cases in which "the menstrual period was evidently connected with the maturation and discharge of ova" (Carpenter). "The essential part of the female generative system," says Dr. Carpenter, "is that in which the ova [eggs] are prepared. . . . In the higher animals, as in the human female, the substance of the ovarium is firm and compact, and consists of a nucleated, tough, fibrous, connective tissue, with much interspersed fusiform muscular tissue, forming what is known as the *stroma*. . . . As development proceeds the cells. . . . multiply, and single cells or group of cells, round, ovoid, or tubular, come to be enclosed in the tissue of the ovary by delicate vascular processes which shoot forth from the stroma. These cells constitute the primordial ova." These ova gradually mature, and are then discharged from the ovary and pass into the uterus, and on the fertilisation of one of them conception depends. Dr. Kirke writes: "It has long been known that in the so-called oviparous animals, the separation of ova from the ovary may take place independently of impregnation by the male, or even of sexual union. And it is now established that a like maturation and discharge of ova, independently of coition, occurs in mammalia, the periods at which the matured ova are separated from the ovaries and received into the Fallopian tubes being indicated in the lower mammalia by the phenomena of *heat* or *rut*; in the human female by the phenomena of *menstruation*. . . . It may, therefore, be concluded that the two states, heat and menstruation, are analogous, and that the essential accompaniment of both is the maturation and extrusion of ova." Seeing, then, that the ova are discharged at the menstrual periods, and that conception depends on the fertilisation of the ova by the male, it is obvious that conception will most readily take place immediately before or after menstruation. "It is quite certain that there is a greater aptitude for conception immediately before and after that epoch than there is at any intermediate period" (Carpenter). A woman "is more apt to conceive soon after menstruation than at any other time" (Chavasse). So much is this fact recognised by the medical profession, that in cases of sterility a husband is often recommended only to visit his wife immediately after the cessation of the Catamenia. Since women

conceive more easily at this period, the avoidance of sexual intercourse during the few days before and after menstruation has been recommended as a preventive check. Dr. Tyler Smith writes: "In the middle of the interval between the periods, there is little chance of impregnation taking place. The same kind of knowledge is of use, by way of caution, to women who menstruate during lactation, in whom there is a great aptitude to conceive; pregnancy, under such circumstances, would be injurious to the health of the fœtus, the child at the breast, and the mother herself, and therefore should be avoided, if possible." The most serious objection to reliance on this check is that it is not certain. M. Raciborski says that only 6 or 7 per cent, of conceptions take place during this interval, but the 6 or 7 exceptions to the general rule prevent recommendation of the check as thoroughly reliable; we can scarcely say more than that women are far less likely to conceive midway between the menstrual periods than either immediately before or after them.

The preventive check which is so generally practised in France that Dr. Drysdale—with a rarely wide French experience—stated that among the peasantry it was "used universally," and was "practised by almost every male in Paris, and all over the country," is one which depends entirely on the self-control of the man. It consists simply in the withdrawal of the husband previous to the emission of the semen, and is, of course, absolutely certain as a preventive. A few among the French doctors contend that the practice is injurious, more especially to the wife; but they have failed, so far as we can judge, in making out their case, for they advance no proofs in support of their theory, while the universal practice of the French speaks strongly on the other side.

The preventive check advocated by Dr. Knowlton is, on the other hand, entirely in the hands of the wife. It consists in the use of the ordinary syringe immediately after intercourse, a solution of sulphate of zinc or of alum being used instead of water. There is but little doubt that this check is an effective one, a most melancholy proof of its effectiveness being given by Dr. J. C. Barr, who, giving evidence before the Commission on the working of the Contagious Diseases Act, stated:—"Every woman who leaves the hospital is instructed in the best mode of preventing disease. These are cleanliness injections of alum and sulphate of zinc."

Professor Sheldon Amos, dealing with the same painful subject, refers to this evidence, and quotes Dr. Barr as saying again, "my custom is to instruct them to keep themselves clean, to use injections and lotions." These women are not meant to bear children, they are to be kept "fit for use" by Her Majesty's soldiers.

Apart altogether from this sad, but governmentally authorised, use of this check, there are many obvious disadvantages connected with it as a matter of taste and feeling. The same remark applies to the employment of the *baudruclu*, a covering used by men of loose character as a guard against syphilitic diseases, and occasionally recommended as a preventive check.

The check which appears to us to be preferable, as at once certain, and in no sense grating on any feeling of affection or of delicacy, is that recommended by Carlile many years ago in his "Every Woman's Book." In order that impregnation should take place, "the absolute contact of the spermatozoa with the ovum is requisite" (Carpenter). The ovum passes from the ovary down the Fallopian tube into the uterus; the spermatazoa, floating in the spermatic fluid, pass upwards through the uterus, and fecundate the ovum either in the uterus, in the tube, or in the ovary itself. To prevent impregnation it is then only necessary to prevent this contact. The neck of the uterus, where it enters the vagina, ends with the *Os uteri*, an orifice varying in shape in different individuals. Through this orifice the male semen must pass in order to fertilise the ovum. To prevent impregnation, pass to the end of the vagina a piece of fine sponge, which should be dipped in water before being used, and which need not be removed until the morning. Dr. Marion Sims, who in cases of retroversion of the uterus constantly used mechanical support to maintain the uterus in its normal position, and so make pregnancy possible, gives much useful information on the various kinds of pessaries. He sometimes used a "small wad of cotton, not more than an inch in diameter," which was "secured with a string for its removal;" this was worn during the day and removed at night. He says that the woman using a pessary should be able "to remove and replace it with the same facility that she would put on and pull off an old slipper." There is, in fact, no kind of difficulty in the use of this check, and it has the great advantage of unobtrusiveness.

There is a preventive check attempted by many poor women which is most detrimental to health, and should therefore never be employed, namely, the too-long persistence in nursing one baby, in the hope of thereby preventing the conception of another. *Nursing does not prevent conception*. A child should not be nursed, according to Dr. Chavasse, for longer than nine months; and he quotes Dr. Farr, as follows:—"It is generally recognised that the healthiest children are those weaned at nine months complete. Prolonged nursing hurts both child and mother: in the child, causing a tendency to brain disease, probably through disordered digestion and nutrition; in the mother, causing a strong tendency to deafness and blindness." Dr. Chavasse adds: "If he be suckled after he be twelve months old, he is generally pale, flabby, unhealthy, and rickety; and the mother is usually nervous, emaciated, and hysterical . . . A child nursed beyond twelve months is very apt, if he should live, to be knock-kneed, and bow-legged, and weak-ankled, to be narrow-chested, and chicken-breasted." If pregnancy occur, and the mother be nursing, the consequences affect alike the mother, the babe, and the unborn child. To nurse under these circumstances, says Dr. Chavasse, "is highly improper, as it

not only injures her own health, and may bring on a miscarriage, but it is also prejudicial to her babe, and may produce a delicacy of constitution from which he might never recover."

Another class of checks is distinctly criminal, *i.e.*, the procuring of abortion. Various drugs are taken by women with this intent, and too often their use results in death, or in dangerous sickness. Dr. Fleetwood Churchill gives various methods of inducing labour prematurely, and argues, justly, that where the delivery of a living child at the full time is impossible, it is better to bring on labour than be compelled to perform later either craniotomy or the Cæsarian section. But he goes further: "There are cases where the distortion [of the pelvis] is so great as to render the passage of a seven months' child impossible, and others still worse, where no reduction of a viable child's bulk will enable it to pass. I do not see why abortion should not be induced at an early period in such cases." And Dr. Churchill quotes Mr. Ingleby as saying: "Premature labour may with great propriety be proposed on pregnancy recurring, assuming the delivery of a living child at term to have already proved impracticable." If there is a chance for the child's life, this is sound advice, but if the delivery of a living child has been proved to be impossible, surely the prevention of conception is far better than the procuring of abortion. The destruction of the foetus is destruction of life, and it is immoral, where a woman cannot bear a living child, that she should conceive at all.

If this system of preventive checks were generally adopted, how happy would be the result both to the home and to the State! The root of poverty would be dug up, and pauperism would decline and at last vanish. Where now overcrowded hovels stand would then be comfortable houses; where now the large family starves in rags, the small family would then live on sufficient food, clad in decent raiment; education would replace ignorance, and self-reliance would supersede charity. Where the workhouse now frowns, the busy school would then smile, and care and forethought for the then valuable lives would diminish the dangers of factory and of work-room. Prostitution would cease to flaunt in our streets, and the sacred home would be early built and joyously dwelt in; wedded love would enter the lists against vice, and, no longer the herald of want, would chase her counterfeit from our land. No longer would transmitted diseases poison our youth, nor premature death destroy our citizens. A full possibility of life would open before each infant born into our nation, and there would be room, and love, and cherishing, enough for each new-comer. It remains for England to have all this if she will but the first upward step towards that happier life will only be taken when parents resolutely determine to limit their family to their means, and stamp with moral disapprobation every married couple who selfishly overcrowd their home, to the injury of the community of which they are a part.

## Chapter IV.

### Objections Considered.

MANY people, perfectly good-hearted, but somewhat narrow-minded, object strongly to the idea of conjugal prudence, and regard scientific checks to population as "a violation of nature's laws, and a frustration of nature's ends." Such people, a hundred years ago, would have applauded the priest who objected to lightning conductors as being an interference with the bolts of Deity; they exist in every age, the rejoicers over past successes, and the timid disapprovers of new discoveries. Let us analyse the argument. "A violation of nature's laws;" this objection is couched in somewhat unscientific phrase; nature's "laws" are but the observed sequences of events; man cannot violate them; he may disregard them, and suffer in consequence; he may observe them, and regulate his conduct so as to be in harmony with them. Man's prerogative is that by the use of his reason he is able to study nature outside himself, and by observation may so control nature, as to make her add to his happiness instead of bringing him misery. To limit the family is no more a violation of nature's laws, than to preserve the sick by medical skill; the restriction of the birth-rate does not violate nature's laws more than does the restriction of the death-rate. Science strives- to diminish the positive checks; science should also discover the best preventive checks. "The frustration of nature's ends." Why should we worship nature's ends? Nature flings lightning at our houses; we frustrate her ends by the lightning conductor. Nature divides us by seas and by rivers; we frustrate her ends by sailing over the seas, and by bridging the rivers. Nature sends typhus fever and ague to slay us; we frustrate her ends by purifying the air, and by draining the marshes. Oh! it is answered, you only do this by using other natural powers. Yes, we answer, and we only teach conjugal prudence by balancing one natural force against another. Such study of nature, and such balancing of natural forces, is civilization.

It is next objected that preventive checks are "unnatural" and "immoral." "Unnatural" they are not; for the human brain is nature's highest product, and all improvements on irrational nature are most purely natural; preventive checks are no more unnatural than every other custom of civilization. Raw meat, nakedness, living in caves, these are the *irrational* natural habits; cooked food, clothes, houses, these are the *rational* natural

customs. Production of offspring recklessly, carelessly, lustfully, this is irrational nature, and every brute can here outdo us; production of offspring with forethought, earnestness, providence, this is rational nature, where man stands alone. But "immoral." What is morality? It is the greatest good of the greatest number. It is immoral to give life where you cannot support it. It is immoral to bring children into the world when you cannot clothe, feed, and educate them. It is immoral to crowd new life into already over-crowded houses, and to give birth to children wholesale who never have a chance of healthy life. Conjugal prudence is most highly moral, and "those who endeavour to vilify and degrade these means in the eyes of the public, and who speak of them as 'immoral' and 'disgusting,' are little aware of the moral responsibility they incur thereby. As already shown, to reject preventive intercourse is in reality to choose the other three true population checks—poverty, prostitution, and celibacy. So far from meriting reprobation, the endeavour to spread the knowledge of the preventive methods, of the great law of nature which renders them necessary, is in my opinion the very greatest service which can at present be done to mankind" ("Elements of Social Science").

But the knowledge of these scientific checks would, it is argued, make vice bolder, and would increase unchastity among women by making it safe. Suppose that this were so, it might save some broken hearts and some deserted children; men ruin women and go scatheless, and then bitterly object that their victims escape something of public shame. And if so, are all to suffer, so that one or two, already corrupt in heart, may be preserved from becoming corrupt in act? Are mothers to die slowly that impure women may be held back, wives to be sacrificed, that the unchaste may be curbed? As well say that no knives must be used because throats may be cut with them; no matches sold because incendiarism may result from them; no pistols allowed because murders may be committed by them. Blank ignorance has some advantages in the way of safety, and if all men's eyes were put out, none would ever be tempted to seduce a woman for her beauty. Let us bring for our women the veil to cover, and the eunuch to guard, and so be at least consistent in our folly and our distrust! But this knowledge would *not* increase unchastity; the women who could thus use it would be solely those who only lack opportunity, not will, to go astray: the means suggested all imply deliberation and forethought; are these generally the handmaids of unchastity? English women are not yet sunk so low that they preserve their loyalty to one, only from fear of the possible consequences of disloyalty; their purity, their pride, their honour, their womanhood, these are the guardians of their virtue, and never from English women's heart will fade the maiden and matronly dignity, which makes them shield their love from all taint of impurity, and bid them only surrender themselves, where the surrender of heart and of pledged faith have led the way. Shame on those who slander England's wives and maidens with the foul thoughts that can only spring from the mind and the lips of the profligate.

Another class of objectors appears: those who argue that there is no need to limit the population, at any rate for a long while to come. Some of these say that there is food enough in the world for all, and point out that the valley of the Mississippi would grow corn enough to feed the present population of the globe. They forget that the *available* means of subsistence are those with which we have to deal. Corn in Nebraska and starving mouths in Lancashire are not much use to each other; when the cost of carriage exceeds the money power of the would-be buyer, the corn-fields might be in the moon for all the good they are to him; if means can be discovered of bringing corn and mouths together, well and good, but until they are discovered, undue production of mouths here is unwise, because their owners will starve while the corn is still on the other side of the sea.

But if the corn can't be brought to the mouths may not the mouths go to the corn? Why not emigrate? Because emigration is impracticable to the extent needed for the relief of the labour market. Emigration caused by starvation pressure is not a healthy outlet for labour; if it is Government-aided, helpless, thriftless folk flock to it for a while, and starve on the other side; if land is given, capital is wanted by the emigrant, for before he can eat his own bread, he must clear his land of timber, plough or dig it, sow his corn, and wait for his harvest; if he goes out poor, on what is he to live during the first year? Men with £300 or £400 of capital may find more profitable investment for it in the West in America, or in our colonies, than at home, but their outgoing will not much relieve the labour market. Emigration for penniless agricultural labourers, and for artizans, means only starvation abroad instead of at home. And it is starvation under worse conditions than they had left in the mother-country; they have to face vicissitudes of climate for which they are utterly unprepared, extremes of heat and of cold which try even vigorous constitutions, and simply kill off underfed, half clothed, and ill housed new comers. Nor is work always to be had in the New World. No better proof of the foolishness of emigration to the United States can be given, than the fact that, at the present time, contractors in England are in treaty with American workmen, with the object of bringing them over here. Unskilled labour does not improve its chances by going abroad. Nor is skilled labour in a better position, for here the German emigrant undersells the British; he can live harder and cheaper, and has had a better technical education than has fallen to the lot of his British rival. One great evil connected with emigration is the disproportion it causes between men and women, both in the old country and in the new, those who emigrate being chiefly males. Nor must it be forgotten that when

England colonised most, her population was far smaller than it is at the present time; physical vigour is necessary for successful colonising, and the physical vigour of our labouring poor deteriorates under their present conditions; as the Canadian roughly said at the meeting of the British Association at Plymouth: "the colonies don't want the children of your rickety paupers." Colonization needs the pick of a nation, if it is to succeed, not the poor who are driven from home in search of the necessities of life. John Stuart Mill points out how inadequate emigration is as a continued relief to population, useful as it is as a sudden effort to lighten pressure; he remarks that the great distance of the fields of emigration prevents them from being a sufficient outlet for surplus labourers; "it still remains to be shown by experience," he says, "whether a permanent stream of emigration can be kept up sufficient to take off, as in America, all that portion of the annual increase (when proceeding at its greatest rapidity) which, being in excess of the progress made during the same short period in the arts of life, tends to render living more difficult for every averagely situated individual in the community. And unless this can be done, emigration cannot, even in an economical point of view, dispense with the necessity of checks to population." 1173 infants are born in the United Kingdom every day, and to equalise matters about 1000 emigrants should leave our shores daily. Careful calculations are sometimes entered into by anti-Malthusians as to the acreage of Great Britain as compared with its population, and it is said that the land would support many more than the present number of inhabitants; quite so; there is a very large quantity of land used for deer, game, and pleasure, that, if put under cultivation, would enormously increase the food-supply. But to know this, does not remedy the pressing evils of over-population; what service is it to the family crowded into a St. Giles' cellar to tell them that there are large uninhabited tracts of land in Perthshire? In the first place they can't get to them, and if they could, they would be taken up for trespassing. Such information is but mockery. Land reform is sorely needed, but, to meet the immediate needs of the present, land revolution would be necessary; it is surely wiser to lessen the population-pressure, and to work steadily at the same time towards Reform of the Land Laws, instead of allowing the population-pressure to increase, until the starving multitudes precipitate us into a revolution.

An extraordinary confusion exists in some minds between preventive checks and infanticide. People speak as though prevention were the same as destruction. But no life is destroyed by the prevention of conception, any more than by abstention from marriage; if it is infanticide for every man and woman not to produce as many children as possible during the fertile period of life, if every person in a state of celibacy commits infanticide because of the potential life he prevents, then, of course, the prevention of conception by married persons is also infanticide; the two things are on exactly the same level. When conception has taken place, then prevention is no longer possible and a new life having been made, the destruction of that life would be criminal. Before conception no life exists to be destroyed; the seminal fluid is simply a secretion of the body; its fertilizing power is not a living thing, the non-use of which destroys life; the spermatozoa, the active fertilizing agents, are not living existences, and "they have been erroneously considered as proper animalculæ" (Carpenter). Life is not made until the male and female elements are united, and if this is prevented, either by abstention from intercourse among the unmarried, or by preventive intercourse among the married, life is not destroyed, because the life is not yet in existence.

Mr. Darwin puts forward an argument against scientific checks which must not be omitted here; he says:—"The enhancement of the welfare of mankind is a most intricate problem; all ought to refrain from marriage who cannot avoid abject poverty for their children, for poverty is not only a great evil, but tends to its own increase by leading to recklessness in marriage. On the other hand, as Mr. Galton has remarked, if the prudent avoid marriage, whilst the reckless marry, the inferior members tend to supplant the better members of society. Man, like every other animal, has no doubt advanced to his present high condition through a struggle for existence, consequent on his rapid multiplication, and if he is to advance still higher it is to be feared that he must remain subject to a severe struggle; otherwise he would sink into indolence, and the more gifted men would not be more successful in the battle of life than the less gifted. Hence our natural rate of increase, though leading to many and obvious evils, must not be greatly diminished by any means."

If the struggle for existence among mankind were waged under the same conditions as among animals, then Mr. Darwin's argument would have great force, terrible as would be the amount of human misery caused by it. Then the strongest, cleverest, craftiest, would survive, and would transmit their qualities to their offspring. But Mr. Darwin forgets that men have qualities which the brutes have not, such as compassion, justice, respect for the rights of others—and all these, man's highest virtues, are absolutely incompatible with the brutal struggle for existence. Where the lion would leave his parents to starve, man would feed his; where the stag would kill the sickly one, man would carry him to the hospital and nurse him back to health. The feeble, the deformed, the helpless, are killed out in brute nature; in human nature they are guarded, tended, nourished, and they hand on to their offspring their own disabilities. Scientific checks to population would just do for man what the struggle for existence does for the brutes: they enable man to control the production of new human beings; those who suffer from hereditary diseases, who have consumption or insanity in the family, might marry, if they so

wished, but would preserve the race from the deterioration which results from propagating disease. The whole British race would gain in vigour, in health, in longevity, in beauty, if only healthy parents gave birth to children; at present there is many a sickly family, because sickly persons marry; they revolt against for biddance of marriage, celibacy being unnatural, and they are taught that "the natural consequences of marriage" must follow. Let them understand that one set of "consequences" results naturally from one set of conditions, another set from different conditions, and let them know that *laissez aller* in marriage is no wiser than in other paths of life.

Leaving objectors, let us look at the other side of the question. The system of preventive checks to population points us to the true pathway of safety; it is an immediate relief, and at once lightens the burden of poverty. Each married couple have it in their power to avoid poverty for themselves and for their children, by determining, when they enter on married life, that they will not produce a family larger than they can comfortably maintain: thus they avoid the daily harass of domestic struggle; they rejoice over two healthy, robust, well-fed children, instead of mourning over seven frail, sickly, half-starved ones; they look forward to an old age of comfort and of respectability instead of one of painful dependence on a grudgingly-given charity.

How rapidly conjugal prudence may lift a nation out of pauperism is seen in France; the proportion of adults to the whole population is the largest in Europe, the proportionate number of persons under thirty being the smallest; hence, there are more producers and fewer non-producers than in any other country. The consequence of this is that the producers are less pressed upon, and live in greater comfort and with more enjoyment of life. There are no less than 5,000,000 of properties under six acres, each sufficient to support a small family, but wholly inadequate for the maintenance of a large one, and it was from these independent peasants that M. Thiers borrowed the money to pay off the indemnity levied by the Germans after the late war. If those peasants had been struggling under the difficulties of large families, no savings would have been made to fall back upon in such an emergency. France shows a pattern of widely-spread comfort which we look for in vain in our own land, and this comfort is directly traceable to the systematic regard for conjugal prudence. Small agricultural holdings directly tend to this virtue, the fact of the limitation of the food-supply available being obvious to the most ignorant peasant. So strongly rooted is this habit in France, that the Roman Church in vain branded it as a deadly sin, and Dr. Drysdale writes that a French priest begged the Vatican Council to change this direction; he said, "It is not the sin which is new, but the circumstances which have changed. This practice has been spreading more and more for half a century from the force of things. As Providence does not multiply animals, when they have not wherewithal to eat, so it will not require reasonable man voluntarily to multiply when there is no longer the condition for his subsistence. This is human calculation, pecuniary motives if you will, but a calculation as inevitable as destiny. Countries enjoying the faith do not thus calculate, it is true, and so long as obedience is possible they will obey the priest without a murmur; but a day will come when the prevailing doctrine will be applicable to them all, and hence we earnestly plead for reform. Other times, other customs. The laws should change with the customs."

It is well worthy of notice that those who have pleaded for scientific checks to population, have also been those who have been identified with the struggle for political and religious freedom; Carlile defended the use of such—as advocated in his "Every Woman's Book"—as follows:—

"There are four grounds on which my 'Every Woman's Book' and its recommendation can be defended, and each of them in itself sufficient to justify the publication, and to make it meritorious. First—the political or national ground; which refers to the strength and wealth of the nation, and the greatest happiness of the greatest number of the people. Second—the local or commercial ground, or the ground of the wages of labour, and its supply in the several trades and districts. Third—the domestic or family ground, where the parents may think they have already children enough, and that more will be an injury. Fourth—the individual ground, where the state of health in the female, or her situation in life, will not justify a pregnancy; but where the abstinence from love becomes as great an evil. It has been a sort of common, but ill-judged maxim, that the strength and wealth of a nation consist in the number, the greatest number, of its people. The error in the judgment of the maxim is, in not taking into consideration whether that number be well or ill employed, well or ill fed, clothed and housed. If the number be well employed, well fed, well clothed, well housed, then the greatness of the number is in reality the wealth and strength of the nation. But if, on the other hand, the greatness of the number lessens the means of good employment, good living, clothing and housing, then, as in England and Ireland, at this moment, under the present arrangements of government, aristocracy, religion, &c., the greatness of the number constitutes the weakness of the nation; and England and Ireland are both weak at this moment: weak, too evidently weak, from ill-employed or unemployed members of the people. It is objected to me, that there is a sufficiency of natural checks already in existence, to remedy the evils of which I complain. My answer is, that these natural checks are the evil of which I do complain, and *which I seek to remove by the substitution of a moral check, that shall furnish no pain, no degradation, no discomfort, no evil of any kind.* The existing natural or physical checks are disease or pestilence and famine. Surely it is to be desired that neither of these should

exist. It is not wise, not parental, not kind, to breed children to such disasters. It is better that they should not be born, than be cut off prematurely by disease or famine, or struggle through a life of disease, poverty, and misery, a life of pain to themselves, and both a pain and burthen to their parents. The existing moral checks on numbers are war, and social arrangements, such as poverty, late marriages, celibacy, and the bad health which bad states of living produce; to which may be added, states of servitude, in which marriage is found inconvenient. These are all so many evils—all will say. It would be well to go on without war, and the time will come when wars will cease. In the question of trade, a government can do nothing more than remove impediments. It cannot increase the amount of trade beyond its natural demand. It cannot force trade to any permanent utility. Therefore I take it to be a clear point, that no change in government will do anything permanently for the relief of the present number of persons employed in surplus production. In limiting the number of children, as applicable to such a case, there is a double relief; an immediate relief to the parents, in not incurring expenses which cannot be well met, and a remote relief, in not bringing forth new labourers, when those existing cannot find employment. Besides, there is something cruel, wanton, base, and parentally unfeeling, in the principle that says: 'I will bring all the children I can into the world, and if I cannot maintain them some other persons who care nothing about them must, or, which is the real alternative, they may starve.'

Mr. Francis Place argues: "The mass of the people in an old country must remain in a state of wretchedness, until they are convinced that their safety depends upon themselves, and that it can be maintained in no other way than by their ceasing to propagate faster than the means of comfortable subsistence are produced . . . .

"If above all it were once clearly understood that it was not disreputable for married persons to avail themselves of such precautionary means as would, without being injurious to health, or destructive of female delicacy, *prevent conception*, a sufficient check might at once be given to the increase of population beyond the means of subsistence, and vice and misery to a prodigious extent might be removed from society . . . . If means were adopted to prevent the breeding of a larger number of children than married people might desire to have, and if the labouring part of the population could thus be kept below the demand for labour, wages would rise, so as to afford the means of comfortable subsistence for all, and all might marry. . . .

"It is time that those who really understand the cause of a redundant, unhappy, miserable, and considerably vicious population, and the means of preventing the redundancy, should clearly, freely, openly, and fearlessly point out the means."

Mr. James Watson showed his view of the matter by publishing Dr. Charles Knowlton's "Fruits of Philosophy."

Mr. Robert Dale Owen (son of Robert Owen, and American minister in Florence), in his "Moral Physiology," urges "some 'moral restraint' that shall not, like vice and misery, be demoralising, nor, like late marriages, be ascetic and impracticable;" and he proceeds to advocate and describe scientific checks.

Mr. James Mill complains that the problem of checking population is "miserably evaded by all those who have meddled with the subject;" and says that "if the superstitions of the nursery were disregarded, and the principle of utility kept steadily in view, a solution might not be very difficult to be found."

Mr. John Stuart Mill strongly urges restraint of the number of the family, and he took an active part in disseminating the knowledge of scientific checks.

The members of the old Freethought Institution in John Street made it part of their work to circulate popular tracts, advocating scientific checks, such as a four-page tract entitled, "Population: is not its increase at present an evil, and would not some harmless check be desirable? "

Mr. Austin Holyoake, in his "Large and Small Families," follows in the same strain, and recommends as guides Knowlton's Pamphlet and Owen's "Moral Physiology."

Mr. George Jacob Holyoake, writing as one of the Vice-Presidents of the National Secular Society in 1876, points to the difference between Christian and Secular morality on this head; he says: "Let any one regard for a moment the Christian's theory of this life. It tells us that all human beings born are immortal, and that God has to provide for them above or below! Yet in every portion of the land scoundrel or vicious parents may bring into existence a squalid brood of dirty, sickly, depraved, ignorant, ragged children. Christianity fails utterly to prevent their existence, and hurls quick words of opprobrium upon any who advocate the prevention of this progeny of crime. Yet the Christian teaches that, by mere act of orthodox belief, these ignorant and unclean creatures can be sent from the gutter to God. A Secularist cannot help shuddering at this doctrine and this practice, so fatal to society, so contemptuous to heaven."

M. Gamier—and with him I close these extracts, only a few out of many that might be brought forward—says: "I am led to declare openly and positively, that by prudence is to be understood not only delayed marriages, not only celibacy for those who are capable of practising it, but prudence during the married state itself." Answering Proudhon's objections, he asks: "Can it be called immoral in the father of a family if he should wish to have only a limited number of children, proportioned to his means, and to the future which his affection fondly weaves for them, and if he should not, in carrying out this object, condemn himself to the most

absolute and rigorous continence?.....Let any one ask himself whether it is more moral, more conscientious, to give birth to children in the midst of privations, or prevent them being born, and let him then reply."

Thus has the effort to obtain social reform gone hand in hand with that for political and religious freedom; the victors in the latter have been the soldiers in the former. Discussion on the Population Question is not yet safe; legal penalty threatens those who advocate the restriction of birth instead of the destruction of life; the same penalty was braved by our leaders in the last generation, and we have only to follow in their steps in order to conquer as they conquered and become sharers of their crown. We work for the redemption of the poor, for the salvation of the wretched; the cause of the people is the sacreddest of all causes, and is the one which is the most certain to triumph, however sharp may be the struggle for the victory.

The End.

## Manhood.

A Lecture delivered by Prof. Wm. Denton,  
AT HIGHLAND LAKE GROVE MEETING, MASSACHUSETTS.

*Dedicated to the Ministers and Members of the Presbyterian and other Orthodox Churches.*

THE grand business of life is not to be a king or queen, a president, a member of the bar or the legislature; it is not to wear fine clothes, to live in a magnificent mansion, or to be respectable; we are not here to be Methodists, or Baptists, Free Masons, or Odd Fellows, but to become perfect men and women. Whatever helps us in this direction is a benefit to us, and whatever hinders us is an injury.

To be true men and women we do not need to have anything new grafted into our constitution; we are not born devils that can only become men by some process of transmutation through which we must pass, or go to a devil's abode: the baby is a young man or woman as much as the sapling from an acorn is a young oak.

There is not an organ or faculty of our constitution with which we could dispense without injury, and the evil of the world only comes from an excess of what is really good. The man is a glutton; but the appetite that makes him one is essential to his life, for if it was destroyed he would for to eat and speedily die. Another man is guilty of sexual excesses that sap the foundation of his life by draining away his vital force, but the faculty that leads him to do this is essential to the perpetuation of the species, and without it the race would in a few years become extinct.

Nor is there anything lacking. The elements that make the most perfect musician exist in the least musical; the forms of beauty that teemed in the brain of Raphael, that trooped forth at Shakspeare's call, lie latent in every soul as the photograph on the plate before it is developed: the worst man contains in his soul an ideal of goodness that he cannot but adore.

We may be sure that manhood is something of immense importance. For this the planet "cohered to an orb." Millions of years were spent in preparation for it, and thousands of millions of models were made and discarded, before Nature could say, I have produced a man. From the day of his appearance she had been incessantly employed in perfecting her chief work; and now she calls upon us by the voices of our fellows, and by her own voice in our souls, to assist in completing what she has but begun, the labour of the ages, the production of perfect man.

Whatever may be the case in other conditions of being, it is certain that manhood here depends largely upon physical development. The spirit of the man sees with the eyes of the body, and to see well the eyes need to be in perfect condition. It is possible, as the case of Laura Bridgeman proves, for a person born deaf, dumb, and blind to become educated and grow into manhood, but the process is a slow and difficult one, and the highest types of manhood can never be developed under such circumstances.

As the astronomer needs good telescopes with which to explore the heavens, and can only do the best work with the most perfect instruments, so to make of ourselves men of the highest type we need a body in perfect condition, and kept in that condition continually.

What a satisfaction it is to know that the power to do this lies in among the trees for ages, but their botany is restricted to the best way of cracking nuts and extracting their contents. "We need to know how to study, and for this purpose books are of the greatest value.

Here is a specimen from Plympton, a pebble which I broke out of a boulder of conglomerate. The first thing to be learned from it is that a ledge of this material must exist somewhere to the north of where it was found, for it is a drift boulder, and since the direction of the drift was from the north to south, its home must have been north of where it was found. It carries us back to the time when New England was covered with an icy mass thousands of feet in thickness, slowly moving over the land, but with resistless force it breaks off masses of rock which are pushed southward, and being rounded as they go become boulders, which, when the mass eventually melts, are left where they lie, to the great wonder of those who discover them till we learn their

story. But since the boulder is composed of pebbles cemented together, there must have been a time when the pebbles were uncemented and formed a gravel-bed; and since the pebbles are of irregular shapes and sizes, some of them quite large, it appears they must have been swept down rapidly by some mountain stream to a neighbouring lake, or into the ocean, where they were piled up. When this was done the pebble itself gives no information, but from what we know of similar pebbles in conglomerate beds, one such bed at Fall River, immediately under the coal measures, there is good reason to believe that it took place just before the coal measures were deposited. The pebbles at the sea bottom by pressure became converted into a bed of solid pudding-stone or conglomerate, which must have been heaved from its resting-place and exposed where the icy mass could break off the fragment that made the boulder. But the pebbles must have been made from some mountain mass, from which the rock was riven that the river wore into pebbles. Can we get any clue to this? We crack the pebble and find it to be quartzite. And what is quartzite? Sandstone so heated as to become crystalline in its structure when cold. We are carried back to a time then when the ledge from which the rock was torn to make the pebble was a bed of sandstone; but sandstone is, as we know, nothing but sand washed down by water, accumulated in masses, and hardened down by pressure. Can the pebble tell us when this was done? It can. On examining the cracked surface we find fragments of small bivalve shells called *lingulae*; shells belonging to the same family live in the ocean to-day, but the particular species that we find in this pebble lived only during the early part of the Silurian period, when the Pottsdam sandstone was laid down, and we find just such shells by millions in the Pottsdam sandstone of Wisconsin. We are carried then still further back by many millions of years to the Pottsdam period, before the continents were brought forth or the mountain chains were elevated. Over what is now the United States lay the waters of a shallow ocean, into which rivers from the land that lay to the north poured down sandy sediment. In that ocean were myriads of bivalve shells, their occupants anchored by protruding feet pushed into the sand, while their bodies were swayed to and fro by the rolling waves.

Nor is this all we can learn from the pebble. The change of the sandstone into quartzite by heat and coal-black appearance of the shells in the pebble, tell sometime of disturbance, when the sandstone that made the quartzite was sunk to a great depth by the overturning of the strata, and heated till it was at least red hot, then in after ages heaved into a mountain chain, of which the hills around Boston are the worn-down representatives.

This is an illustration of what may be learned from the commonest material that lies everywhere around us. If we knew enough, we might trace the history of every animal back to its origin, for all are the result of the united influences of all their ancestors from the dawn of life, as we are what all our ancestors have made us, added to what we have ourselves done during life.

But to study in this way requires books, and if we wish to be men standing on the vantage-ground which the most intelligent of our race has built, we must have access to books—good books, and plenty of them, and we must take the time necessary to make their acquaintance.

More than this, however, is necessary to make the true man, "the tall man, uncrowned," of whom the poet sings. We have only been talking about the foundation and the lower storey of what we are to build. With a sound body that disease can no more seize than frogs breed in a boiling spring, with a mind well informed on science, and able to read the volumes that are everywhere open for our instruction, we must have a manly morality, higher by far than that of courts and lawyers. It is not enough that we keep out of gaol,—nay, the best of men sometimes get in there, because they are so good. It is not enough that the church is satisfied with your conduct, and your family prefers no complaint against you. A man serves the most exacting of all masters—himself. Blessed is he who strives daily to live the life which the intelligent spirit within is for ever presenting for his imitation.

There are certain principles of morality that are common to all religions, such as temperance, honesty, truthfulness, chastity, charity. I need hardly say that true manhood includes all these, and enforces them more fully than they are generally taught. The temperance of manhood does not discard rum, and console itself with a pipe, a quid, strong coffee and opium; nor does it destroy the health of man or woman by sexual indulgence. It does not loudly blame the man who drinks a glass of cider and then becomes intoxicated by religious excitement, and denounce every one who does not become equally intoxicated. There is a vast amount of religious drunkenness, and many persons are constantly employed in fostering it. I warn you against it, for there are few influences more detrimental to manly growth than this. Shun meetings that are held for such purposes as you would shun grog-shops, that are less injurious to men's bodies than these are to men's souls. When men go to grog-shops, they shout and sing and talk irrationally, and when men become religiously intoxicated they do the same thing;—they shout, so that they can be sometimes heard miles away; they sing, and generally songs in which the unexcited can see neither sense nor poetry. Grog drunkards frequently swear, revival drunkards commonly pray; but the prayers of the one class have no more reason in them than the swears of the other class, and are no more likely to be answered. When a man gets drunk with rum, he has to pass through a period of

depression, when he is said to be sobering off; those intoxicated with religious excitement pass in like manner through a period of depression when they come to their normal condition, as any one can learn by listening to the experiences of the victims. As the one kind of excitement unfits the man for sober thought, and prepares him for the lunatic asylum, so does the other, and the victims of the two may be heard howling side by side together.

I know this religious excitement is got up under pretence of saving men's souls; but their souls were never in any danger of being lost, and if they were, that would be the last process that a sensible man would think of for saving them.

Is the innocent baby lost, or in danger of being lost, when it first comes into the world? A devil might be supposed to manage a world better than to allow of such a horrible possibility as that. If the baby is not lost, is the sportive child? At what stage of life do they become lost? I am reminded, when I hear men preach about being lost, of the man who fell into a pit on a dark night, but managed to seize a rock that jutted out of the side as he was going down; to it he clung for the rest of the night, loudly calling for help to save him from the certain destruction that awaited him if his strength should fail. When daylight came what was his chagrin and yet delight to see that all night he had been within six inches of the bottom. So to-day men shout to poor souls who dream they are falling headlong down the pit of perdition, "Hold on to the rock, or you are lost; cling to the Cross, or you sink into a pit, from which no power can deliver you." When they open their eyes they will discover that there is no pit, save the pit that their ignorance had dug;—the solid ground is under the foot of every soul. All that we need is to climb the hill of manhood, and bless ourselves in the rays of the sun of knowledge which shines for all, but is concealed by the fogs and mists that gather in the valley below.

Our manhood will include honesty of the highest type. I do not call that man honest who deeds his property to his wife, and pays his creditors fifty cents on the dollar, and continues to live in a mansion on the money he has stolen from his trusting fellows. No honest man lives in a fine house, drives fine horses, or lives luxuriously, while his creditors dun him in vain for what, if he was honest, they would not need even to ask; for nothing is more pleasant to an honest man than to pay what he owes. I do not consider that man honest who lives in idleness on the produce of other people's labours, whether he is rich or poor. The true man cannot thus live at the expense of his fellows.

The honesty of true manhood will not obtain a living by any business that is not of benefit to mankind. A man can no more honestly sell tobacco than rum, and the time is coming when the one crime will be written down as black as the other.

The truthfulness of manhood will no more lie for God than for man. Fashionable lies, political lies, religious lies, and family lies are all brothers, and he who entertains the one opens his doors for all their relations. The highest type of manhood only goes with the most perfect truthfulness and honesty. I do not believe in the philosophy of Jesus. I have no faith in his supernatural claims; but for the transparent truthfulness, the downright honesty and heartiness of the man, I love him. No skulking, no dodging, no courting the rich and the influential, no flattering the congregation, and Judas going round with the bag to raise money to buy a synagogue. His honesty and unselfishness smites the whole world in the face.

True manhood will be chaste; not with the chastity of the Shaker, who denounced the most natural instincts as demons that must be cast out, instead of regarding them as angels, who are ready to contribute to society's welfare and the individual's highest good. All natural desires are legitimate, and all that is needed to render them a blessing is, that they be controlled by enlightened judgment.

The true man will be self-centred. The multitude are led by a few, as one buffalo determines the course of a herd, and one wild swan guides a flock. Not thus are perfect men made. Grant, a tanner in Galena, is a nobody,—no one who saw him ever seems to have supposed that there was the stuff in him to make a hero; but as soon as he is thrown upon his own resources, and great responsibilities are thrust upon him, he grows man-ward a foot a day. A military hero is but a poor specimen of a man at best, but his development illustrates how a man will grow when he depends upon himself, and snaps the chain that binds him to the chariot-wheel of another. Allow no man or body of men to enslave you, or you are a baby, and must continue so. Suspect the man who comes with a chain in his hand, though he comes in the name of Jesus, God, or religion, and professes that he is only concerned for your soul. Listen to him, and allow him to magnetise you, and you are undone; his gyves are on your limbs, and you are a slave.

The true man has but one master, and that is himself; every other is a tyrant, whom, to save your manhood, you must resist. Take a Roman Catholic, who has accepted a creed, a church, a pope, and a priest for master; in the same proportion in which he is a good Catholic is he a poor man. He is good in the church sense, when his will is lost in the will of the priest and the church, and his faith is swallowed up by his creed. The moment he begins to exercise his individual judgment, and doubt the church creed, he becomes a poor Catholic, and this by the exercise alone of the noblest prerogative of manhood. It is the same with all Protestant sects, and even Christianity itself. "He that believeth shall be saved." Not more easy is it for a chip to float down stream than

for a child to accept the faith of his father, of the people around him, and say I believe in Jesus, the Son of God. No manhood is exercised in such faith, and when we believe that such a faith, or any faith that results from it, will open the gates of Paradise to us, we have dug a grave for our manhood. Doubt comes by exercise of what is the glory of the man, and it would be nearer the truth to say, he that doubteth shall be saved from superstition and folly, and he that unthinkingly believeth shall be damned by accepting that for truth which is only a lie.

The true man will be fearless when he is on the side of what he believes to be right and true. We are a race of cowards, for ever looking over our shoulders to see who is in the procession to keep us in countenance. March in the way your compass points, though you march alone; —if you are in the God's highway, you will have company enough by and by, and if you have not, your own manly soul will be the best of company.

The true man will be no niggard, nor will he be selfish; selfishness defeats itself. It is the ass laden with sponges that lies down in the water to decrease its load; it is the dog that opens its mouth to seize in the water the reflection of the liver it carries: it loses the substance in grasping the shadow. The charity that gives pennies to beggars is a very low form, and does but little good. Help your neighbour to help himself, and you have strengthened both his manhood and your own. Assist your poor friends to obtain a piece of land of their own, and a house out of which no landlord can eject them, and you are conferring a blessing upon them and their families for life. You have some knowledge that others do not possess; tell it, and instead of losing your store, you have increased it. No worthy action ever failed of its reward.

Conscientiousness is a prime element of manhood; a firm, unswerving adherence to what we regard as right. John Brown, a believer in special providence and a swallower of orthodox dogmas, is a pitiable sight; but John Brown, the sympathiser with the slave, conscientiously working day and night and dying true to the man within him, looms up before us a giant among pigmies.

The elegances of manhood should not be neglected. Singing is delightful, and lifts the soul heavenward. Dancing goes naturally with it, and is as innocent as the waving of prairie grass. Art should not be neglected. You may not be able to buy fine oil-paintings, but who can paint a sky as the sun paints it almost every day? What landscape, even by Gainsborough, ever began to equal these woods and fields of New England, that, are before us every day, and whose beauty changes every moment? You have but few portraits, and perhaps none that are painted, but you can improve in art by studying the living men, women, and children that are walking, talking, and gesticulating around you.

The noblest part of a man's nature is the spiritual and religious, and a discourse on manhood that would leave out this part of his nature would be as deficient as a map of New England that left out Massachusetts. Man is naturally a religious being, and the true man will be pre-eminently so; but it will be a religion in harmony with reason and science, a religion that will not find itself under any necessity of accepting the imperfect representations of the deity contained in the Bible as the actual universal soul. It will be a religion in which the Devil will not be the chief figure, nor safety from fancied damnation its chief end. Spontaneously there springs up in the soul a recognition of a power infinitely superior to our own, a wisdom that regulates the universe from the shining of a sun to the gleaming of a glow-worm, the lash of an animalcule's cilia to the dancing thought of intelligent man. True manhood will recognise this, but at the same time recognise that this spirit's mode of operation is by law which is never transcended, and that most of the prayers that are offered are an impertinence, the finite instructing the Infinite.

The true man will cultivate his spiritual faculties that elevate him most above the brute. What mean these visions of the dying as they reach the portal and see through the half open door? What mean the testimony of thousands of good, intelligent men and women, who testify to the reality of communion with the departed! We live in a spiritual atmosphere in which the soul breathes, as the body does in the ocean of air that surrounds the planet. We are spirits for the ages to come, and this subject of growth in manhood will be important to us when the fiery stars have grown cold.

The man who does not recognise his spiritual nature or pay any attention to its development may be intelligent, healthy, honest, yes, and even in some directions, religious; just as the earth without direct sunshine would have green trees, sweet flowers, beasts, birds, men, and women. Yet oh! what glory the sun gives to the skies! what beauty to the earth! what charm to our hearts! So spiritual faith, spiritual culture, gives beauty to our lives; it feeds hope, it increases charity, it opens to us a heaven of beauty that the merely material eye can never behold.

You may never be President; there is but little prospect that you will ever be a senator or a representative. You may not be rich, but you need not be discouraged; the path of manhood lies before you, and angels beckon you onward. Let no moment pass unimproved, turn not aside for any allurements. There is an opportunity for every one of you by being true to the nature with which God has endowed you, and by making the most of the lessons and teachers with which he has provided you to be greater than the president and higher than the king. Heaven presents no higher seats than those on which true men and women sit. Be faithful, brothers, sisters, and they shall be yours.

"The Licensing Act, 1876,"

40 VIC., No. 566.

And Regulations With Explanatory Introduction

And Copious Index.

BY W. J. Gilchrist, BARRISTER-AT-LAW.

*Author of "Local Government Manual," And "Handy Book of Laws Relating to Public Health"*

Price, in Paper Cover, 1s.; Cloth, 1s. 6d.

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## **Introductory Notes,**

Being an Abstract of the New and More Important Provisions of "The Licensing Act, 1876," No. 566.

*Date of Commencement of Act—1st January, 1877.*

**Part I.—Licenses and Registrations and Fees Payable Thereon.**

**Part II.—Conditions of Obtaining Licenses—**

**Part III.—Licensing Districts. Licensing Magistrates and Regulations.**

**Part IV.—Application for Licenses. Hearing of and Objections to Licenses.**

**Part V.—Rehearing of Applications, Renewals, Transfers, and Removal of Licenses.**

**Part VI.—Duties and Liabilities of Licensed Persons and Others.**

**Part VII.—Legal Procedure, and Application of Fees, Fines, Penalties, &c.**

**Victoria**

**Anno Quadragesimo**

**Victoriæ Reginæ.**

coat of arms

**No. DLXYI.**

*"An Act to consolidate and amend the Laws relating to the Licensing of Public Houses and the Sale of Fermented and Spirituous Liquors."*

[22nd Dec., 1876.]

BE it enacted by the Queen's Most Excellent Majesty by and with the advice and consent of the Legislative Council and Legislative Assembly of Victoria in this present Parliament assembled and by the authority of the same as follows:—

1. This Act shall commence on the first day of Commencement, title, and arrangement of Act.

January One thousand eight hundred and seventy-seven and may be cited as "*The Licensing Act 1876*;" and the sections thereof are arranged in Parts as follow:—

- PART I.—Licenses and Registrations and Fees payable thereon.
- PART II.—Conditions of obtaining Licenses.
- PART III.—Licensing Districts—Licensing Magistrates and Regulations.
- PART IV.—Applications for Licenses—Hearing of and Objections to Applications.
- PART V.—Re-hearing of Applications—Renewals Transfers and Removals of Licenses—Lost Licenses.
- PART VI.—Duties and Liabilities of Licensed Persons and others.
- PART VII.—Legal Procedure and Application of Fees Fines Penalties &c.

Repeal of certain Acts and saving clause. First Schedule.

2. The Acts mentioned in the First Schedule shall be and the same are hereby repealed except as to anything duly done any right acquired or liability accrued any penalty forfeiture or other punishment incurred or to be incurred in respect of any offence committed before this Act comes into operation, or as to the institution of any legal proceeding or any other remedy for ascertaining enforcing or recovering any such liability penalty forfeiture or punishment as aforesaid.

All licenses held at the commencement of this Act and all licensed persons and licensed premises holding or in respect of which a license shall be held at the commencement of this Act shall except where otherwise specially provided be under and subject to the provisions of this Act

Interpretation.

3. The following expressions unless where the contrary appears from the context are used in this Act with the meanings hereinafter respectively assigned to them, that is to say:—

*"Brewer" shall mean any maker of fermented malt liquor or any fermented liquor made from sugar or other saccharine matter and termed beer ale or porter, or any maker of wine for sale; and shall include every vendor (other than a vendor selling under the authority of some license granted under this Act) of fermented liquors or wine made in Victoria in quantities not less than two gallons.*

*"Liquor" shall mean any wine spirits ale cider perry or other spirituous or fermented liquor of an intoxicating nature.*

*"Spirit merchant" shall mean any vendor of duty-paid spirituous liquors wine or fermented malt liquors in quantities not less than two gallons, or any person who exposes the same for sale in any shop warehouse or other premises, except an auctioneer or a broker selling on account of a licensed wine and spirit merchant or brewer or a licensed publican.*

*"Licensed person" shall mean a person holding; any license under this Act.*

*"Licensed publican" shall mean a person holding a publican's license under this Act.*

*"Licensed premises" shall mean premises in respect of which a license under this Act has been granted and is in force.*

*"Owner" of licensed premises shall mean the person for the time being entitled to receive either on his own account or as mortgagee or other encumbrancer in possession the rent of such premises, or if he shall be absent from the colony of Victoria shall mean the attorney or agent of such person capable of giving a valid receipt for such rent.*

*"New publican's license" shall mean a publican's license granted at a licensing meeting in respect of premises in respect of which a similar license has not theretofore been granted.*

*"Licensing stipendiary magistrate" shall mean a police or stipendiary magistrate for the time being appointed to act at the court or courts of petty sessions held within a licensing district and acting within his jurisdiction.*

*"Municipal district" "subdivision" and "borough" respectively shall mean a municipal district subdivision and borough as the case may be within the definition in and meaning of "The Local Government Act 1874."*

*"The Minister" shall mean the Minister of the Crown administering this Act.*

Act not to apply in certain eases.

4. Nothing in this Act shall apply to any person selling any spirituous or distilled perfume *bonâ fide* as perfumery; nor to any person who may sell wine cider or perry in quantities not less than two gallons at any one

time the produce of grapes apples or pears respectively of his own growth and not to be consumed on the premises; nor to any apothecary chemist or druggist who may administer or sell any spirituous or fermented liquors for medicinal purposes; nor to any person who may sell wine or beer made from grapes or grain of his own growth or beer brewed by him for the use of his own establishment; nor to any importer or proprietor of any liquor who shall sell such liquor before the same is landed from the ship in which it shall be imported and before the time of entry or after it has been duly entered to be warehoused or is in any warehouse established according to law; nor to any person selling liquor in any refreshment room at the Houses of Parliament by the permission and under the control of the Houses of Parliament; nor to any military canteen established by law; nor to any person occupying any premises *bonâ fide* as a club.

## **PART I.—LICENSES AND REGISTRATIONS AND FEES PAYABLE THEREON.**

The various kinds of licenses.

5. Licenses may be granted under this Act of the several descriptions following (that is to say):—

- Publican's licenses,
- Packet licenses.
- Grocers' licenses,
- Colonial wine licenses,
- Temporary licenses,
- Billiard table licenses.
- Special temporary licenses.

Such licenses respectively shall be in such one of the Second Schedule.

forms in the Second Schedule as shall be applicable,' and shall with the exception of the temporary license and the special temporary license be in force till the end of the year for which the same shall have been granted.

6. A publican's license shall authorise the licensee  
Effect of Publican's license.

to sell and dispose of any liquor in any quantity on the premises therein specified between the hours of six in the morning; and twelve at night.

7. A packet license shall authorize the master of a  
Effect of packet license.

vessel therein mentioned being a vessel by which passengers shall be conveyed from any place within the said colony or its dependencies to any other place within or without the colony and exercising such license to sell and dispose of liquor during her passage between such places to any passenger on board of such vessel: Provided that no license shall be necessary to authorize the granting of allowances of liquor to the crew of such packet or vessel.

8. A grocer's license shall authorize the licensee  
Effect of grocer's license.

being also a spirit merchant to sell and dispose of on the premises therein specified liquor in bottles containing not less than a reputed pint and in quantities not exceeding two gallons to be taken away in any one day by any one person: Provided that such liquor be not drunk on the premises where the same is sold.

9. A colonial wine license shall authorize the  
Effect of a colonial wine license.

licensee being an occupant of a house or premises of the rent or value of Fifty pounds a year in the city of Melbourne or town of Geelong or in any borough or of Twenty-five pounds a year in any other place to sell and dispose of any wine cider or perry the produce of fruit grown in any Australian colony in quantities not exceeding two gallons on the premises therein specified between the hours of six in the morning and twelve at night: Provided that such wine cider or perry shall not contain more than thirty-two per cent, of proof spirit.

Effect of a temporary license.

10. A temporary license shall authorize the licensee being also the holder of a publican's license to sell and dispose of liquor at any fair military encampment races regatta rowing match cricket ground circus or other place of public amusement for a period of seven days and not exceeding with any renewal or renewals thereof twenty-eight days subject to such restrictions and conditions as the magistrates or magistrate granting the application may impose.

Or shall authorize the licensee whether also the holder of a publican's license or not to sell and dispose of liquor at any railway refreshment rooms (in respect of which no other license has been granted and is in force) until the holding of the next annual licensing meeting for the district wherein the premises are situated or for

such shorter period as the licensing magistrates granting the license shall determine.

Effect of a billiard table license.

11. A billiard table license shall authorize the licensee to keep and maintain billiard or bagatelle tables on the premises therein specified and to allow such tables to be used between the hours of ten in the morning and twelve at night: Provided that a licensed publican for whose license the sum of Twenty-five pounds shall have been paid as hereinafter mentioned shall be entitled to keep and maintain billiard or bagatelle tables on his licensed premises without obtaining a billiard table license.

Special temporary license.

12. A special temporary license shall authorize the licensee to sell and dispose of liquor for periods not less than one month in such quantities and subject to such conditions (except the condition of the licensee being a spirit merchant) as in the eighth section hereinbefore mentioned.

Fees payable for different licenses.

13. The annual fees which shall be paid for such licenses respectively shall be as follows:—

- For a publican's license Twenty-five pounds.
- For a packet license Ten pounds.
- For a grocer's license Five pounds.
- For a colonial wine license Five pounds.
- For a temporary license Two pounds.
- For a billiard table license Five pounds.
- For a special temporary license One pound a month.

14. It shall be lawful for the Governor in Council

Special areas

from time to time upon the application in writing of the Council of any municipality to proclaim any part of the municipal district of such municipality to be defined by such council not being a borough having a population of five hundred persons liable to be rated as shown by the rate book a special area. It shall also be lawful for the Governor in Council from time to time to proclaim any place not included in any municipal district or licensing district a special area. The fee which shall be paid for a publican's license in respect of premises situated within a special area shall be Ten pounds only. The Governor in Council may from time to time revoke any proclamation made under the authority of this section. The parts which at the time of the commencement hereof shall have been already proclaimed special areas shall be special areas for the purposes of this Act, and the revocation of any proclamation by which any such part was declared shall have the same effect as if such proclamation had been made under the authority hereof.

15. Every brewer and every spirit merchant after

Brewers and spirit merchants' registration fees.

he shall have registered his name and a description of the premises in which his business of brewing or of the sale of spirits is to be carried on under any Act now or hereafter to be in force by which such registration is required and before he shall be entitled to receive a license to carry on such business shall pay to the Treasurer of Victoria or to such receiver of revenue as such Treasurer may direct or if such premises are situated in a municipal district to the treasurer of the municipality or if in the city of Melbourne or town of Geelong to the treasurer thereof respectively the fee hereinafter mentioned.

Amount of registration fees.

16. The annual fee which shall be paid for such brewer's and spirit merchant's registration respectively shall be Twenty-five pounds. Every such registration shall be in force to the end of the year for which the same shall have been made.

If any registration be made after the first day of January in any year the fee to be paid for such registration shall be reduced by an amount proportioned to the difference between the period for which such registration will be in force and the full period of a year.

Places where brewers and spirit merchants may carry on business.

17. It shall be lawful for the Governor in Council by proclamation to declare the city of Melbourne and town of Geelong or any municipal district or place in Victoria a place wherein premises for the sale of spirits or fermented liquors in quantities not less than two gallons may be registered under the authority of any Act now or hereafter to be in force relating to the registration of brewers' and spirit merchants' premises and from time to time to revoke any such proclamation. And every city town district borough or place heretofore proclaimed as a place where spirits or fermented liquors may be sold in quantities not less than two gallons shall be deemed to be a place proclaimed under the authority of this Act.

## **PART II.—CONDITIONS OF OBTAINING LICENSES.**

No new license to be granted for three years.

18. No new publican's license, except for premises containing not less than thirty rooms, shall be granted until the licensing day in December One Thousand eight hundred and seventy-nine.

Thereafter the granting of new publicans' licenses to be subject to determination of ratepayers citizens or burgesses.

Thereafter no new publican's license except as aforesaid shall be granted in respect of premises situated in any municipal district or subdivision or in respect of premises situated in any ward of the city of Melbourne or town of Geelong unless and until the ratepayers of such municipal district or subdivision or the citizens or burgesses of such ward respectively shall have previously determined in manner hereinafter provided that the number of publican's licenses for premises situated therein respectively may be increased by a given number. Nothing in this section shall affect

This section not to affect, premises previously licensed.

premises in respect of which a publican's license is held and is in force on the day prior to the commencement of this Act, or where within twelve months before the commencement of this Act the premises have been destroyed or rendered useless by fire during the currency of a license, provided that such premises be re-erected within one year after the commencement of this Act, and an application for a license therefor be made in time for the licensing meeting to be held in December One Thousand eight hundred and seventy-seven.

19. For the purposes of this Act a determination

How determination to be taken.

of the ratepayers citizens or burgesses respectively shall be taken on the day appointed for every third annual election of councillors for each municipal district subdivision or ward respectively; and shall in each case be taken for the first time on the day appointed for the annual election which shall take place in the year One thousand eight hundred and seventy nine.

20. Every such determination shall be arrived at

Every determination to continue in force until subsequent determination.

by an election by ballot between the propositions following, that is to say:—

- The proposition that the number of publicans' licenses is not to be increased; and
- A proposition affirming that the number of publicans' licenses may be increased by a given number.

Every such determination shall continue in force until another determination shall subsequently have been made, and during the continuance of a determination that the number of publicans' licenses may be increased by a given number no greater number of new publicans' licenses except as aforesaid than the number determined on shall be issued.

Detemunion not to be imperative on magistrates.

21. No determination affirming that the number of publicans' licenses may be increased by a given number shall render it imperative upon the licensing magistrates to grant any new publicans' licenses; any such determination shall during its continuance annul to the extent determined on the absolute prohibition hereinbefore contained, but shall have no further effect

Provision in case of no election.

22. If from any cause no voting for councillors shall take place at any election at which a determination under this Act ought to be taken, then such determination shall be taken at the next following annual election for councillors for the municipal district subdivision or ward in which no voting took place, and in every such case the election at which the next following determination shall be taken shall be calculated from the taking of the last determination.

Provision in case of creation of new or alteration of existing municipalities.

If after such annual election that shall take place in the year One thousand eight hundred and seventy-nine any new additional or other municipality or subdivision shall be created either by the constitution of a new municipality or by the alteration by union severance annexation or otherwise of any previously existing subdivision or municipal district, the aforesaid determination shall be taken for the first time in every such new or additional or other municipality subdivision or municipal district at the first annual election of councillors for such municipality subdivision or municipal district respectively next after that in the year One thousand eight hundred and seventy-nine. And if after the annual election that shall take place in the year One thousand eight hundred and seventy-nine any additional ward shall be appointed within the city of Melbourne or town of Geelong the aforesaid determination shall be taken for the first time in every such additional ward at the first annual election of councillors for such ward that shall take place next after the annual election in the year One thousand eight hundred and seventy-nine.

Voting.

23. At every election held under "*The Local Government Act 1874*" at which any such determination is to be taken the returning officer or his deputy or person appointed by writing under the hand of the returning

officer or his deputy presiding at each polling-booth for taking the poll shall (in addition to the ballot-paper or ballot-papers required by the one hundred and twenty-ninth section of the said Act to be delivered to a voter at such election in case of a poll being taken) notwithstanding that no such poll for the election of councillors shall be taken deliver to every voter entitled to vote at such election of councillors who shall demand the same a ballot-paper, or if such voter appears by the roll to be entitled to give more votes than one then so many ballot-papers as may be equal to the number of votes which such voter appears to be entitled to give. Such ballot-papers shall be in the form in the Third Schedule and shall

Third Schedule.

be initialled by the returning officer, and every such voter shall without leaving the box strike out from all or any of such papers the proposition for which he does not desire to vote, and if he votes in favor of the second of the propositions he must mark on all or any of such papers the number indicating the increase for which he desires to vote.

24. The provisions of Part V. of "*The Local*

Part V. of "*The Local Government Act 1874*" to apply.

*Government Act 1874*" as to the time of holding elections who may elect who shall hold elections polling-places and polling and as to the validation of proceedings shall apply to the ascertaining of the aforesaid determination of the ratepayers under this Act as if all such provisions were here repeated with such alterations only as would be requisite in consequence of the difference of the subject of voting.

25. At every election in the city of Melbourne

Voting in Melbourne and Geelong.

and the town of Geelong respectively at which any such determination is to be taken the alderman of the ward for which the poll is taken or poll clerk shall (in addition to the ballot-paper required by the sixth section of the Act No. CLXX VIII. to be received by each citizen or burgess entitled to vote at such election in case of such poll being taken) even if no such poll for the election of councillors shall be taken deliver to every citizen and burgess entitled to vote at such election who shall demand the same a ballot-paper, or if such voter is entitled to give more votes than one then so many ballot-papers as may be equal to the number of votes which such voter may be entitled to five. Such ballot-papers shall be in the form in the

Third Schedule.

Third Schedule and shall be signed upon the back by the alderman with his name, and such voter shall in one of the compartments of the ballot-boxes\* provided for the purpose strike out from the said ballot-papers the proposition for which he does not intend to vote, and if he votes in favor of the second of the propositions he must mark on the said ballot-papers the number indicating the increase for which he intends to vote.

Provisions of certain Acts to apply.

26. The provisions now in force of all Acts relating respectively to the city of Melbourne and town of Geelong as to the qualification of citizens burgesses or voters and as to polling at elections shall apply to the ascertaining of the aforesaid determination of the ratepayers of the city of Melbourne and town of Geelong under this Act as if all such provisions were here repeated with such alterations only as would be requisite in consequence of the difference of the subject of voting.

Ascertaining result of poll.

27. The result of every poll taken under this Act shall be ascertained as follows (that is to say):—

- If the majority of votes shall have been given in favor of the proposition that the number of publicans' licenses is not to be increased, then that shall be the determination; but
- If the majority of votes shall have been given in favor of a proposition affirming that the number of publicans' licenses may be increased, then the determination shall be that the number of publicans' licenses may be increased by a specific number which shall have been voted for by the majority of the votes recorded in favor of such proposition, and such specific number shall be that number for which the votes whether counted separately or in conjunction with those given for a higher number shall be more than a half of the total number of votes recorded.

28. As soon as conveniently may be after the

Result of poll to be declared.

taking of each poll under this Act the returning officer alderman or other person before whom the election is held shall declare the determination and number of votes given for each proposition and shall forthwith forward to the Minister the result of the voting for publication in the *Government Gazette*, and such result when so published shall be conclusive evidence of the decision made and shall be taken notice of by all licensing magistrates and others.

29. No person shall at any one time hold or have,

Only one license to be held by an individual.

any beneficial interest in more than one license either! by himself servant or agent, and any interference by

any licensed person with the business of any licensed premises other than the premises for which he is licensed shall be deemed *primâ facie* evidence of a beneficial interest within the meaning of this section. Any person offending against the provisions of this section shall be liable to a penalty of Five pounds for every day during which he shall hold or have any beneficial interest in more than one license. Nothing in this section shall prevent any licensed or other person from holding any one or more temporary special temporary grocers or billiard table licenses or licenses for railway refreshment rooms.

30. No publican's license shall be granted in  
Accommodation required in certain houses.

respect of any house in the city of Melbourne or town of Geelong or in any borough unless such house shall: have a front or principal entrance separate from and in addition to the entrance to the bar or place where liquors not to be drunk on the premises are sold and shall contain for public accommodation not less than six rooms besides the rooms occupied by the family of the applicant; nor unless every room so required for public accommodation contain at least one thousand two hundred cubic feet and be not less than nine feet in height and so constructed as freely to admit light and air; nor unless such house shall be substantially constructed of durable materials and the rooms be furnished and divided by partitions of stone brick or plaster, and such house be provided with a place of convenience on the premises for the use of the public, and also where necessary in the opinion of the licensing magistrates with stabling sufficient for the accommodation of not less than three horses.

Except at railway stations, &c.

31. Nothing in the next preceding section shall affect any license granted prior to the commencement of this Act or any renewal or transfer thereof if the accommodation afforded by the licensed premises be maintained at the standard heretofore required, and nothing in the same section shall apply to any house or room at or on the station of any railway or to any house or booth situated on a cricket ground, or to any other place set apart for any lawful game or pastime, or to any house situated on a special area or place not included in a licensing district if such house in the opinion of the licensing magistrates affords reasonable accommodation.

### **III.—LICENSING DISTRICTS—LICENSING MAGISTRATES AND REGULATIONS.**

Present licensing districts.

32. The present licensing districts shall be licensing districts under this Act.

Licensing magistrates.

33. The licensing magistrates for a licensing district shall be the police or stipendiary magistrate for the time being appointed to act at the court or courts of petty sessions held within such district and two other justices of the peace, and such two justices shall in the month of January in every year or as often as a vacancy shall occur from death resignation or other causes be nominated by the majority of and from amongst the justices resident within such licensing district (not being interested in the manufacture or sale of fermented or spirituous liquors or in any premises licensed or proposed to be licensed) in petty sessions assembled for the purpose at some place in the said district to be appointed by the Governor in Council, and such two justices with such police or stipendiary magistrate shall be the licensing bench during the year. No justice of the peace unless appointed a licensing magistrate shall have any jurisdiction in granting renewing or removing any license. The licensing magistrates now in office (not being police or stipendiary magistrates) shall hold their offices respectively until the petty sessions to be held under this section in the month of January One thousand eight hundred and seventy-seven; and any vacancies occurring among them from death resignation or other causes shall be filled up as if they had been appointed under this Act. The licensing magistrates retiring at the end of any year may be re-appointed, and if from any cause licensing magistrates have not been appointed in any year to succeed the retiring magistrates or have not been appointed at any time to fill any vacancy which may have occurred then it shall be lawful for the Governor in Council if he think fit to appoint licensing magistrates to succeed the retiring magistrates or to fill any vacancy, but in default of and until any such appointment by the Governor in Council the retiring magistrates or the continuing magistrates as the case may be may continue to act as the licensing magistrates of the district until their successors are appointed or such vacancy is filled as the case may be. No objection shall be made to any licenses granted renewed or removed in pursuance of this Act on the ground merely that the justices who granted renewed or removed the same were not qualified to make such grant renewal or removal.

If in any case two or more police or stipendiary

Licensing stipendiary magistrates.

magistrates are respectively appointed to act at different courts of petty sessions within the same district then every such police or stipendiary magistrate respectively shall at every licensing meeting held under the

provisions hereinafter contained at any court of petty sessions at which he is appointed to act, and any adjournment thereof be for all the purposes of this Act one of the licensing magistrates for the district wherein such meeting is held.

If in any case no police or stipendiary magistrate shall have been appointed to act at any court of petty sessions at which a licensing meeting is held as aforesaid then the police or stipendiary magistrate for the time being appointed to act at the court of petty sessions nearest to such first-mentioned court shall at such meeting or any adjournment thereof for all the purposes of this Act be one of the licensing magistrates for the district wherein such meeting is held.

Present regulations.

34. The regulations heretofore made by the Governor in Council and published in the *Government Gazette* on the twenty-fifth day of January One thousand eight hundred and seventy-one shall, except so far as inconsistent with the provisions hereof, be regulations under this Act.

Governor in Council may make regulations.

The Governor in Council may from time to time make alter and repeal regulations not being inconsistent with the provisions of this Act altering and repealing the present regulations and correcting any error therein, and also altering the present and future licensing districts for the time being, defining others in lieu thereof, creating fresh districts and correcting any error in relation to such districts respectively and also for defining who shall be or appointing licensing stipendiary magistrates and prescribing the mode of conducting elections of licensing magistrates and defining where such elections shall be held and regulating the way in which the votes of the licensing magistrates shall be taken and for any other purpose whatsoever connected with the execution of this Act whether of the same kind as the purpose hereinbefore mentioned or not; and every such regulation shall upon publication in the *Government Gazette* and while the same is in force have the same effect as if it were enacted in this Act.

## **PART IV.—APPLICATIONS FOR LICENSES—HEARING OF AND OBJECTIONS TO APPLICATIONS.**

35. The licensing; magistrates for each licensing  
Licensing meetings to be appointed.

district respectively shall in the month of December in every year hold a licensing meeting at each of the courts of petty sessions in their respective districts, of which meeting one month's previous notice under the hand of the said magistrates shall be given in the *Government Gazette*. And such licensing meetings shall be held yearly and not oftener.

36. Every application for a license or the renewal  
Rearing of applications.

or removal of a license and all objections to every such application shall (except as hereinafter provided) be heard and determined at a licensing meeting by the licensing magistrates for the district wherein the premises in respect of which the license is sought or to which it relates as the case may be are situated.

Every such hearing shall be deemed to be a judicial proceeding and shall be open to the public, and every applicant for a license shall attend personally at such hearing unless hindered by sickness or infirmity; and the licensing magistrates may summon and examine on oath such witnesses as they may think necessary and as near as may be in the manner directed by any Act now or hereinafter to be in force relating to the duties of justices in summary convictions and orders.

Any licensing meeting may at the discretion of the magistrates holding the same be adjourned from time to time to the same or any other court house or building within the district. If at any hearing there shall be a difference of opinion among such magistrates the majority shall decide. If any applicant for a license shall as hereinafter mentioned require an adjournment upon such terms as to costs or otherwise as the magistrates may think proper the meeting may be adjourned from time to time during the period of one calendar month to the same or any other court house or building within the district. In the event of only two licensing magistrates of whom the police or stipendiary magistrate shall be one being present at a licensing meeting the business of such meeting may be transacted by such two magistrates, and in the event of any difference of opinion the police or stipendiary magistrate shall have the casting vote.

Mode of applying for licenses.

37. Every person who shall desire to obtain a license under this Act not being a packet temporary or special temporary license shall deliver to the clerk of petty sessions holden within the licensing district and nearest to the premises to which such license is intended to apply and to the member of the police force in charge of the place wherein such premises are situate and shall unless the application be for a grocer's license affix on the outer side or front of the principal entrance door of the said premises there to be kept until the day upon which

the licensing meeting shall be holden notice in writing signed by such applicant setting forth the applicant's name abode addition and such desire at least fourteen days before he shall so apply, and shall publish a copy of such notice in a newspaper circulated in the place wherein the premises are situate at least seven days before he shall so apply.

Clerk of petty sessions to exhibit notice. Fourth Schedule.

Every person who shall desire to obtain a packet license under this Act shall deliver to the clerk of petty sessions where the application is intended to be made notice in writing signed by such applicant setting forth his name abode and addition and such desire at least fourteen days before he shall so apply.

In all cases the notice of application shall be in such one of the forms in the Fourth Schedule as shall be applicable or to the like effect; and shall be delivered in triplicate to such clerk of petty sessions and the said clerk of petty sessions immediately after the receipt of such notices shall post or cause to be posted one of such notices inside and another of such notices outside on some conspicuous part of the building; or court house in which the meeting- shall be held.

38. It shall be the right and privilege of any  
Objections to licenses.

three or more ratepayers in any municipal district or subdivision or of any three or more citizens or burgesses of any ward in the city of Melbourne or town of Geelong in which the premises in respect of which a license is sought or to which it relates are situated, or of any other applicant for a license or of any person already licensed in such district subdivision or ward or of any member of the police force in charge of the place in which the said premises are situated or of any resident or residents in the neighbourhood or the owner of such premises, to object either personally or by petition at any licensing meeting to the granting or renewal of a license. The objections that may be taken to the granting of an application for a license may be one or more of the following: That the applicant is of bad fame and character or of drunken habits or has within six months previously forfeited a license or that the applicant has been convicted of selling liquor without a license within a period of three years; that the premises in question have not the accommodation hereby required, or reasonable accommodation if the premises be not subject to the said statutory requirements; or that the licensing thereof is not required in the neighbourhood or that the premises are in the immediate vicinity of a place of public we ship hospital or school, or that the quiet of the place in which such premises are situate will be disturbed if a license be granted. The objections that may be taken to the renewal of a license may be one or any of the following: That the applicant is of bad fame and character or of drunken habits or that the premises in question are not maintained at the required standard, and also in any case any other objection (whether or not of the same kind as any of the preceding objections) which appears to the licensing magistrates to be sufficient: Provided that it shall not be necessary to give to the applicant any previous notice of objections to the granting of a license; but the applicant shall if he so requires on objections being raised thereto at the hearing of which previous notice has not been given to him three days before the hearing of such application be entitled to an adjournment thereof.

Objection by corporate bodies.

39. It shall be lawful for the council of any municipal district or subdivision or of the city of Melbourne or town of Geelong respectively to authorize any person to object on behalf of the ratepayers of such respective district or subdivision or of the burgesses or citizens of any ward of the city of Melbourne or town of Geelong as the case may be to the granting of any application for a license on any ground of objection mentioned in or authorized by the preceding section: The licensing magistrates shall at the licensing meeting entertain any petition or memorial from the ratepayers burgesses or citizens of any such district subdivision or ward on proof of the authenticity of the signatures thereto, and if it shall appear to such licensing magistrates that a majority of the ratepayers burgesses or citizens in the neighbourhood of the house proposed to be licensed object to the granting of such application, such licensing magistrates shall refuse to grant such application: The licensing magistrates shall in each case at their discretion determine what is to be deemed "the neighbourhood" for the purpose of this and the next preceding section.

Costs of application.

40. If the licensing magistrates shall refuse to grant any application they may order payment of a sum to meet the reasonable costs and expenses of the person who shall have objected successfully to the granting of such application to be paid to such person by the unsuccessful applicant: And if the opposition to any application shall appear vexatious or malicious the licensing magistrates may order payment of a sum to meet the reasonable costs and expenses of the successful applicant to be paid to him by the person unsuccessfully opposing the application.

41. If the licensing magistrates shall grant an

Certificate to issue to licensee and duplicate certificate to be transmitted by licensing magistrates. Fifth Schedule.

application they shall issue to the applicant a certificate in such one of the forms in the Fifth Schedule as shall be applicable or to the like effect, and shall in every case in which the license fee is payable to the Treasurer of a municipality cause to be transmitted to such Treasurer and in all other cases shall cause to be transmitted to the Treasurer of the colony or to such receiver of revenue as such Treasurer shall direct a duplicate of such certificate.

42. Applications for publican's licenses in respect

Publicans' licenses in outlying districts.

of premises situated in places not included in any licensing district and for the renewal of such licenses may be heard and determined by the police or stipendiary magistrate at any court of petty sessions held in the month of December in any year at the court house nearest to the premises in respect of which a license is sought.

43. Applications for packet temporary billiard

Provision for granting certain licenses at any time.

table and special temporary licenses may be heard and determined by a licensing stipendiary magistrate at any holding of a court of petty sessions as well as by the licensing magistrates at a licensing meeting.

If any packet or billiard table license be granted

Reduced fee in certain cases.

after the first day of January in any year the fee to be paid for such license shall be reduced by an amount proportioned to the difference between the period for which such license will have to run and the full period of a year.

If any vessel in respect of which a packet license

Where certain packet licenses to be applied for.

shall be applied for shall ply to or from Melbourne or Hobson's Bay, such application shall be made to a licensing stipendiary magistrate at any holding of a court of petty sessions at either Melbourne Sandridge or Williamstown; and if any such vessel shall ply to or from Geelong, such application shall be made to a licensing stipendiary magistrate at any holding of a court of petty sessions at Geelong. In all other cases such application shall be made to the licensing stipendiary magistrate or to the licensing magistrates at the court of petty sessions or licensing meeting; held nearest to the place or port to or from which such vessel plies.

Provision for specially granting publicans licenses on goldfields. &c

44. Notwithstanding the provisions hereinbefore contained it shall be lawful for the Governor in Council from time to time to proclaim any place or district a place or district where, owing to a sudden increase of population or otherwise the necessity for the immediate grant of publican's licenses exists, to be a place or district wherein publican's licenses may be specially granted and from time to time to revoke any such proclamation.

Applications for publican's licenses in respect of premises situate in a place or district so proclaimed may be heard and determined at any time by any police or stipendiary magistrate.

The fee to be paid for a license granted under the provisions of this section shall be reduced by an amount proportioned to the difference between the period for which such license shall have to run and the full period of a year.

No license granted under the provisions of this section shall be renewed or transferred but it shall be necessary for the licensee in respect of the following year to apply for a publican's license to the licensing magistrates of the district at the annual licensing meeting in the same manner as if he were not a licensed person.

The provisions herein contained as to the hearing of applications and objections adjournments costs and (except in cases where no notice is required) as to giving of notices and as to the issuing of certificates and transmission of duplicate certificates and (except as to temporary and special temporary licenses) as to rehearings shall apply to applications under this and the two preceding sections as if such provisions were repeated with such alterations only as the different circumstances of each case respectively requires.

45, Every certificate shall be void unless the sum

Certificates to be void for non-payment of license fee.

hereinbefore required to be paid for the license thereby authorized be paid to the Treasurer or receiver of revenue entitled to receive the same within fourteen days after the granting of such certificate. And such Treasurer or receiver shall forthwith after the receipt of every duplicate certificate and payment issue such license as is authorized by such duplicate.

## **PART V.—REHEARING OF APPLICATIONS RENEWALS TRANSFERS AND REMOVALS OF LICENSES, LOST LICENSES.**

46. The refusal of any application for a license or

Applications may be renewed.

the renewal or removal of a license shall not prevent an application for a license being made in respect of the same premises at any subsequent licensing meeting. But if an application for a license is refused and a license of the same description has been previously refused in respect of the same premises within the period of three years then no such license in respect of those premises shall be granted until after the expiration of three years from such second refusal. In case of the refusal of an application the licensing magistrates refusing the same shall at the time of such refusal make known the objection or objections causing such refusal.

47. Every licensed person shall subject to object-

Renewal of license on production thereof and payment of annual fee.

tions as hereinbefore provided for be entitled to obtain from the licensing magistrates a certificate authorizing the renewal of his license on producing such license and upon payment to the proper officer of the annual fee due in respect of such license provided such license has not been allowed to expire or has not been forfeited or become void from any cause whatever: Provided also that the licensing magistrates may refuse to grant a certificate of renewal of any license if it shall be proved to their satisfaction that such license is liable to be forfeited under any of the provisions of this Act. No licensed person applying for a renewal need attend in person at the licensing meeting unless a written notice of an intention to oppose such renewal shall have been served upon him at least three days before the commencement of such licensing meeting: Provided that the licensing magistrates may notwithstanding that no notice has been given on an objection being made adjourn the granting of any renewal to a future day and require the attendance of the holder of the license on such day when the case will be heard and the objection considered as if the notice heretofore prescribed had been given.

When the renewal of any license is refused for some reason personal to the licensed person the licensing meeting at which such refusal shall be made may if the licensing magistrates shall think fit so to do be adjourned to such day not being less than twenty-one days nor more than thirty days after such meeting at the same or any other court-house or building within the district as the licensing magistrates may determine: Application (not being by the person so refused) for a license of the same description as that refused in respect of the same premises may be heard and determined at such adjourned meeting. The provisions herein contained as to hearing of applications objections costs giving of notices and re-hearing shall apply to such application as if such provisions were here repeated with such alterations only as the circumstances of the case require.

Transfer of licenses.

48. Any licensing stipendiary magistrate, or as to licenses in respect of premises situate in places not included in a licensing district, any police or stipendiary magistrate, may on application in writing by the proposed transferror and transferee at any time transfer the license of any licensed person other than a temporary or special temporary license to the appointee of such licensed person if approved of by him by an endorsement upon the license in the form in the

Sixth Schedule.

Sixth Schedule or to the like effect or where a licensee has been legally evicted from any licensed premises such magistrate may notwithstanding the non-production of the license there for on the application in writing of the owner thereof and the proposed new tenant grant a special certificate of transfer of such license to such tenant, for which endorsement or special certificate a fee of Two pounds shall be paid; and thereupon such transferee shall until the end of the year for which the license shall have been granted possess all the rights of such original licensed person, and shall be subject and liable to the same duties obligations and penalties as if such license had been originally granted to him: Provided that such transferee shall at the next licensing meeting apply for a license in the same manner as if he were not a licensed person. The license shall immediately after the aforesaid endorsement shall have been made thereon be deposited with the clerk of petty sessions holden within the licensing district and nearest to the premises in respect of which such license is held, and be retained by such clerk until the granting or refusal of the license to be applied for by the transferee as aforesaid, and in the event of a refusal or of the neglect of the transferee to apply the said transferred license shall revert to the transferror. No such transfer of a license shall be made nor shall any application for such transfer be entertained until the expiration of three months from the time of the granting or previous transfer of such license.

49. If any licensed publican shall desire to remove

Removal of licenses.

his license from his licensed premises to any other house in the same licensing district he shall give notice in such one of the forms in the Fourth Schedule as

Fourth Schedule.

shall be applicable of his intended application in the same manner as notice is required to be given of an application for a license. A copy of the notice shall be personally served upon or sent by registered letter to the owner of the premises from which the license is to be removed.

The same objections may so far as applicable be made to the removal of a license as are hereinbefore mentioned with regard to the grant of a license. The licensing magistrates to whom the application is made shall not make an order of removal unless they are satisfied that no objection to such removal is made by the owner of the premises to which the license is attached. If the licensing magistrates shall grant the application they shall make an endorsement upon the

Seventh Schedule.

license in the form in the Seventh Schedule, and thereupon the license shall have the same effect as if it had been originally granted in respect of the premises to which it shall be so removed, and the premises from which it shall be so removed shall cease to be licensed premises. If the licensing magistrates shall refuse the application the effect of the license shall not be prejudiced.

Business may be carried on by executor &c. in certain cases.

50. In case of the decease or insolvency of a licensed person before the expiration of his license his executors or administrators assignees or trustees may by an agent specially authorized in writing by a licensing stipendiary magistrate carry on the business of such licensed person until the expiration of his license, and the widow of such licensed person, or if he shall not have left a widow any member of his family of the age of twenty-one years or any person on behalf of such family, may carry on the business for a period not exceeding three months from his death, if probate of his will or administration of his estate shall not be sooner granted or his license sooner expire: Provided that such agent widow or person shall be subject to the same obligations as if he or she were the licensee named in the license. Every license under this Act shall confer upon the executor or administrator the same privileges and (if such executor or administrator avail himself of such privileges) shall impose on him the same duties obligations and liabilities as if such license had been granted to him originally.

In case of the decease of a licensed person within the period of two calendar months before the expiration of his license a renewal of such license for one year may on payment of the proper annual fee be granted to and in the name of his executor or administrator, or if probate of his will or administration of his estate shall not have been granted before the next annual licensing meeting then to such person as the licensing magistrates shall consider entitled to obtain probate of his will or administration of his estate, and if there be more than one such executor or person then to such one of such executors or persons as the licensing magistrates may select.

In case of the marriage of any female being a  
Provision in case of marriage of licensed female.

licensed person, the license held by her shall confer upon her husband the same privileges and shall impose on him the same duties obligations and liabilities as if such license had been granted to him originally.

In case any licensed person becomes a lunatic

Provision in case of licensed person becoming a lunatic patient.

patient within the meaning of the Lunacy statute, a licensing stipendiary magistrate may upon the application of the wife or any member of the family of such lunatic patient or any person on behalf of such family, authorise an agent, to carry on the business of the licensed premises of such lunatic patient until the end of the year for which his license was granted, unless he shall be sooner discharged, and thereupon such agent shall be subject and liable to the same duties obligations and penalties as if he were licensed in respect of such premises.

In case any licensed person shall continue or be a lunatic patient when the time for the renewal of his license arrives, a renewal of such license may be granted to and in the name of his wife or any member of his family or to any person nominated for that purpose by the Master in Lunacy.

The provisions hereinbefore contained relating to the renewal of licenses, objections thereto, notices of objections and otherwise shall extend and apply to applications for renewals of licenses under this section.

51. Whenever any license shall be lost or destroyed,

Duplicate license may be granted on proof of loss of original license.

the person thereby licensed may apply to a licensing stipendiary magistrate for a certificate under his hand that such license had been issued to such person, and such magistrate on being satisfied that such license is lost or destroyed and has not been forfeited or transferred may grant a certificate in the form in the Eighth

Eighth Schedule

Schedule or to the like effect, and upon production of such certificate and on payment of a fee of One pound the issuer of such license or his successor in office shall deliver a duplicate of such license, which shall be of the same force as the original license.

Temporary license may be granted in case of destruction of licensed premises by fire, &c.

52. If the licensed premises of any licensed publican shall be by fire tempest or other calamity rendered unfit for the carrying on of his business any licensing stipendiary magistrate or as to premises situate in places not included in a licensing district any police or stipendiary magistrate upon the application by or on behalf of

such licensed publican may it he shall see fit so to do by order under his hand authorise such licensed publican temporarily to carry on his business in some neighbouring house (although not having the accommodation required by this Act) for any period not exceeding six calendar months to allow of the rebuilding or repair of the premises so rendered unfit as aforesaid.

## **PART VI.—DUTIES AND LIABILITIES OF LICENSED PERSONS AND OTHERS.**

Name of licensed person to be affixed on premises.

53. Every licensed person shall cause to be painted or fixed and shall keep painted or fixed on the front of the premises in respect of which his license is granted in a conspicuous place and in letters three inches at least in length his name with the addition after the name of the word "licensed" and of words sufficient to express the business for which his license has been granted, and no person shall have any words or letters on his premises importing that he is licensed in any way other than that in which he is in fact duly licensed. Every licensed person who acts in contravention of or who fails to comply with the provisions of this section shall be liable to a penalty not exceeding for the first offence Five pounds and not exceeding for the second and any subsequent offence Ten pounds.

54. Any person who shall (except as the agent or Penalties on sales by unlicensed person.

servant of a licensed person and then only in accordance with such person's license) sell any liquor without a license authorizing such sale, shall forfeit and pay for a first offence any sum not less than Twenty-five pounds nor more than Fifty pounds or shall be liable to imprisonment for any term not less than one month nor exceeding three months, and for a second and any subsequent offence shall be liable to imprisonment with or without hard labor for any term not less than three months nor exceeding six months and to be declared to be a disqualified person for a period of one year, and shall also in the case of a first as well as any subsequent offence forfeit all liquor in his possession with the vessels containing the same.

55. If any licensed person shall suffer or permit Prohibition of games &c. under certain penalties.

any person to play any unlawful game or sport in or upon his licensed premises or the appurtenances thereto or shall suffer or permit prostitutes thieves drunken or disorderly persons to be in or upon his licensed premises, or the appurtenances thereto he shall forfeit and pay for every such offence any sum not exceeding Twenty pounds: And the playing of such game or sport or the presence of reputed prostitutes longer than is necessary for the purpose of obtaining reasonable refreshment or of reputed thieves or of drunken or disorderly persons in or upon such licensed premises or the appurtenances thereto shall respectively be deemed *prima facie* evidence that such licensed person knowingly permitted such playing or permitted such reputed and other persons to be present with the knowledge that they were prostitutes thieves drunken or disorderly persons.

56. Every licensed publican whose license is granted

Lamp over door of licensed house except in municipalities &c.

in respect of premises to be provided with stabling shall at all times keep upon his licensed premises a sufficient supply of hay corn or other provender for the use of travellers, and every licensed publican holding a license in respect of premises not within the city of Melbourne or town of Geelong or any borough lighted at the expense of the ratepayers shall keep a lamp affixed over the door of his licensed premises or within twenty feet thereof lighted during the whole of every night from sunset to sunrise during the time of his holding such license. Every person who acts in contravention of or who fails to comply with any provision of this section shall forfeit and pay for each such offence a penalty not exceeding Forty shillings.

Penalty for supplying liquor to intoxicated persons.

57. No licensed person shall either in his licensed premises or on any of the appurtenances thereto supply any liquor to any person in a state of intoxication under a penalty for the first offence of any sum not less than Two nor more than Five pounds, and for the second offence of not less than Five nor more than Twenty pounds, and for a third or any subsequent offence of Twenty-five pounds, and any person offending against this section shall also in case of the third as well as any subsequent offence be liable to be declared a disqualified person for a period not exceeding one year.

Supply of liquors to drunkards prohibited.

58. When it shall be made to appear in open court that any person shall by excessive drinking of liquor mispend waste or lessen his or her estate or greatly injure his or her health or endanger or interrupt the peace and happiness of his or her family, the justices of the city of Melbourne or town of Geelong or any municipal district in which such drunkard shall reside in petty sessions assembled shall in writing under the hands of any two such justices forbid any licensed person to sell to him or her any liquor for the space of one year, and such

justices or any other two justices of the petty sessions of such district may at the same or any other time in like manner forbid the selling of any such liquor to the said drunkard by any such licensed persons of any other city town or district to which the drunkard shall or may be likely to resort for the same.

Prohibition renewable.

59. The said justices or any two of them shall in like manner from year to year renew any such prohibition as aforesaid as to all such persons as have not in their opinion reformed within the year, and if any licensed person shall during any such prohibition after service of a copy thereof upon him or her or with a knowledge thereof in any other manner acquire or sell to any such prohibited person any liquor he or she shall forfeit upon conviction for every such offence a sum not exceeding Ten pounds.

60. Whenever justices shall in execution of the Procuring liquor for prohibited persons.

foregoing provisions have prohibited the sale of liquor to any such drunkard, if any other person shall with a knowledge of such prohibition give or sell purchase or procure for or on behalf of such prohibited person or for his or her use any such liquor he or she shall forfeit upon conviction for every such offence a sum not exceeding Five pounds.

61. If any person shall sell or dispose of liquor to

Penalty for supplying liquor to aborigines and unauthorized sales by licensed persons.

any aboriginal native at any time or to any person whatsoever otherwise than during the hours and at the place and in the quantity and manner authorized by the license held by him he shall for every such offence forfeit and pay over and above any penalty for the sale or disposal of such liquor without a license a penalty not exceeding Ten pounds.

62. No licensed person shall recover any debt or

No debts for liquor recoverable.

demand on account of any liquor supplied by him to any person for consumption on the premises; but such person may sue for and recover the value of any liquor supplied with meals to any person bond fide lodging in the house.

63. If any licensed person shall receive in payment

Liquor only to be sold for money.

or as a pledge for any liquor or entertainment supplied in or from his licensed premises anything except current money or cheques on bankers or orders for payment of money, he shall for each such offence pay a penalty not exceeding Ten pounds.

Penalty for supplying liquor to persons under the age of twelve years.

64. Any licensed person who allows in his licensed house or premises any person apparently under the age of twelve years of either sex to be supplied with liquor by purchase or otherwise for consumption on the premises, shall as well as the person who actually gives or supplies the liquor be liable to pay a penalty not exceeding Ten pounds.

Penalty for permitting room to be used as a dancing saloon, &c.

65. If any licensed person shall permit any room or portion of his licensed premises or the appurtenances thereof or any building or place adjacent thereto to be used or occupied as a dancing concert or theatrical saloon, or as a place of common resort to which persons shall be admitted by ticket or otherwise, he shall be liable to forfeit his license: Provided that nothing herein contained shall extend to prevent private societies or assemblies of persons from hiring and using such room or place on or for any particular occasion and keeping the exclusive control over admission to such room or place independent of and unconnected with the proprietor or keeper of such house; and on every such particular occasion of the hiring of such room or place special leave shall be applied for in writing by one or more of the persons desiring such leave, and such leave shall be obtained in writing from and under the hand of a licensing magistrate of the district, and the occasion on which and the name or names of one or more of the persons by or on behalf of whom such room or place is required shall be stated on the face of such written application and leave respectively: Provided that such licensing magistrate shall forward to the office of the Chief Secretary from time to time and at intervals not exceeding six months a list of all such applications together with the names of the applicants, to be recorded in the office of such Chief Secretary: Provided also that such licensing magistrate may if he think fit altogether refuse to grant such application.

Liquors not to be sold on certain days.

66. Any licensed person who shall sell or retail any liquor or permit or suffer the same to be drunk in his house or premises on Sunday, except to lodgers in such house or to *bonâ fide* travellers, or shall suffer any one to play at billiards or bagatelle or any other game in his premises on such day, shall be liable to a penalty not exceeding Ten pounds.

67. No person shall be a *bonâ fide* traveller within

Who are *bonâ fide* travellers

the meaning of the next preceding section unless he shall reside at least ten miles from the licensed premises where he shall be supplied with liquor and shall have travelled at least that distance on the day when he shall be so supplied, and on the hearing of any complaint against any licensed person for a breach of the next preceding section the burden of proof that the person supplied with liquor was a *bonâ fide* traveller shall rest with such licensed person. Every

Penalty for false representation.

person who by falsely representing himself to be a traveller or a lodger buys or obtains or attempts to buy or obtain at any premises liquor on Sunday shall be liable to a penalty not exceeding Five pounds. Any licensed person who shall permit such liquor to be consumed by any lodger or *bonâ fide* traveller in the publicbar of his house on Sunday or shall open such

Bar of public house not to be open on Sunday.

publicbar for the admission of the public on Sunday shall be liable to a penalty not less than One pound nor more than Ten pounds.

68. If any master or other person employing

Penalty for paying wages in licensed houses.

journeymen workmen servants or laborers shall pay or cause any payment to be made to any such journeymen workmen or laborers in or at any licensed premises or in any house in which liquor shall be sold, he shall for every such offence forfeit and pay any sum not exceeding Ten pounds: Provided always that

Proviso.

nothing herein contained shall extend to any licensed person paying his own journeymen workmen servants or laborers employed solely in his business as licensed person in his licensed house.

69. Every house for which a publican's license shall be granted shall

Protection to property of guests.

be considered as a common inn; and no goods or chattels whatsoever *bonâ fide* the property of any lodger or stranger, and being in such licensed house or the appurtenances thereof or any place used or occupied therewith in the ordinary course of resort at such licensed house, shall be subject to be distrained or seized for or in respect of any claim of rent for such licensed house or appurtenances, or in respect of any other claim whatsoever against the said house or appurtenances or the owner thereof; and if any such goods or chattels shall be distrained or seized for rent or in any other manner contrary to the provisions of this Act, it shall be lawful for any two justices to inquire into any complaint made in respect of such distress or seizure in a summary manner, and to order such goods or chattels to be restored to the owner or proprietor thereof, and further to order payment of such reasonable costs as shall be incurred by such summary proceedings.

Licensed publican not to be responsible for safe custody of certain goods and chattels.

70. No licensed publican shall be responsible for the safe custody of any goods or chattels the property of any lodger or guest above the value of Ten pounds unless such goods and chattels shall have been given into the care or charge of such licensed publican his servant or agent.

Forfeiture of license if licensee convicted of felony &c.

71. If any licensed person shall be convicted of felony perjury or of any other infamous offence he shall forfeit his license.

Forfeiture of license in certain cases.

72. If any licensed publican shall permit any person to manage superintend or conduct the business of his licensed premises during his absence for a longer period than twenty-eight days in any one year without the previous consent in writing of two justices, or shall whether present in such premises or not permit any unlicensed person to be in effect the keeper thereof, or shall fail to maintain such premises and the accommodation thereof at the standard hereby required, or if the license in respect of such premises was granted prior to the commencement of this Act at the standard heretofore required or shall allow such premises to become ruinous or dilapidated, he shall be liable to forfeit his license. But if such premises shall have become ruinous or dilapidated by reason of fire tempest or other cause beyond the control of the licensee, the license shall not be forfeited until a reasonable time has elapsed for the reinstatement of such premises.

73. Every licensed publican shall at the request of

Inquests to be held in public houses

any officer or constable of police receive into the house mentioned in such license or upon the premises occupied therewith (not being a house or premises situated within a distance of two miles from any morgue or police station) anything in the eleventh section of "*The Coroners Statutes 1865*" to the contrary notwithstanding any dead body that may be brought to such house for the purpose of an inquest being held thereon: and for every dead body so received he shall be paid the sum of One pound out of any money which may be appropriated for such purpose. And if he shall refuse to receive such dead body for the purpose aforesaid he

shall be liable to a penalty of any sum not exceeding Five pounds.

74. No licensed person shall permit any body union

Prohibition of unlawful assemblies in licensed houses.

society or assembly of persons declared to be illegal, or any body union society or assembly who shall require from persons on or before admission thereto any illegal oath test declaration or affirmation, or who shall observe on the admission of members or at any other proceeding any religious or pretended religious or other rite or ceremony not sanctioned by law, or who shall wear carry about or display on assembling any arms flags colors symbols declarations or emblems whatsoever to meet or assemble on any occasion or pretence whatsoever in the house premises or other place of sale of the person so licensed; nor shall the licensed person display or suffer to be displayed on from or out of any part of such premises any sign flag or symbol declaration or emblem whatsoever of any such body or society as aforesaid. And if any such licensed person shall offend against any of the provisions in this section contained, he shall forfeit and pay for every such offence any sum not exceeding Five pounds. Pro- vided that nothing- herein shall apply to the societies or bodies of men called Freemasons Foresters Free Gardeners Ancient Druids Odd Fellows or to any benefit or friendly society.

Justices or peace officers may enter licensed houses in certain cases.

75. Any justice or any superintendant of police or other peace officer expressly authorized thereto in writing by any justice may enter into any licensed house premises or place in which they or either of them shall from information on oath or otherwise have or has reason to believe or suspect that any such body union society or assembly is met or held or on or from which any such sign flag symbol color or emblem shall be displayed, and may remove from such premises any persons who shall be found therein as members of or belonging to any such body union society or assembly, and may remove take away and destroy if he think fit any or all of the things hereinbefore enumerated, whether worn by such persons or on the premises with them or displayed on or from any part of such premises. And if any such persons shall not when thereto required by such justice or peace officer as aforesaid remove from such house or premises, or if any person forcibly resist such justice or peace officer it shall be lawful for any peace officer to arrest and take into custody any person so offending and him to carry and convey or cause to be carried and conveyed before any justice of the peace to be dealt with according to law. And any person so refusing to quit such premises, or so resisting such justice or peace officer, or refusing to give his name and place of abode when demanded, or not truly answering to such demand, shall for any such offence forfeit any sum not exceeding Two pounds; and if he shall not pay such sum forthwith, he shall be imprisoned in a common gaol for any term not exceeding one month.

Justices may order houses to be closed in cases of riot &c.

76. Any two justices may if any riot or tumult happen or be expected to occur direct any licensed person within the respective jurisdictions of such justices where such riot or tumult shall happen or be expected to occur to close his house at and for any time for which the said justices shall give any order and direction. And any such person who shall keep his house open contrary to such order and direction shall forfeit and pay any sum not exceeding Ten pounds.

77. Any justice or superintendent inspector

Entrance by day or night may be demanded by justices or peace officers in certain cases.

or sub-inspector of police may demand entrance from time to time into any licensed premises, or any constable authorized in writing by any superintendent inspector or sub-inspector of police or by any justice in any particular instance may demand entrance into any licensed premises or the appurtenances thereof at any time by day or night; and if admittance be delayed for such time as that it may be reasonably interred that wilful delay was intended the offender shall forfeit and pay any sum not exceeding Ten pounds; and if such admittance be refused or wilfully delayed such justice or peace officer may break into such licensed premises.

78. Every licensed person shall on demand at his

Licensee to produce license when lawfully demanded.

licensed house or premises produce his license to any justice; or in default thereof shall unless such license be at the time lodged with some clerk of petty sessions as hereinbefore provided be liable to a penalty not exceeding Ten pounds.

79. If any purchaser of any liquor from a person

Penalty if liquor drunk on premises contrary to license.

who is not licensed to sell the same to be drunk on the premises drinks such liquor on the premises where the same is sold or on any highway adjoining or near such premises, the seller of such liquor shall if it shall appear that such drinking was with his privity or consent be liable for the first offence to a penalty not exceeding Five pounds, and for the second and every subsequent offence to a penalty not exceeding Ten pounds. For the purposes of this section the expression "premises where the same is sold" shall include any premises adjoining or near the premises where the liquor is sold if belonging to the seller of the liquor or under his control or used by his permission.

Power to exclude drunkards from licensed premises.

80. Any licensed person may refuse to admit to and may turn out of the premises in respect of which his license is granted any person who is drunken violent quarrelsome or disorderly, and any person whose presence on his premises would subject him to a penalty under this Act. Any such person who upon being requested in pursuance of this section by such licensed person or his agent or servant or any constable to quit such premises refuses or fails so to do shall be liable to a penalty not exceeding Five pounds, and all constables are required on the demand of such licensed person agent or servant to expel or assist in expelling every such person from such premises and may use such force as may be required for such purpose.

Penalty on persons found drunk.

81. Every person found drunk in any highway or other public place whether a building or not or on any licensed premises shall be liable to a penalty not exceeding Ten shillings, and on a second conviction within a period of twelve months shall be liable to a penalty not exceeding Twenty shillings, and on a third or subsequent conviction within such period of twelve months be liable to a penalty not exceeding Forty shillings. Every person who in any highway or other public place whether a building or not is guilty while drunk of riotous or disorderly behaviour or who is drunk while in charge on any highway or other public place of any carriage horse cattle or steam engine or who is drunk when in possession of any loaded firearms, may be apprehended and shall be liable to a penalty not exceeding Forty shillings or to imprisonment with or without hard labor for any term not exceeding one month.

Penalty on adulteration of liquor.

82. Every person who knowingly sells or keeps or exposes for sale any liquor mixed with any deleterious ingredient that is to say any coculus indicus chloride of sodium otherwise common salt copperas opium Indian hemp strychnine tobacco darnel seed extract of logwood salts of zinc or lead alum or any extract or compound of any of such ingredients or any other ingredient deleterious to health (in this Act referred to as adulterated liquor) shall be liable for the first offence to a penalty of not less than Ten nor more than Fifty pounds, and for the second or any subsequent offence to a penalty not exceeding One hundred pounds or to imprisonment for a term not exceeding three months, and to be declared to be a disqualified person for a period of not more than three years, and shall also in the case of the first as well as any subsequent offence forfeit all adulterated liquor in his possession with the vessels containing the same. When the person so convicted is a licensed person he shall further in the case of a second or any subsequent offence be liable to forfeit his license, and the premises in respect of which such license is granted shall be liable to be declared to be disqualified premises for a period of not less than one year nor exceeding three years.

Nothing in this section shall in any way derogate from or annul any of the provisions of "*The Distillation Act 1862.*"

83. Where a licensed person is convicted of any

Penalty for not keeping placard posted.

offence under the preceding section and his license is not forfeited for such offence, the officer having the command of the police in the place or district shall cause a placard stating such conviction to be affixed to the premises: Such placard shall be of such size and form and shall be printed with such letters and shall contain such particulars and shall be affixed to such part of the licensed premises as the said police authority may think fit, and such licensed person shall keep the same affixed during two weeks after the same is first affixed; and if he fails to comply with the provisions of this section with respect to keeping affixed such placard or defaces or allows such placard to be defaced or if the same is defaced and he fails forthwith to renew the same, he shall be liable to a penalty not exceeding Forty shillings for every day on which the same is not so undefaced, and any constable may affix or re-affix such placard during the said two weeks or such further time as may be directed by a court of summary jurisdiction.

Possession of adulterated liquor or deleterious ingredients.

84. Every licensed person or person licensed or registered under the provisions of "*The Distillation Act 1862*" who has in his possession or in any part of his premises any adulterated liquor knowing it to be adulterated or any of the deleterious ingredients specified in the eighty-second section of this Act for the possession of which he is unable to account to the satisfaction of the justices or magistrates having cognizance of the case shall be deemed knowingly to have exposed for sale adulterated liquor on such premises.

Vessels containing Colonial spirits to bear label.

85. Every person who shall sell spirits shall cause the bottle keg cask or other vessel containing the same to bear upon it a clear and legible statement showing what its contents are and if bottled in the colony by whom bottled and every person selling spirits distilled in the colony mixed with foreign spirits shall cause the bottle keg cask or other vessel containing such spirits to bear a statement that its contents are "a mixture of foreign and colonial spirits" or if otherwise mixed specifying the ingredients; and every person offending against the provisions of this section shall be liable to a penalty of not less than Ten pounds nor more than Fifty pounds for

each offence, and shall also forfeit all such spirits as shall not be described in the manner aforesaid together with the bottle keg cask or other vessel containing the same.

Grocer's penalty for falsely describing liquor.

86. If any holder of a grocer's license supply or cause to be supplied any liquor and charge for it under a fictitious heading or description he shall forfeit and pay for a first offence any sum not less than Ten pounds nor more than Twenty pounds, and for a second and any subsequent offence not less than Twenty pounds nor more than Fifty pounds.

Seizure of liquors exposed to sale by unlicensed persons.

87. Any justice inspector of licensed premises and liquor inspector of police or other peace officer may seize and take or cause to be seized and taken away all such liquor as he or they shall have reasonable cause to suspect to be carried about for or exposed to sale in any highway or footpath or in any booth tent store or shed or in any boat or vessel or in any place whatsoever by any person not licensed to sell the same, and all the vessels and utensils used for containing drinking or measuring the same, and any cart dray or other carriage and any horse or other animal used in drawing or carrying the same and any boat or other vessel used in the conveyance thereof. And such justice or justices on his or their own view or on proof of such offence by oath may convict any person so offending, and on conviction such person shall pay any sum not exceeding Fifty pounds and be imprisoned for any period not exceeding four months; and such liquor vessels and utensils containing the same and any cart dray or other carriage horse or other animal and any boat or vessel used in conveying the same shall be forfeited, and such justice or justices may award such costs to be paid by the defendant as they or he may think fit: Provided that in all cases where liquor shall be carried or be in course of being carried or be on the way from one place to another, the burthen of proving that such liquor was not so carried or being carried or exposed for sale shall be on the party so carrying the same.

88. The fact of any person not being a licensed

What hold as *primâ facie* evidence of unlicensed premises.

person keeping up any sign writing painting or other mark in on or near to his house or premises, or having such house fitted up with a bar or other place containing bottles or casks displayed so as to induce a reasonable belief that such house or premises is or are licensed for the sale of any liquor or that liquor is sold or served therein, or of there being on such premises more liquor than is reasonably required for the use of the persons residing therein, shall be deemed *primâ facie* evidence of the unlawful sale of liquor by such person.

89. If any licensed person knowingly harbors or

Penalty for harboring constables.

knowingly suffers to remain on his premises any constable during any part of the time appointed for such constable being on duty unless for the purpose of keeping or restoring order or in execution of his duty, or supplies any liquor or refreshment whether by way of gift or sale to any constable on duty unless by the authority of some superior officer of such constable, or bribes or attempts to bribe any constable he shall be liable to a penalty not exceeding for the first offence Five pounds and not exceeding for the second or any subsequent offence ten pounds.

Search warrants granted in certain cases.

90. Upon information on oath before any justice by any person that he believes that liquor is sold by any person without a license or contrary to the provisions of this Act in any house or place, such justice shall grant his warrant to any constable to enter and search such house or other place and seize all such liquor as aforesaid as he shall then and there find and any vessel or vessels containing such liquor and detain the same until the information shall be heard; and if after such person has been summoned and whether he does or does not appear it shall appear to two or more justices after due inquiry that such liquor was in the said house or place for the purpose of being illegally sold or disposed of, then they shall adjudge such liquor and vessels to be forfeited and may order the person whose liquor is forfeited to pay such costs as they think fit. Every order of justices or a justice made Hurler this section shall be deemed to be a conviction within the meaning of the 140th section of "*The Justices of the Peace Statute 1805.*"

Persons deemed unlicensed if not producing license.

91. In all proceedings against any person for selling or allowing to be sold any liquor without a license such person shall be deemed to be unlicensed unless he shall at the hearing of the case produce his license.

"Unlawful sale of liquor provable by purchaser thereof.

92. The unlawful sale of liquor may be proved by any person although he may himself have purchased the same; and such proof shall be sufficient to support a conviction for such offence, and shall be held as such sufficient proof by any court of appeal.

Delivery of liquor evidence of sale for consideration.

93. The delivery of any liquor by a licensed person or by the owner or occupier of any house or place or by his or her servant or other person in any house or place shall be deemed to be sufficient *primâ facie* evidence of

money or other consideration having: been given for such liquor so as to support a conviction unless satisfactory proof to the contrary be given.

94. Any person who shall keep or maintain any

Penalty for keeping billiard and bagatelle tables except under the authority of a license.

billiard or bagatelle table for hire or as a means of gain or profit without a license, and any person holding a billiard table license who shall permit or allow any billiard or bagatelle table on his licensed premises to be used otherwise than during the hours authorized by and in accordance with the authority conferred by such license, shall forfeit and pay for a first offence any sum not less than Five pounds nor more than Ten pounds, and for a second and every subsequent offence a sum of not less than Ten pounds nor more than Fifty pounds.

95. The Governor in Council may appoint a suffi-

Inspectors of licensed premises and liquors to be appointed.

cient number of proper persons to be called "Inspectors of Licensed Premises and Liquor" and may remove any such person and supply any vacancy thereby or otherwise occurring. Such persons shall be under the control of the Minister.

96. If any inspector of licensed premises and liquor

Penalty on inspectors receiving perquisites &c.

shall take or receive any fee perquisite gratuity or reward whether pecuniary or of any other sort or description whatever directly or indirectly from any person on account of anything done or to be done by him in or in any way relating to his office or employment except such as he shall receive from the Government or under any order or permission of the Minister, every such inspector so offending" shall on proof thereof to the Minister be dismissed from his office and shall also on conviction be liable to imprisonment for a term not exceeding twelve months; and if any person shall directly or indirectly give offer or promise to give any such fee perquisite gratuity or reward, such person shall for every such offence forfeit a sum not less than Twenty pounds nor more than One hundred pounds.

Duties of inspectors.!

97. It shall be the duty of the inspectors of licensed premises and liquor to enforce and superintend the carrying out of this Act in every respect. Any such inspector may at all times during' business hours, enter on any licensed premises or premises registered under "*The Distillation Act 1862*;" he may also examine every room and part of such premises and take an account of all liquor therein, and may demand select and obtain any samples of liquor which may be in such house or premises, such samples to be sealed by the inspector in the presence of the licensed or other person in charge of the premises and if such licensed or other person shall so desire with the seal of such licensed or other person, and on paying or tendering payment for such samples of liquor may remove the same for the purpose of analysis or otherwise; and if any licensed or other person in charge of any premises refuses or fails to admit any inspector demanding to enter in pursuance of this section or refuses to permit any inspector to select or obtain such samples or refuses or fails to furnish him with such light or assistance as he may require or obstructs such inspector or causes or permits him to be obstructed or delayed in the discharge of his duty, such licensed or other person shall be liable to a fine not exceeding Twenty pounds. It shall also be the duty of the inspectors of licensed premises and liquors to prosecute any licensed person or person licensed or registered under "*The Distillation Act 1862*," guilty of any infringement of "*The Trade Marks Statute 1861*."

Any expenses incurred in analysing any liquor of a licensed or other person in pursuance of this section shall if such licensed or other person be convicted of selling or delivering or permitting to be sold or de ivered or of offering for sale or having in his possession adulterated liquor or liquor containing any deleterious drug or noxious ingredient in contravention of this Act be deemed to be a portion of the costs of the proceedings against him and shall be paid by him accordingly. In any other event such expenses shall be paid as part of the expenses of the officer who procured the sample.

98. A conviction for any offence under this Act

Conviction after three years not receivable in evidence.

shall not after three years from the date of such conviction be receivable in evidence against any person for the purpose of subjecting him to an increased penalty or forfeiture.

99. If any licensed person is convicted of any

Forfeiture of license on repeated convictions.

offence against this Act and any previous conviction for any offence against this Act is proved to have been made against him within six calendar months next preceding he shall be liable to forfeit his license.

100. If any licensed person is convicted of any

Disqualification of licensed person and licensed premises on repeated convictions.

offence against the fifty-fifth sixty-fourth or eighty-second sections of this Act and two previous convictions for offences (whether of the same or different kinds) against some one or more of the same sections

shall be proved to have been made against him within the three years next preceding, he shall be disqualified for a term of three years from holding any license; and

If such three convictions shall have been made against him while he was licensed in respect of the same premises the premises in respect of which his license is held shall unless the justices or justice having cognizance of the case in their or his discretion think fit otherwise to order be disqualified from receiving any license for a term of two years from the date of such third conviction.

Nothing in this or the preceding section shall prevent the infliction of any pecuniary penalty or any term of imprisonment to which such licensed person would otherwise be liable, or shall preclude the exercise of any power given by any other section of this Act of disqualifying such licensed person or premises for; longer period than the term mentioned in the said preceding sections.

Disqualification of premises.

101. If the license in respect of the same premises (whether for the time being held by the same or different persons) is forfeited on two several occasions within the period of two years the premises shall be disqualified for one year from the date of the last forfeiture. Provided that where any premises are disqualified under this section notice of such disqualification shall be served upon the owner of the premises in like manner as an order of disqualification is required to be served under this Act, and the regulations for the protection of the owner of premises in case of an order of disqualification shall so far as the same are applicable extend to the case of disqualification under this section.

Disqualification for licenses.

102. No license shall be granted transferred or renewed to any person or in respect of any premises or removed to any premises declared by or in pursuance of this Act to be a disqualified person or disqualified premises during the continuance of such disqualification. Any license held by any person so disqualified or attached to premises so disqualified shall be void.

Continuance of forfeited licenses in certain cases

103. Where a licensed publican is convicted of any offence and in consequence either becomes personally disqualified or has his license forfeited it shall be lawful for a licensing stipendiary magistrate or as to places not situated within a licensing district for a police or stipendiary magistrate upon the application by or on behalf of the owner of the premises in respect of which the license was granted (where the owner is not the occupier) and upon being satisfied that such owner has legal power to evict the tenant of such premises to authorise an agent to carry on the business of such premises until the end of the year for which such license was granted, and thereupon such agent shall be subject and liable to the same duties obligations and penalties as if he were a licensed publican in respect of the same premises.

## **VII.—LEGAL PROCEDURE AND APPLICATION OF FEES FINES PENALTIES ETC.**

104. Every offence under this Act shall be prosecuted, and every penalty and forfeiture shall be recovered and enforced, and every order of justices or a justice under this Act shall be enforced in manner provided as to procedure in summary jurisdiction by "*The Justices of the Peace Statute 1865*" or any existing modification of such Statute: Provided that except as in this Act otherwise expressly provided, every information or complaint (other than in a case where the offence charged is that of being found drunk in any highway or other public place or any licensed premises) shall be heard and determined by two or more justices of the peace in petty sessions, or by a police or stipendiary magistrate for the time being empowered by law to do alone any act authorised to be done by more than one justice of the peace and sitting alone or with others at some court or other place: Provided also that all forfeitures shall be sold or otherwise disposed of in such manner as the court or justice or justices making the order may direct and the proceeds of such sale or disposal (if any) shall be applied in like manner as penalties.

105. No conviction or order made in pursuance of this Act relative to any offence penalty forfeiture or summary order shall be quashed for want of form or be removed by *certiorari* or otherwise either at the instance of the Crown or any private party into any superior court. Moreover no warrant of commitment in any such matter shall be held void by reason of any defect therein provided that there is a valid conviction to sustain such warrant and it is alleged in the warrant that the party has been convicted.

106. If any person is sued or prosecuted for any-  
Protection of persons executing Act.

thing done by him in pursuance or execution or intended execution of this Act he may plead generally that

106. If any person is sued or prosecuted for any-  
Protection of persons executing Act.

thing done by him in pursuance or execution or intended execution of this Act he may plead generally that

the same was done in pursuance or execution or intended execution of this Act and give the special matter in evidence.

Provision for protection of owners of licensed premises in case of offences committed by tenants.

107. Where any tenant of any licensed premises is convicted of an offence against this Act and such offence is one the repetition of which may render the premises liable to be disqualified from receiving a license for any period it shall be the duty of the clerk of petty sessions acting as clerk of the justices making the conviction to serve notice of every such conviction on the owner of the premises.

Notice to be given to owner of disqualification of premises.

108. Where any order declaring any licensed premises to be disqualified from receiving a license for any period has been made the justice making such order shall cause the same to be served on the owner of such premises where the owner is not the occupier with the addition of a statement that a court of petty sessions will be held at a time and place therein specified at which the owner may appear and appeal against such order on all or any of the following grounds but on no other grounds:—

- That notice as required by this Act has not been served on the owner of a prior offence which on repetition renders the premises liable to be disqualified from receiving a license for some period.
- That the tenant by whom the offence was committed held under a contract made prior to the commencement of this Act and that the owner could not legally have evicted the tenant in the interval between the commission of the offence in respect of which the disqualifying order was made and the receipt by him of the notice of the immediately preceding offence which on repetition renders the premises liable to be disqualified from receiving a license at any period; or
- That the offence in respect of which the disqualifying order was made occurred so soon after the receipt of such last-mentioned notice that the owner notwithstanding he had legal power to evict the tenant could not with reasonable diligence have exercised that power in the interval which occurred between the said notice and the second offence.

If the owner appear at the time and place specified and at such sessions or any adjournment thereof satisfy the court that he is entitled to have the order cancelled on any of the grounds aforesaid the court shall thereupon direct such order to be cancelled and the same shall be void.

109. All notices required by the preceding sections

Service of notices

to be served may be served by post and until the contrary is proved shall be deemed to have been served at the time when the letter containing the same would be delivered in the ordinary course of post, and in proving such service it shall be sufficient to prove that the letter containing the notice or document was prepaid and properly addressed.

110. Where under this Act any sum for costs and

Costs may be recovered.

expenses (other than costs upon a conviction or order of dismissal of an information) or for compensation or both is ordered or awarded to be paid by any person the amount thereof shall be recovered in manner provided as to procedure in summary jurisdiction for the recovery of costs awarded upon the dismissal of an information or complaint.

111. The fees for all licenses (except for new licenses)

Application of fines, fees, and penalties

granted in respect of premises situate in each respective municipal district, and for the purposes of this section the City of Melbourne and Town of Geelong shall be municipal districts, and the fines penalties and forfeitures incurred under this Act in respect of all offences adjudicated upon in each respective municipal district, and all brewers' and spirit merchants' registration fees in respect of premises situate in each respective municipal district, shall respectively be paid to the treasurer of such municipality, and after deducting there out in respect of the costs charges and expenses of and incidental to the working and carrying out the provisions of this Act a sum equal to Five pounds per centum upon the gross amount of such fees fines penalties and forfeitures shall form part of the municipal fund.

On or before the thirty-first day of March in each year the council of every municipality shall cause to be prepared and transmitted to the Treasurer of Victoria a true and detailed account of all moneys actually received for such municipality as and for such fees fines penalties and forfeitures during the year ending on the previous first day of January, and shall at the same time cause to be paid to such Treasurer a sum equal to the amount of the aforesaid per centage in respect of the costs charges and expenses aforesaid.

The fees for all new licenses and for licenses in respect of premises not in any municipal district respectively granted under this Act and the fines penalties and forfeitures incurred under this Act in respect of all offences adjudicated upon at places not in any municipal district and all brewers' and spirit merchants' registration fees in respect of premises not in any municipal district shall respectively be paid into the

consolidated revenue and form part thereof!

For the purposes of this section a packet license shall be treated as issued in respect of premises situate at the place where the application is granted.

## Schedules.

### The First Schedule.

Section 2.

### The Second Schedule.

Section 5.

#### PUBLICAN'S LICENSE.

Whereas the licensing magistrates holding the licensing meeting at \_\_\_ on the \_\_\_ day of One thousand eight hundred and seventy- \_\_\_ have by their certificate dated the \_\_\_ day of \_\_\_ authorised the issue to \_\_\_ of \_\_\_ of a publican's license for the house to be known as \_\_\_ situate And whereas the said \_\_\_ hath paid the sum of \_\_\_ pounds sterling as the fee on such license: Now I do hereby declare that the said \_\_\_ is licensed to sell fermented and spirituous liquor in any quantity on such premises between the hours of six in the morning and twelve at night. And this license shall commence upon the day of \_\_\_ and continue until the thirty-first day of December next ensuing both days inclusive if not forfeited in the meantime.

Given under my hand at \_\_\_ this \_\_\_ day of One thousand eight hundred and

Treasurer [*or* Receiver of Revenue.]

#### PACKET LICENSE.

Whereas a licensing stipendiary magistrate at the holding of the court of petty sessions at \_\_\_ on the day of \_\_\_ has by his certificate dated the day of \_\_\_ authorized the issue to \_\_\_ " \_\_\_ being the master of the vessel \_\_\_ conveying passengers between \_\_\_ and \_\_\_ of this packet license: And whereas the said hath paid the sura of \_\_\_ pounds sterling as the fee on such license: Now I do hereby declare that the said is licensed to sell liquor during her passage between such places to any passenger on board such vessel: And this license shall commence upon the day of \_\_\_ and continue in force until the thirty-first day of December next ensuing both days inclusive if not forfeited in the meantime.

Given under ray hand at \_\_\_ this \_\_\_ day of One thousand eight hundred and

Treasurer [*or* Receiver of Revenue.]

#### GROCER'S LICENSE.

Whereas the licensing magistrates holding the licensing meeting at \_\_\_ on the day of \_\_\_ One thousand eight hundred and seventy- \_\_\_ have by their certificate dared the day of \_\_\_ authorised the issue to of \_\_\_ of a grocer's license for the shop of the said situate at \_\_\_ And whereas the said hath paid the sura of \_\_\_ pounds sterling as the fee on such license. Now I do hereby declare that the said is licensed to sell and dispose of liquor in bottles on the premises above mentioned so that such liquor shall not be drunk in or near to such premises and so that no less quantity than a bottle (such bottle to contain not less than a pint) and no greater quantity than two gallons shall be sold or disposed of to or be taken away by one person in any one day. And this license shall commence upon the day of \_\_\_ and continue in force until the thirty-first day of December now next ensuing both days inclusive provided it be not forfeited in the meantime.

Given under my hand at \_\_\_ this day of \_\_\_ One thousand eight hundred and

Treasurer [*or* Receiver of Revenue].

#### COLONIAL WINE LICENSE.

Whereas the licensing magistrates holding the licensing meeting at \_\_\_ on the day of \_\_\_ One thousand eight hundred and seventy- \_\_\_ have by their certificate dated the day of \_\_\_ authorised the issue to of of a

colonial wine license for the shop [or premises] of the said\_\_\_\_situate at And whereas the said\_\_\_\_hath paid the sum of\_\_\_\_pounds sterling as the fee on such license: Now I do hereby declare that the said is licensed to sell any wine cider or perry the produce of fruit grown in an Australian colony in quantities not exceeding two gallons on such premises between the hours of six in the morning and twelve at night. And this license shall commence on the day of\_\_\_\_and continue in force until the thirty-first day of December now next ensuing both days inclusive. Given under my hand at\_\_\_\_this day of\_\_\_\_One thousand eight hundred and

Treasurer [or Receiver of Revenue].

### **TEMPORARY LICENSE.**

Whereas the licensing magistrates holding the licensing meeting at\_\_\_\_on the day of\_\_\_\_have [or a licensing stipendiary magistrate at the holding of a court of petty sessions at on the day of\_\_\_\_has] by their [or his] certificate dated the\_\_\_\_day of authorized the issue to being a licensed publican holding a publican's license for situate at of a temporary license for the place and time hereinafter mentioned: And whereas the said A.B. hath paid the sum of Two pounds sterling as the fee on such license: Now I do hereby declare that the said is licensed to sell liquor at the\_\_\_\_at but not elsewhere. And this license shall commence upon the\_\_\_\_day of and continue in force until the now next ensuing both days inclusive provided it be not forfeited in the meantime. Given under my hand at\_\_\_\_this day of\_\_\_\_One thousand eight hundred and

Treasurer [or Receiver of Revenue].

### **BILLIARD TABLE LICENSE.**

Whereas the licensing magistrates holding the licensing meeting at\_\_\_\_on the day of\_\_\_\_One thousand eight hundred and seventy-\_\_\_\_have [or a licensing stipendiary magistrate at the holding of a court of petti-sessions at\_\_\_\_on the\_\_\_\_day of\_\_\_\_has] by their [or his] certificate dated the said\_\_\_\_day of\_\_\_\_authorized the issue to\_\_\_\_of of a billiard table license for the house situate at\_\_\_\_in the colony of Victoria: And whereas the said A.B. hath paid the sum of sterling as the fee on such license: Now I do hereby declare that the said\_\_\_\_is licensed to keep set up and maintain billiard or bagatelle tables in the said house but not elsewhere and to allow such tables to be used between the hours of ten in the morning and twelve at night. And this license shall commence upon the\_\_\_\_day of and continue in force until the thirty-first clay of December then next ensuing both days inclusive provided it be not forfeited in the meantime. Given under my hand at\_\_\_\_this day of\_\_\_\_One thousand eight hundred and

Treasurer [or Receiver of Revenue].

### **SPECIAL TEMPORARY LICENSE.**

Whereas the licensing magistrates holding the licensing meeting at\_\_\_\_on the\_\_\_\_day of One thousand eight hundred and seventy-\_\_\_\_have [or a licensing stipendiary magistrate at the holding of the court of petty sessions at on the\_\_\_\_day of has] by their [or his] certificate dated the said\_\_\_\_day of\_\_\_\_authorized the issue to of \_\_\_\_of a special temporary license for the sale of liquors for a period of\_\_\_\_from the date hereof: And whereas he hath paid the sum of £\_\_\_\_as the fee on such license: Now I do hereby declare that the said\_\_\_\_is licensed to sell for months from the date hereof liquors in bottles containing not less than a pint and in quantities not exceeding two gallons to be taken away in any one day by any one person and not to be drunk in or near the house or premises or tent in which such liquor is sold.

Given under my hand at  
day of\_\_\_\_t  
and seventy-t  
this One thousand eight hundred

## **The Third Schedule.**

### **Secs. 23 and 25.**

Borough of [or as the case may be]—

- The number of publicans' licenses is not to be increased.
- The number of publicans' licenses may be increased by [ ] licenses.

## **Directions.**

The voter is to strike out the proposition for which he does not intend to vote by drawing a line through the same with a pencil.

He must be careful not to leave uncanceled more than one proposition, and if he votes in favor of the second proposition he must fill in the blank with the given number for which he wishes to vote, otherwise this ballot-paper will be void.

The ballot-paper so marked by or for the voter is to be dropped by him into the ballot-box.

The voter is not permitted to take his ballot-paper out of the ballot-room or polling-booth.

## **Fourth Schedule.**

Sees. 37 and 49.

### **NOTICE OF APPLICATION FOR A PUBLICANS' LICENSE.**

I \_\_\_ of \_\_\_ do hereby give notice that I desire to obtain and will at the next licensing meeting to be holden at \_\_\_ on the day of \_\_\_ apply for a certificate authorizing the issue of a publican's license for a house situate at containing \_\_\_ rooms exclusive of those required for the use of the family.

Dated the \_\_\_ day of \_\_\_ 187

### **NOTICE OF APPLICATION FOR A GROCER'S LICENSE.**

I \_\_\_ of \_\_\_ do hereby give notice that I desire to obtain and will at the next licensing meeting to be holden at \_\_\_ on the day of \_\_\_ apply for a certificate authorizing the issue of a grocer's license for a shop situated

Dated the \_\_\_ day of \_\_\_ 187

### **NOTICE OF APPLICATION FOR A PACKET LICENSE.**

I \_\_\_ being master of the or vessel \_\_\_ conveying passengers between and \_\_\_ do hereby give notice that I desire to obtain and will at the next licensing meeting to be holden at \_\_\_ on the day of \_\_\_ [or at the next court of petty sessions to be holden at \_\_\_ on the day of \_\_\_] apply for a certificate authorizing the issue of a license to sell liquor during her passage between such places to any passenger on board such vessel.

Dated the \_\_\_ day of \_\_\_ 187 .

### **NOTICE OF APPLICATION FOR A COLONIAL WINE LICENSE.**

I \_\_\_ of \_\_\_ do hereby give notice that I desire to obtain and will at the next annual licensing meeting to be holden at on the \_\_\_ day of \_\_\_ apply for a certificate authorizing the issue of a colonial wine license for a house situate at \_\_\_ of the rent or value of £ \_\_\_ a year.

Dated \_\_\_ day of \_\_\_ 187 .

### **NOTICE OF APPLICATION FOR A BILLIARD TABLE LICENSE.**

I \_\_\_ of \_\_\_ do hereby give notice that I desire to obtain and will at the next licensing meeting to be holden at \_\_\_ on the day of \_\_\_ [or at the next court of petty sessions to be holden at \_\_\_ on \_\_\_ the day of \_\_\_] apply for a certificate authorizing the issue of a billiard table license for premises situate at

Dated the \_\_\_ day of \_\_\_ 187 .

### **NOTICE OF APPLICATION TO REMOVE A LICENSE TO OTHER PREMISES.**

I \_\_\_ of \_\_\_ do hereby give notice that I desire to obtain and will at the next licensing meeting to be holden at \_\_\_ on the day of \_\_\_ apply for the removal of the license for the house and premises known as to a house situate at \_\_\_ containing rooms exclusive of those required for the use of the family.

Dated the \_\_\_ day of \_\_\_ 187 .

## **Fifth Schedule.**

### **Sec. 41.**

#### **CERTIFICATE TO AUTHORIZE THE ISSUE OF A PUBLICAN'S LICENSE.**

We the undersigned being the majority of the licensing magistrates assembled at the licensing meeting holden at on the \_\_\_ day of One thousand eight hundred and the requisite notice of application for this certificate having been proved before us to have been duly served and posted and it appearing to us that the premises hereinafter mentioned contain the requisite accommodation do hereby authorize the issue to of \_\_\_ of a publican's license for [*here state the house sign city town borough or district*].

Given under our hands the \_\_\_ day of One thousand eight hundred and seventy.

#### **CERTIFICATE TO AUTHORIZE THE ISSUE OF A GROCER'S OR COLONIAL WINE LICENSE.**

We the undersigned being the majority of the licensing magistrates assembled at the licensing meeting holden at on the \_\_\_ day of One thousand eight hundred and seventy-\_\_\_ the requisite notice of application for this certificate having been proved before us to have been duly served and posted do hereby authorize the issue to \_\_\_ of a grocer's [*or colonial wine license as the case may be*] for his house situate at Given under our hands the \_\_\_ day of One thousand eight hundred and seventy-

#### **CERTIFICATE TO AUTHORIZE THE ISSUE OF A PACKET LICENSE.**

We the undersigned being the majority of the licensing magistrates assembled at the licensing meeting holden at on the \_\_\_ day of One thousand eight hundred and seventy-[*or I the undersigned being a licensing stipendiary magistrate at the holding of a court of petty sessions at on the \_\_\_ day of \_\_\_*] do hereby authorize the issue to \_\_\_ being the master of the vessel \_\_\_ conveying passengers between \_\_\_ and \_\_\_ of a packet license for such vessel. Given under hand the \_\_\_ day of One thousand eight hundred and seventy.

#### **CERTIFICATE TO AUTHORIZE THE ISSUE OF A TEMPORARY LICENSE.**

We the undersigned being the majority of the licensing magistrates assembled at the licensing meeting holden at on the \_\_\_ day of One thousand eight hundred and seventy-[*or I the undersigned being a licensing stipendiary magistrate at the holding of the court of petty sessions at on the \_\_\_ day of \_\_\_*] do hereby authorize the issue to \_\_\_ of being a licensed publican holding a publican's license in respect of \_\_\_ situate at \_\_\_ of a temporary license for the [*here state the occasion and place as the fair to be held at \_\_\_*] for a period of days from the \_\_\_ day of \_\_\_.

Given under \_\_\_ hand the \_\_\_ day of One thousand eight hundred and seventy-

#### **CERTIFICATE TO AUTHORIZE THE ISSUE OF A BILLIARD TABLE LICENSE.**

We the undersigned being the majority of the licensing magistrates assembled at the licensing meeting holden at on the \_\_\_ day of [*or I the undersigned being a licensing stipendiary magistrate at the holding of the court of petty sessions at on the \_\_\_ day of \_\_\_*] do hereby authorize the issue to \_\_\_ of of a billiard table license for Given under hand the \_\_\_ day of One thousand eight hundred and seventy-

#### **CERTIFICATE TO AUTHORIZE THE ISSUE OF A SPECIAL TEMPORARY LICENSE.**

We the undersigned being the majority of the licensing magistrates assembled at the licensing meeting held at on the \_\_\_ day of [*or I the undersigned being a licensing stipendiary magistrate at the holding of the court of petty sessions at on the \_\_\_ day of \_\_\_*] do hereby authorize the issue to \_\_\_ of of a special temporary license for a period of from the \_\_\_ day of Given under our hands [*or my hand*] the day of \_\_\_ One thousand eight hundred and seventy

## **The Sixth Schedule.**

### **Sec. 48.**

I the undersigned being a licensing stipendiary magistrate do hereby transfer the rights and privileges of the within license to \_\_\_ of for the residue of the term between this date and the end of the year. Dated the \_\_\_ day of \_\_\_ One thousand eight hundred and seventy-

## The Seventh Schedule.

### Sec.49.

We the undersigned being the majority of the licensing magistrates assembled at the licensing meeting holden at on the \_\_\_ day of the requisite notice of application for removal having been proved before us to have been duly served and posted do hereby declare that the within license shall henceforth cease to apply to the house and premises within mentioned and shall apply to the house known as situate at

Dated the \_\_\_ day of \_\_\_ One thousand eight hundred and seventy-

## The Eighth Schedule.

### Sec. 51.

I the undersigned being a licensing stipendiary magistrate being satisfied of the facts and matters hereinafter certified do hereby certify that a \_\_\_ license was on the \_\_\_ day of \_\_\_ issued to of in respect of the house known as and situate \_\_\_ and that such license is lost or destroyed and has not been forfeited or transferred.

Dated the \_\_\_ day of \_\_\_ One thousand eight hundred and seventy-

## Regulations

## Continued By 42nd Section of this Act.

Regulations Under "the Wines Beer and Spirit Sale Statute 1864 Amendment Act."

PURSUANT to the provisions of section thirty-four of the "*Act to Amend the 1 Vines Beer and Spirits Sates Statute 1864 Amendment Act*" the following regulations are hereby made by His Excellency the Governor in Council:—

- Every city, town, or borough which may on every side be bounded by other cities, towns, or boroughs (as the case may be), shall be a licensing district for the purposes of the said Act.
- LICENSING DISTRICTS DEFINED.—Each and every other licensing district shall be an area of which the building wherein any court of petty sessions is now or may hereafter be held shall be the centre; and each such licensing district shall radiate and extend in every direction (except as hereinafter mentioned) from such centre to a point midway between such centre and any other centre being the nearest building in which any neighbouring court of petty sessions is now or shall hereafter be held: Provided that wherever on any side a district outside of any city, town, or borough shall abut upon, or, if extended as aforesaid, would include any portion of a boundary line of any city, town or borough, then on every such side such boundary shall be the limit between each of such districts: Provided also that any city, town or borough which abuts on any other city, town, or borough, and which in any other part is next to a licensing district that is outside of a city, town, or borough, shall, at the part so abutting on, be bounded by such neighbouring city, town or borough, and shall in every other part be bounded by a point midway between the respective buildings hereinbefore specified.
- PLACES FOR NOMINATING ELECTIVE JUSTICES.—The respective places at which two justices of the peace shall be nominated as licensing magistrates, in accordance with the provisions of the tenth section of the said recited Act, shall be the several places at which courts of petty sessions are now or may at any future time be appointed to be held, subject, however, to the proviso that, in the event of petty sessions being discontinued at anyplace, the rights, powers, privileges, and duties of the licensing bench at such place shall thereby be determined.
- MANNER OF ELECTION.—The election of the aforesaid two licensing justices at the several courts of petty sessions shall he conducted (in such manner as may he determined upon before proceeding to the election) by the justices of the peace who may be present at the usual sitting of the respective courts. Provided, nevertheless, that the first election of such licensing magistrates shall take place on or before the twenty-eighth day of January in the present year, and that the clerk of every court of petty sessions shall, as soon as practicable, summon the justices of the peace resident within the licensing district of such court of petty sessions, for the purpose of such first election.
- ELECTION TO BE NOTIFIED AND GAZETTED. NOTIFICATION OF NON-ELECTION.—Immediately after every election of such two licensing justices the clerk of petty sessions shall notify their names and addresses to

the Minister of the Crown having charge of the administration of the recited Act, and the said particulars shall be forthwith notified in the *Government Gazette*. In the event of no election taking place the same shall be notified to such Minister not later than the day following that on which the election should have taken place.

- **WHO TO BE THE STIPENDIARY LICENSING MAGISTRATES.**—The stipendiary licensing magistrates at the various courts of petty sessions shall be the police magistrates who for the time being may be appointed to act at such places throughout Victoria as now or may hereafter be appointed places for the holding of courts of petty sessions; and the stipendiary licensing magistrate for any such place as may not be visited by a police magistrate shall be the police magistrate who acts at the nearest court of petty sessions thereto.
- **DAY AND HOUR OF SITTING OF LICENSING BENCH.**—The licensing bench at each place appointed for the holding of courts of petty sessions shall sit on such day and at such hour in the respective months prescribed by section thirteen of the recited Act as may be notified to the elective licensing justices by the police magistrate acting at the time at the several places at which courts of petty sessions are then held: Provided, however, that such notice shall be given under the hand of the said police magistrate, and sent by post not less than six weeks prior to the day specified in such notice.
- **MODE OF VOTING AT LICENSING MEETING.**—The votes of the licensing magistrates shall be taken in such manner as the respective licensing benches may determine on any quarterly licensing day: Provided, nevertheless, that such determination shall be arrived at prior to the licensing bench entering upon the consideration or hearing of any matter or thing to be brought before the said bench.
- **RESIGNATION OF LICENSING MAGISTRATES.**—In the event of any licensing magistrate coming within any of the disabilities specified in section ten of the recited Act, he shall forthwith resign the office of licensing magistrate.
- **REMOVAL OF LICENSES.**—The licensing benches in dealing with applications for removals of licenses, shall require applications for and objections to the granting of such removals to be made in the same manner as if the applications had been for licenses in the first instance. Before sanctioning any removal, the licensing bench shall be satisfied that the premises to which it is proposed to remove a license are in the same city, town, borough, shire, or road district, as the case may be, as those from which it is proposed to remove such license, and shall further be satisfied that no covenant is contained in any lease entered into between the lessor and lessee of such premises against removing the license to any other house or premises. The sanctioning of any removal shall be effected by endorsement on the original license.
- **NOTIFICATION OF TRANSFERS, REMOVALS, &c.**—Every transfer, removal, or forfeiture of a license shall within seven days of such transfer, removal, or forfeiture be reported by the clerk of petty sessions to the person who issued the license or to his successor in office under a penalty for any omission to so report not exceeding Five pounds, which penalty shall be determined by the Minister of the Crown hereinbefore mentioned, and may be deducted from any salary or allowance payable to such clerk.
- **TRANSMISSION OF NOTICES OF APPLICATION.**—Whenever any clerk of petty sessions shall, under the provisions of section seven of the said recited Act, receive a notice of application relating to premises that are situated within a licensing district other than that pertaining to the court of petty sessions for which such clerk is appointed, he shall forthwith transmit the aforesaid application to the clerk of petty sessions for the court within the licensing district of which the said premises are situated, and such last-mentioned clerk shall post the notice in the manner prescribed by the said seventh section. The said first-mentioned clerk shall at the same time inform the applicant that his notice hits been transmitted as herein provided.

H. J. Wrixon,  
Solicitor-General.

Crown Law Offices,  
Melbourne,

23rd January, 1871.

## **Index to Act**

## **And Regulations (Section 34).**

# Regulations. Under the "Licensing Act, 1876"

(No. 566).

PURSUANT to the provisions of section thirty-four of "*The Licensing Act, 1876*," the following- Regulations are hereby made by His Excellency the Governor in Council:—

- *Repeal of existing regulations.*—The regulations under the Act No. 390 heretofore made by the Governor in Council, and published in the *Government Gazette* on the 25th January, 1871, shall be and the same are hereby repealed.
- *Licensing districts defined.*—Every city, town, or borough, which may on every side be bounded by other cities, towns, or boroughs (as the case may be), shall be a licensing district for the purposes of the Act No. 566.

Each and every other licensing district shall consist of an area of which the building wherein any court of petty sessions is now or may hereafter be held shall be the centre; and each such licensing district shall radiate and extend in every direction (except as hereinafter mentioned) from such centre to a point midway between such centre and any other centre being the nearest building in which any neighboring court of petty sessions is now or shall hereafter be held. Provided that wherever on any side a district outside of any city, town or borough shall abut upon, or, if extended as aforesaid, would include any portion of a boundary line of any city, town, or borough, then on every such side such boundary shall be the limit between each of such districts. Provided also that any city, town, or borough which abuts on any other city, town, or borough, and which in any other part is next to a licensing district that is outside of a city, town, or borough, shall, at the part so abutting on, be bounded by such neighboring city, town, or borough, and shall in every other part be bounded by a point midway between the respective buildings hereinbefore specified.

- *Places for nominating elective justices.*—The respective places at which two justices of the peace shall be nominated as licensing magistrates, in accordance with the provisions of the thirty-third section of the Act No. 566, shall be the several places at which courts of petty sessions are now or may at any future time be appointed to be held. In the event of petty sessions being discontinued at any place, the rights, powers, privileges, and duties of the licensing bench at such place shall thereby be determined. In the event of any such place being re-appointed for the holding of petty sessions, such an occurrence shall in respect of that place be regarded as causing a vacancy within the meaning of section thirty-three of the said Act. On the first appointment of any place for the holding of petty sessions, the licensing magistrate for the district shall be appointed by the Governor in Council under section thirty-three.
- *Manner of election.*—The election of the aforesaid two licensing magistrates at any court of petty sessions shall be conducted in such manner as may be determined upon before proceeding to the election, by such justices of the peace resident within the licensing district of such court as may be present at the usual sitting of the respective courts.
- *Election to be notified and gazetted.*—*Notification of non-election.*—Immediately after every election of such two licensing magistrates, the clerk of petty sessions shall notify their names and addresses to the Minister of the Crown administering the Act No. 566, and the same shall be forthwith notified in the *Government Gazette*. In the event of no election taking place, the fact shall be notified to such Minister not later than the day following that on which the election should have taken place.
- *Mode of voting at licensing meetings.*—The votes of the licensing magistrates shall be taken in such manner as the respective licensing benches may determine on any licensing day. Such determination shall be arrived at by each licensing bench prior to entering upon the consideration or hearing of any matter or thing to be brought before the said bench.
- *Resignation of licensing magistrates when not duly qualified.*—In the event of any licensing magistrate coming within any of the disabilities specified in section thirty-three of the Act No. 566, he shall forthwith resign the office of licensing magistrate.
- *Transmission of notices of application.*—Whenever any clerk of petty sessions shall, under the provisions of section thirty-seven of the Act No. 566, receive a notice of application relating to premises that are situated within a licensing district other than that pertaining to the court of petty sessions for which such clerk is appointed, he shall forthwith transmit the aforesaid application to the clerk of petty sessions for the court within the licensing district of which the said premises are situated, and such last-mentioned clerk shall post the notice in the manner prescribed by the said thirty-seventh section. The said first-mentioned clerk shall at the same time inform the applicant that his notice has been transmitted

as herein provided.

- *Notice of application for proclamation of special areas.*—With a view to the effectual carrying out of the provisions of section fourteen of the Act No. 566, a notice shall be given in the *Government Gazette* of all applications made under that section, and specifying a date up to which the Minister hereinbefore mentioned will receive representations in regard to any such applications. No determination will be arrived at in respect of any such applications until after the date specified in such notice.

John Madden, Minister of Justice.

Crown Law Offices,  
Melbourne,

5th February, 1877.

Constitutional Amendment

Manufacture and Sale of

Intoxicating Liquors.

*Forty-Fourth Congress.*

Speech of HON. HENRY W. BLAIR,

Of New Hampshire, in the House of Representatives, Washington,

*Wednesday, Dec. 27th, 1876.*

New York: National Temperance Society and Publication House, No. 58 Reade Street. 1877.

## CONSTITUTIONAL AMENDMENT.

### MANUFACTURE AND SALE OF INTOXICATING LIQUORS.

#### FORTY-FOURTH CONGRESS.

*Speech of HON. HENRY W. BLAIR, of New Hampshire, in the House of Representatives, Washington, Wednesday, Dec. 27, 1876,*

On the joint resolution introduced by him proposing an amendment to the Constitution of the United States in regard to the manufacture and sale of intoxicating liquors.

Mr. Blair. Mr. Speaker, I believe that the public good requires the protection of the American people from the evils of alcohol by an amendment of the Constitution.

I will read the joint resolution which I have prepared, and have had the honor to present for that purpose by the unanimous consent of the House:

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid when ratified by the Legislatures of three-fourths of the several States, as provided in the Constitution:*

#### ARTICLE—.

SECTION I. From and after the year of our Lord 1900 the manufacture and sale of distilled alcoholic intoxicating liquors, or alcoholic liquors any part of which is obtained by distillation or process equivalent thereto, or any intoxicating liquors mixed or adulterated with ardent spirits or with any poison whatever, except for medicinal, mechanical, chemical, and scientific purposes, and for use in the arts, anywhere within the United States and the Territories thereof, shall cease; and the importation of such liquors from foreign States and countries to the United States and Territories, and the exportation of such liquors from and the transportation thereof within and through any part of this country, except for the use and purposes aforesaid, shall be, and hereby is, forever thereafter prohibited.

SEC. 2. Nothing in this article shall be construed to waive or abridge any existing power of Congress, nor the right, which is hereby recognized, of the people of any State or Territory to enact laws to prevent the increase and for the suppression or regulation of the manufacture, sale, and use of liquors, and the ingredients thereof, any part of which is alcoholic, intoxicating, or poisonous, within its own limits, and for the exclusion of such liquors and ingredients there from at any time, as well before as after the close of the year of our Lord

1900; but until then, and until ten years after the ratification hereof as provided in the next section, no State or Territory shall interfere with the transportation of said liquors or ingredients, in packages safely secured, over the usual lines of traffic to other States and Territories wherein the manufacture, sale, and use thereof for other purposes and use than those excepted in the first section, shall be lawful: *Provided* That the true destination of such packages be plainly marked thereon.

SEC. 3. Should this article not be ratified by three-fourths of the States on or before the last day of December, 1890, then the first section hereof shall take effect and be in force at the expiration of ten years from such ratification; and the assent of any State to this article shall not be rescinded nor reversed.

SEC. 4. Congress shall enforce this article by all needful legislation.

In order to justify legislation of any kind restricting the manufacture and use of alcoholic liquors, I believe it to be necessary to maintain these propositions:

*First.* That it is the duty of society, through the agency of government, which is the creature of society, to enact and enforce all laws which, while protecting the individual in the full possession and enjoyment of his inalienable rights, tend to promote the general welfare, and especially whenever that welfare is impaired or threatened by any existing or impending evil, it is the duty of society to enact and enforce laws to restrict or destroy that evil. It may be proper to observe that no law can promote the general welfare which deprives an individual of an inalienable right, when that right is properly defined, or which impairs the enjoyment thereof, whether of life, liberty, property, or the pursuit of happiness. But society has inalienable rights as well as individuals, and the right to such legislation as will promote the general welfare, in its true sense, is one of them; and the inalienable rights of individuals and the inalienable rights of society at large are limited by, and must be construed and enjoyed with reference to, each other.

*Second.* While society has no right to prevent or restrict the use of an article by individuals for purposes which are beneficial only, yet if that use, beneficial to some, is found by experience to be naturally and inevitably greatly injurious in its effects upon others and upon society in general, then it becomes the duty of society, in the exercise of its inalienable right to promote the general welfare and in self-defense to social life, just as the individual may defend his natural life, to prohibit, regulate, or restrict the use of that article, as the case may require. This principle is daily applied in laws which control the manufacture and use of gunpowder, nitro-glycerine, dynamite, and other things of great and dangerous potency, the unrestrained use of which, even for useful purposes, has been shown by experience to be destructive to the inalienable rights of others. This results from the common principle of law that every man must so enjoy his own rights as neither to destroy or impair those of another, and it is the great end for which government is instituted among men to compel him so to do.

*Third.* No person has a right to do that to himself which, impairs or perverts his own powers; and when he does so by means of that which society can reach and remove by law, to such extent as to become a burden or a source of danger to others, either by his example or by his liability to commit acts of crime, or to be essentially incapacitated to discharge his duties to himself, his family, and society, the law, that is, society, should protect both him and itself. A man has no more right to destroy *his* inalienable rights than those of another, or than another has to deprive him of his own. The laws restraining the spendthrift in the destruction of his inalienable right in property and punishing suicide (as the common law did, by forfeiture of estate, etc.), or *attempted* self-murder (as the law does now), are familiar examples of the application of this principle.

These are elementary principles of law and of common sense. They are corner-stones of all just government. To these principles every member of society is held to have given his assent. They are unquestioned, so far as I know, by any one who believes in any law. They are axiomatic and indestructible as the social organization itself.

*Fourth.* The use (unless medicinally) of alcoholic liquors to the extent of intoxication or poisoning—which, as will hereafter be seen, is the same thing as intoxication—is an injury to the individual; it inflicts great evils upon society at large; it is destructive to the general welfare; it is of a nature which may be greatly restricted, if not destroyed, by the enforcement of appropriate laws; consequently such laws should be enacted and enforced; and this should be done in our country, either by the States, or by the General Government, or by *both*, if such laws can be made more efficient thereby.

I believe this proposition to be true, and respectfully ask candid attention to the facts and observations which follow.

## Definition of Terms, Etc.

The substance known as alcohol is thus defined by Webster:

Pure or highly rectified spirit, extracted by simple distillation from various vegetable ices and infusion of a saccharine nature, which have undergone vinous fermentation; the spirituous or intoxicating element of

fermented liquors.

Fermentation, the process by which alcohol is first obtained from organic substances, but combined with much larger quantity of other matter, is thus defined by the same authority:

That change of organic substances by which their starch, sugar, gluten, etc., under the influence of water, air, and warmth, are decomposed, usually with evolution of gas and heat, and their elements are recombined in new compounds. Vinous fermentation converts sugar into alcohol.

*Brewing* is the preparation of alcoholic liquor from malt and hops, and from other materials, by steeping, boiling, and fermentation.

*Distillation*, or *rectification* (to make straight or pure), is a process subsequent to fermentation, by which alcohol in a highly refined and most powerful form is obtained from fermented or brewed liquors. It is thus defined by the eminent lexicographer before cited:

The act of falling in drops, or the act of pouring or throwing down in drops. The volatilization of a liquid in a closed vessel by heat, and its subsequent condensation in a separate vessel by cold, as by means of an alembic, or still and refrigeratory, or of a retort and receiver; the operation of extracting spirit from a substance by evaporation and condensation; rectification.

Distiller: One whose occupation is to extract spirit by distillation.

Alcohol for commercial purposes is obtained by distilling wine and other liquors that have undergone vinous fermentation; carbonate of soda is sometimes added to keep back acetic acid, and fusel-oil is removed by charcoal. The alcohol of the London pharmacopoeia contains about 82 per cent, of alcohol and 18 of water. Its specific gravity is required to be 838, water being 1,000. It has great affinity for water, absorbing it from the atmosphere.

Professor Brande found from 1 to a per cent, of alcohol in small-beer; 4 in porter; 6 to 9 in ales; about 12 in the light wines of France and Germany; from 19 to 25 in port and sherry, and other strong wines; from 40 to 50 and occasionally more in brandy, gin, and whisky. The strength of these liquors is ascertained by various expedients: but the process is sometimes complicated by reason of the different ingredients intermixed to color, sweeten, or flavor the liquor, or fraudulently added to alter the specific gravity, or to substitute a cheaper material.

See the New American Cyclopaedia, Alcohol.

The discovery of *distillation* of wine has been attributed to Albucasis, or Casa, an Arabian chemist and physician of the eleventh century, but many centuries elapsed before the process of distillation was applied to produce those stronger drinks which, under the name of "spirits," are now in such common use in daily life. Brandy is a late term in European literature. Gin was unknown two hundred years ago. Rum is an American term applied to an American invention: and whisky, a Celtic word—*uisge*—water—has not been anglicized more than a century and a half. Neither rum, brandy, gin, or whisky have been in common use as spirituous drinks, nor any alcoholic drinks of anything like similar destructive power, until comparatively recent modern times.

See first lecture in "Course of six Cantor lectures delivered before the Society of Arts, on alcohol, by Benjamin W. Richardson, M.A., M.D., F.R.S." Dr. Richardson is known as one of the ablest scientific men of the age, and these lectures are the most recent and valuable contributions to the subject of "alcohol" that I have been able to obtain.

Distilled alcoholic liquors, the forms now in common use embraced by the first section of the proposed amendment, comprise brandy, rum, gin, and whisky.

Fermented liquors in common use are wine, cider, ale, and beer. The latter are alcoholic, *but are not mixed with alcohol obtained by distillation*, and are far less powerful and destructive to mankind. These are not included in the first section, but are left to the action of local laws, as is now the case, by section 2 of the amendment proposed.

In treating the subject, I wish first to invite attention to the nature of alcohol and its effects upon the human system, as established by chemical and medical science. I shall then cite facts and statistics from other sources, tending to show the necessity of legislation upon the subject. Then I shall explain the adaptation of the proposed amendment to the removal of the alleged evil, and endeavor to show that the powers of government are inherent and ample, and should be exercised in the premises.

## The Testimony of Science and of the Medical Profession.

An English writer, who is declared by Governor Andrew in his remarkable argument in favor of a license law, before a committee of the Massachusetts Legislature, April 4, 1867, probably the ablest and most eloquent presentation of the views of those opposed to prohibitory laws ever made in the world, to be "one of the most able English scientific critics," etc., and who is opposed to teetotalism, says in the *Cornhill Magazine* of

September, 1862:

And first as to the effect of long continued habits of alcoholic excess upon the general health of the body, these may be summed up in brief by one word—*degeneration*. Degeneration of structure and chemical composition is the inevitable fate of the tissues of the drunkard. Apart from moral influences, all that we see of physical misery, of weakened intellect of shortened life in the habitual drunkard, is due to this defeneration of tissue, which is gradually, but infallibly brought about by alcoholic excess. Even the very blood, the beginning of all tissues, is affected in a similar way, as we might expect.

There is no doubt that in excessive doses, alcohol, if it be a food at all, is a very bad one, and we must remember that the drunkard does in fact test its capacity to act as food; for by his habits he so impairs his appetite that he can take very little, if any, ordinary food.

This writer represents that class of medical gentlemen whose scientific views are most friendly to alcohol, and he states his conclusions thus:

On the part of alcohol, then, I venture to claim that, though we all acknowledge it to be a *poison, if taken during health* in any but quite restricted doses, it is also a most valuable *medicine* food.

It will be observed that I make no attack upon it as a *medicine*. This is the most favorable statement of the nature of alcohol in its effects upon the human organism which can be found, based upon respectable medical authority. It is that adduced by Governor Andrew in his great argument against prohibition, and I venture to say that there is not a particle of dispute in the medical world that it is true so far as it goes. I am not aware of the existence of any medical authority which admits that the use of distilled alcoholic liquors, as a common daily drink, does not inevitably tend to destroy the human system. True, there are a few exceptional instances recorded where men, after having destroyed the normal functions of their organism, so that all healthy and natural foods are rejected by it, have lived for a time almost wholly upon alcohol itself. But in all cases where its action is favorable, it finds a diseased or unnatural condition to which it adapts itself, like the surgeon's knife to the tumor or to the shattered limb. There are exceptional organisms which prove the rule. But from this circumstance to argue that it is beneficial to the healthy normal state of child or man, is like feeding a man upon the drugs of the apothecary, because, as *medicines*, they have been instrumental in restoring healthy digestion to the dyspeptic. I cheerfully grant that there is a large though lessening array of eminent medical authorities, which, while vigorously condemning the use of *distilled* liquor, as a beverage, declares its belief that the *fermented* wines and other mild forms of alcoholic liquor are, on the whole, beneficial when used in moderate quantities; but I am not dealing with these at all, and reiterate the statement that the medical world is a unit in declaring that the common use of distilled liquors operates as a *poison*, and not as a food, and destroys the mind and body of man.

While conceding that many chemists and physicians are advocates of the moderate use of light wines and fermented drinks, it is only fair, however, to say that I think that the weight of medical opinion, based upon the latest scientific investigation and observation, is against the position that alcohol, even in fermented forms, ever operates otherwise than as a poison. But this is not important to the argument, for that rests upon the undisputed verdict of the medical world, that "*alcohol, except when taken in quite restricted doses, is poisonous to a person in health*

Dr. Willard Parker, a very eminent name among the physicians of America, writes the present year:

Alcohol has no place in the healthy system, but is an "irritant poison," producing a diseased condition of body and mind.

The International Medical Congress, the highest medical body in the world, held its last session at Philadelphia, in September, 1876, and I find the following in the official report of its proceedings on the 16th of that month:

The following is the report from the section on medicine, on the paper of Dr. E. M. Hunt, on "Alcohol in its therapeutic relations as a food and a medicine."

First. Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation.

Second. Its use as a medicine is chiefly as a cardiac (relating to the heart) stimulant, and often admits of substitution.

Third. As a medicine it is not well fitted for self-prescription by the laity, and the medical profession is not accountable for such administration or for the enormous evils resulting there from.

Fourth. The purity of alcoholic liquors is in general not as well assured as that of articles used for medicine should be. The various mixtures when used as medicine should have definite and known composition, and should not be interchanged promiscuously.

Please note that this supreme authority says that alcohol is not known to have *food* value, and that its principal use as a medicine is to *stimulate the heart*, not to create power by nutrition, but to use up the capital of the body with unnatural rapidity, and even for this purpose something else might generally be substituted.

I have already cited the Cantor lectures by Dr. Richardson, published this year, by far the most profound publication upon this subject which I have seen. Upon page 86 he gives the details of careful observation and experiment, and says:

*Adopting the lowest estimate which has been given of the daily work of the heart, namely, as equal to one hundred and twenty-two tons lifted one foot, the heart during the alcoholic period did daily work in excess equal to lifting fifteen and eight-tenth tons one foot, and in the last two days did extra work to the amount of twenty-four tons lifted as far. \* \* \* It will seem at first sight almost incredible that such an excess of work could be put upon the heart, but it is perfectly credible when all the facts are known. The heart of an adult man makes, as we see above, seventy-three and fifty-seven-tenths strokes per minute. This number multiplied by sixty for the hour, and again by twenty-four for the day, would give nearly 106,000 as the number of strokes per day. \* \* \* And speaking generally, we may put the average at 100,000 in the entire day. With each of these strokes the two ventricle\* of the heart, as they contract, lift up into their respective vessels three ounces of blood each that is to say, six ounces with the combined stroke, or 600,000 in the twenty-four hours. The equivalent of work rendered by this simple calculation would be one hundred and sixteen foot-tons, and if we estimate the increase of work induced by alcohol we shall find that four ounces of spirit (daily) increase it one-eighth part, six ounces one-sixth part, and eight ounces one-fourth part.*

Upon the "food" question he says, page 100:

*Alcohol contains no nitrogen; it has none of the qualities of these structure-building foods; it is incapable of being transformed into any of them; it is therefore not a food in the sense of its being a constructive agent in the building up of the body. In this respect I believe there is now no difference of opinion among those who have most carefully observed the action of alcohol.*

Further on he disproves the common notion that alcohol develops *an increase of animal heat*. In the first stage of its operation it drives the blood to the surface by temporary stimulation of the heart, creating a flush, while the internal heat is being actually diminished, and demonstrates that though in the "first and third stages of alcoholic disturbance there is often muscular excitement which passes for increased muscular power, the muscles being rapidly stimulated into motion by the nervous tumult, yet the muscular power is actually enfeebled."

Discussing the *adidteration* of alcoholic liquors, he says, page 124:

*A bona fide wine, derived from the fermentation of grapes purely, can not contain more than 17 per cent, of alcohol; yet our staple wines by an artificial process of fortifying and brandying, which means the adding of spirit, are brought up in sherries to 20 and in ports to even 25 per cent.*

But the most startling fact of all, given in this connection, is this:

*The admitted addition of some actively poisonous substances to alcohol, in order to produce a new luxury, is the evil most disastrous. The drink sold under the name of absinthe is peculiarly formidable. In this liquor five drachms of the essence of absinthe, or we rmwood, are added to one hundred parts of alcohol, \* \* \* which has been discovered to exert the most powerful and dangerous action upon the nervous functions. Indeed such are the terrible consequences incident to this agent, that I agree with Dr. Decoisne in maintaining that it ought by legal provisions to be forbidden as an article of human consumption in all civilized communities. Until recently absinthe has not been publicly offered for sale in this country on a large scale. But now, unhappily, the poison is openly announced even here, and the consumption is on the increase. (Pages 125, 126.)*

After demonstrating the effects of alcohol in producing structural disorganization of the body, inflicting fatal disease of every important organ of the body and the overthrow of the mental powers, Professor Richardson proceeds thus; and I call attention to it as bearing upon this proposed amendment, which has special care for generations to come:

*The most solemn fact of all bearing upon these mental aberrations produced by alcohol, and upon the physical not less than the mental, is that the mischief inflicted on man by his own act and deed can not fail to be transferred to those who descend from him and who are thus irresponsibly afflicted. Among the many inscrutable designs of nature none is more manifest than this: that physical vice, like physical feature and physical virtue, descends in line. It is, I say, a solemn reflection for every man and every we man, that whatever we do to ourselves so as to modify our own physical conformation and mental type, for good or for evil, is transmitted to generations that have yet to be. Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs which are inflicted by alcohol. We, therefore, who live to reform the present age, in this respect are stretching forth our powers to the next, to purify it, to beautify it, and to lead it toward that millennial happiness and blessedness which in the fullness of time shall visit even the earth, making it, under an increasing light of knowledge, a garden of human delight, a paradise regained.*

I trust such an object will not be deemed unworthy of the profound attention of the Congress and people of the United States. He closes thus:

*This chemical substance, alcohol, an artificial product, devised by man for his purposes, and in many*

*things that lie outside his organism a useful substance, is neither a food nor a drink suitable for his natural demands. Its application as an agent that shall enter the living organization is properly limited by the learning and skill possessed by the physician—a learning that itself admits of being recast and revised in many important details, and perhaps in principles. If this agent do really for the moment cheer the weary and import a flush of transient pleasure to the unwearied who crave for mirth, its influence (doubtful even in these modest and moderate degrees) is an infinitesimal advantage by the side of an infinity of evil for which there is no compensation and no human cure.*

It is easy to multiply the highest medical authorities and well attested facts in support of the views of these eminent gentlemen. Perhaps it is unnecessary, but I will further trespass upon the indulgence of the House to a limited extent in this direction. I shall do this without much attention to classification, as the bearing of each fact upon the various points of discussion will be sufficiently apparent, and the same fact often bears upon the truth of several propositions. The celebrated Dr. Carpenter, in his work on the use and abuse of alcoholic liquor, says:

*The following statement of the result of a whole year's experiment at brickmaking, made by two sets of men—the one working on the abstinent, the other on the moderate system—is given by a gentleman of Uxbridge, England. Out of upwards of 23,000,000 of bricks made in 1841, by the largest maker in the neighborhood, the average per man, made by the beer-drinkers in the season, was 760,269, while the average of the teetotalers was 795,400; which is 35,131 in favor of the latter per man. The highest number made by a beer-drinker was 880,000; by a teetotaler, 800,000. The lowest number made by a beer-drinker was 659,500; the lowest number by a teetotaler was 746,000, leaving 87,000 in favor of the latter. Satisfactory as this account appears, I believe it would have been much more so if the teetotalers could have obtained the whole gang of abstainers, as they were frequently hindered by the drinking of some of the gang; and when the order is thus broken, the work cannot go on.*

I am informed that the experience of the armies and navies of England and America demonstrate that the soldier or sailor who abstains from the use of alcohol is, as a rule, more vigorous and healthy than the user, braver and more reliable in action, and far more capable of enduring the hardships of war.

Dr. Storer, of Boston, says, alluding to the statements of Dr. Day, superintendent of the Washingtonian Home of Boston:

*Reference has been made by the doctor to the dire effects so often seen by medical men in the persons of the children of those addicted to habits of intoxication—epilepsy, idiocy, and insanity, congenital or subsequently developing themselves, with or without any apparent exciting cause. He has not, however, I think, sufficiently held up to the victims of this baleful thirst the terrible curse they thus deliberately entail upon their descendants.*

It is hardly necessary to remark that Dr. Storer, the distinguished professor of obstetrics and diseases of women in Berkshire Medical College, is inferior to no other authority upon whatever relates to his own specialty in the practice of the healing art.

The report of the Massachusetts Board of State Charities for 1866 was prepared by seven gentlemen, three of them physicians, all of them appointed by Governor Andrew, and therefore not likely to be a board of crazy teetotalers. Speaking of "one prolific cause of the vitiation of the human stock," they say:

*That prolific cause is the common habit of taking alcohol into the system, usually as the basis of spirits, wine, or beer. \* \* \* The basis being the same in all, the constitutional effects are about the same. The use of alcohol materially modifies a man's bodily condition; and, so far as it affects him individually, it is his own affair; but if it affects also the number and condition of his offspring, that affects society. If its general use docs materially influence the number and condition of the dependent and criminal classes, it is the duty of all who have thought and care about social improvement to consider the matter carefully, and it is the special duty of those having official relations with those classes to furnish facts and materials for public consideration. It is well known that alcohol acts unequally upon man's nature; that it stimulates the lower propensities and weakens the higher faculties, \* \* \* and represses the functions which manifest themselves in the higher or human sentiments which result in will. If the blood, highly alcoholized, goes to the brain, its functions become subverted; the man does not know and does not care what he says or docs. If this process is often repeated \* \* \* the man is no longer under control of his voluntary power, but has come under the dominion of automatic functions, which are almost as much beyond his control as the beating of his heart. Any morbid condition of body frequently repeated becomes established by habit \* \* \* and makes him more liable to certain diseases, as gout, scrofula, insanity, and the like. This liability or tendency he transmits to his children just as surely as he transmits likeness in form or feature. \* \* \* Now the use of alcohol certainly does induce a morbid condition of body. It is morally certain that the frequent or the habitual overthrow of the conscience and will, or the habitual weakening of them, soon establishes a morbid condition, with morbid appetites and tendencies, and that those appetites and tendencies are surely transmitted to the offspring.*

Again, it is admitted that an intemperate mother nurses her babe with alcoholized milk - but it is not enough considered that a father gives to his offspring certain tendencies which lead surely to craving for stimulants. These cravings once indulged grow to a passion, the vehemence of which passes the comprehension of common men.

Among the Greeks, the prohibition of intoxicating wines (distilled liquors were unknown) was enforced by the severest penalties. "Plato, Aristotle, Plutarch, and others have noticed the hereditary transmission of intemperate propensities, and the legislation that imposed abstinence upon we men had unquestionably in view the greater vigor of the offspring—'healthy minds in a healthy body' That indulgence in the use of strong drink by expectant mothers would be injurious to them and their offspring was known to the learned and wise among the ancients." "The Romans had a prohibitory law which forbade intoxicating wine, while it allowed the pure juice." (See the very learned treatise of Rev. Dr. William Patton, of New York City, upon Bible wines, published in 1874, for a great mass of valuable information upon this subject).

Willard Parker, M.D., of New York, in an address to the American Association for the Cure of Inebriates, says:

*What is Alcohol? The answer is, a poison. It is so regarded by the best writers and teachers on toxicology. I refer to Orfila, Christison, and the like, who class it with arsenic, corrosive sublimate, and prussic acid. Like these poisons when introduced into the system, it is capable of destroying life without acting mechanically. Introduced into the system it induces a general disease, as well marked as intermittent fever, small-pox, or lead poison.*

And in a public address the same distinguished gentleman declares "that one-third of all the deaths in the city of New York are the result, directly or *indirectly*, of the use of alcohol; and that within the last thirty-eight years 100,000 persons in that city have died of its use, either by themselves or their parents."

And in a letter to Rev. Dr. Patton, which the latter cites in his "Bible Wines" above referred to, Dr. Parker says:

*Alcohol is the one evil genius, whether in wine, or ale, or whisky, and is killing the race of men. Stay the ravages of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon dawn.*

Attributing the fact largely to intoxicating liquors primarily and indirectly, the Board of State Charities of Pennsylvania state that "in careful breeding of cattle at least 96 per cent, come to maturity, and of horses 95 per cent, in our northern climate, while of the infinitely more precious race of men at least 33 per cent, perish in the bud of infancy or blossom of early youth."

Great God! I stagger in the effort to grasp these statistics of death. Are these the dreams of scientific madmen? Truth is not only stranger than fiction, but infinitely more horrible. And the tide of testimony rolls on.

In 1874, Dr. James Edmunds, a very distinguished English physician, delivered a course of lectures upon the medical use of alcohol and stimulants for women, in New York City, which were published. He says, page 9:

*It is admitted by every one that alcohol is the cause of more than half the insanity we have. I am not so familiar with the facts on this subject here as I should naturally be at the other side of the Atlantic. \* \* \* I know this: that Lord Shaftesbury, the chairman of our commission on lunacy in England, has said in a parliamentary report on the subject, that six out of ten lunatics in our asylums are made lunatic by the use of alcohol. It is a fact which can not be disputed that diseases of the liver, diseases of the lungs, diseases of the tissues of the body, are induced directly by the use of alcohol, and that as a general rule you may say that where you have alcohol used most largely and most frequently, there these diseases and degenerations in the tissues of the body become most marked. I could give you very authoritative facts bearing upon this matter from sources which are not open to the imputation of any kind of moral bias, as the utterances of some of our temperance friends may be open to.*

Now recollect that food is that which puts strength into a man, and stimulant is that which gets strength out of a man; so that when you want to use stimulant, recollect that you are using that which will exhaust the last particles of strength, with a facility with which your body would not otherwise part with them. If a man takes a pint of brandy what do we see? It intoxicates, it poisons him. Of course you know intoxicant is a modification of the Greek word *toxicon*. The man who is intoxicated is poisoned; we simply use a Greek instead of a Saxon word for it. We see a man intoxicated. What are the phenomena we see then? A man lies on his back snoring, helpless, senseless. If you set him up, he falls down again like a sack of potatoes. If you try to rouse him, you get nothing out of him but a grunt. Is that the effect of a stimulant, do you think? I should think it is the effect of a paralyzer that you have—mind, and body, and nerve, and muscle all equally and uniformly paralyzed right through. \* \* \* Alcohol in a large dose is a narcotic poison, which paralyzes the body and stupefies the mind. If a man takes a somewhat larger dose, what do you see then? You see that snoring and breathing come to an end—you see that the soft, flabby pulsation of the heart ceases; that the spark of life goes out, and the man can

*not be resuscitated. In fact, there are more men killed, so far as I know English statistics, more men poisoned in that way by alcohol than are poisoned by all other poisons put together. We have a great horror of arsenic and fifty other things; the fact is, that all these other things are a mere bagatelle in relation to the most direct, absolute, immediate, and certain poisonings which are caused by alcohol.*

Colonel J. G. Dudley, of New York City, has published a valuable pamphlet reviewing this subject and carefully collating the opinions of the leading medical writers of the last fifty or seventy-five years, such as Orfila, Christison, Dr. Taylor, Pereira, Professor Binz, Dr. Lallemand, Perrin, Dr. Willard Parker, Professor Edmund A. Parkes, Professor Duroy Dumorel, Magnus, Dungleison, Dr. James Edmunds, Powell, Professor N. S. Davis, Dermarquay, Wetherbee, Burns, Dickinson, and others, all of whom agree in deciding that alcohol is a *narcotico-acrid poison*.

Take now the following table from Neison's Vital Statistics, which Professor Parkes adopts and indorses in his great work on hygiene, page 270. These deductions were drawn from observations upon the lives of three hundred and fifty-seven persons.

Whatever else the American Congress and people may disagree upon I think it will generally be conceded that life-insurance companies know what they are about.

A temperate person's chance of living is—

Take now the following tables upon the basis of which they do business, and which are unquestionably as reliable as the keenest observation continued for many years can construct. This first table is prepared by Dr. Edward Jarvis, a distinguished American statist.

The following is from Carpenter on Physiology. It compares four general insurance companies with *one* temperance provident institution. And it should be noted that this is a comparison of teetotalers on the one hand with teetotalers and *moderate* or temperate drinkers combined on the other:

The first table shows an average mortality more than three times as large among the intemperate as among the temperate, and the other more than two and one-half times larger in the general companies than in the temperance institution.

Dr. Carpenter also indorses a certificate, of which the following is one paragraph, which he says was signed by more than two thousand physicians of all grades and degrees, from the court physicians and leading metropolitan surgeons to the humble country practitioner:

We the undersigned are of opinion—

First. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcohol or fermented liquors as beverages.

The evidence of this character is entirely inexhaustible, and I close it with the following "declaration" by the uncontradicted voice of the medical profession of New York City and vicinity:

## **The Voice of Science Against Alcohol.**

### **Medical Declaration.**

- IN view of the alarming prevalence and ill effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from eminent English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, the undersigned, members of the medical profession of New York and vicinity, unite in the declaration that we believe alcohol should be classed with other powerful drugs; that, when prescribed medicinally, it should be with conscientious caution, and a sense of grave responsibility.
- "We are of opinion that the use of alcoholic liquor as a beverage is productive of a large amount of physical disease; that it entails diseased appetites upon offspring; and that it is the cause of a large percentage of the crime and pauperism of our cities and country.
- We would welcome any judicious and effective legislation—State and National—which should seek to confine the traffic in alcohol to the legitimate purposes of medical and other sciences, art, and mechanism.
- EDWARD PELAFIELD, M.D., President College of Physicians and Surgeons, and of Roosevelt Hospital.
- WILLARD PARKER, M.D., Ex-President Academy of Medicine.
- A. CLARK, M.D., Professor College of Physicians and Surgeons, and Senior Physician Bellevue Hospital.
- JAMES ANDERSON, M.D., No. 30 University Place, Ex President Academy of Medicine, and President Physicians' Mutual Aid Association.
- E. R. PEASLEE, M.D., Ex-President Academy of Medicine (N. Y.)

- C. R. AGNEW, M.D., Ex-President Medical Society of the State of New York.
- STEPHEN SMITH, M.D., Surgeon Bellevue Hospital, Commissioner of Health, and President American Health Association.
- ALFRED C. POST, M.D., LL.D., Professor of Surgery in University Medical College, and Ex-President N. Y. Academy of Medicine.
- E. D. HUDSON. JR., M.D., Professor of Theory and Practice of Medicine, Woman's Medical College of N. Y. Infirmary.
- ERASMUS D. HUDSON, M.D., Physician and Surgeon.
- ELISHA HARRIS, M.D., Secretary American Public Health Association, late Sanitary Superintendent Metropolitan Board of Health, and Corresponding Secretary Prison Association of New York.
- ELLSWORTH ELIOT, M.D., President of the New York County Medical Society.
- STEPHEN ROGERS, M.D., President of the Medico-Legal Society of New York.
- ANDREW H. SMITH, M.D., Visiting Physician to St. Luke's Hospital, etc.
- J. E. JANVRIN, M.D.
- VERRANUS MORSE, M.D., Brooklyn.
- E. T. RICHARDSON, M.D., Brooklyn.
- WILLIAM H. HALL, M.D.
- WALTER R. GILLETTE, M.D., Physician to Charity Hospital. Lecturer University Medical College.
- J. R. LEAMING, M.D., Physician to St. Luke's Hospital, President University Alumni Association. Emeritus Professor of Medicine, etc.
- JAMES O. FOND, M.D., Treasurer N. Y. Academy of Medicine.
- THEODORE L. MASON, M.D., Consulting Surgeon Kings Co. In-briates' Home. Consulting Surgeon Long Island College Hospital, etc., and President Collegiate Department.
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- GEORGE W. HALL, M.D., Brooklyn. JOHN A. JENKINS, M.D., Brooklyn.
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- EDWIN WEST, M.D., No. 42 West Washington Place.

- WILLIAM J. BAUER, M.D., No. 13 East 33d Street.
- DANIEL H. HASTINGS, M.D., No. 214 West 28th Street.
- S. T. BIRDSALL, M.D.
- A. HOUGHTON BIRDSALL, M.D.
- ERNST T. HOFFMAN, M.D.
- JOHN ELLIS, M.D., Author of the "Avoidable Causes of Disease."
- HANS POWELL, M.D., Surgeon-General Grand Army of the Republic.
- H. S. GIEBERT, M.D., Brooklyn.
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- M. FRELIGH, Author of "Practice of Medicine and Materia Medica."
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- GEORGE I. BENNET. M.D., Brook-Iyn.

While there is a large array of eminent medical authorities which incline to the belief that the moderate use of *fermented* liquors is not injurious and is often beneficial to health, yet the concurring sentiment of the medical world is against the use of *distilled* alcoholic beverages. But the weight of the latest and best medical and scientific opinion largely preponderates in favor of the position that alcohol is simply a poison, and should never be introduced to the human organism, even in the forms of fermentation, except as an antidote for disease, like arsenic, strychnine, prussic acid, or any other powerful, but poisonous agency. I do not propose to enter this field of discussion so far as the light domestic wines and drinks of the people are concerned. It is not essential to the grounds of my argument in support of the proposed amendment. It is only just, however, that the position of the medical profession upon the influence of alcohol in any form of administration upon the human system should be fairly stated, and, if in so doing it shall have appeared that the preponderance of opinion is against the use of *fermented* as well as *distilled* liquors, it is no fault of mine. It will strengthen the argument against the stronger and more concentrated poison, if it shall be found or believed that fermented liquors contain enough of the pernicious spirit of wine, which one of Shakespeare's immortal characters stigmatizes as "*devil* to endanger the physical, mental, and moral organism of those who indulge in their habitual use.

## FACTS AND STATISTICS FROM THE CENSUS AND OTHER SOURCES, MOSTLY OFFICIAL.

I now desire to present in the best manner I can a statement of facts bearing upon the effect of the manufacture and use of intoxicating liquors on the wealth, industries, and productive powers of the nation; also upon its ignorance, pauperism, and crime. I have endeavored to authenticate every statement by careful inquiry. The information is drawn from the census returns, from records of the Departments of Government, reports of State authorities, declarations from prominent statisticians and responsible gentlemen in different parts of the country. Much of it is to be found, with a great deal more of similar matter, in a very valuable book published the present year. The author is William Hargreaves, M.D., of Philadelphia. No one who has not fought with figures, like old Paul with the beasts at Ephesus, knows how it taxes the utmost powers of man to classify, condense, and present intelligibly to the mind the mathematical or statistical demonstration of these tremendous social and economic facts. The truths they teach involve the fate of modern civilization.

In 1870 the tax collected by the Internal Revenue Department was upon 72,425,353 gallons of proof spirits and 6,081,520 barrels of fermented liquors. Commissioner Delano estimates the consumption of distilled spirits in 1869 at 80,000,000 gallons. By the census returns June 1, 1860, there were *produced* in the United States 90,412,581 gallons of domestic spirits—and of course this was consumed, with large amounts imported besides—but there are very large items which escape the official enumeration. These have been carefully estimated as follows:

This amount added to the total produced in 1860 would be 107,004,-911; added to amount on which was collected tax in 1870 would be 99,017,683.

It is well known that the great mass of alcoholic liquor is consumed as a beverage, and it will fall below the fact to place the amount paid for it at retail by the American drinker at 75,000,000 gallons yearly. But take the very modest estimate of Dr. Young, Chief of the Bureau of Statistics, who makes the following estimate of the sales of liquors in the fiscal year ending June 1, 1871:

I am satisfied that this is much below the real amount, but it is enough.

This is one-seventh the value of all our manufactures for that year, more than one-fourth that of farm productions, betterments, and stock, as shown by the census.

Dr. Hargreaves estimates the retail liquor bill of 1871 at \$680,036,042. In 1872, as shown by the internal revenue returns, there was a total of domestic and foreign liquors shown into the hands of the American people of 337,288,066 gallons, the retail cost of which at the estimated prices of Dr. Young is \$735,720,048. The total of liquors paying tax from 1860 to 1872—thirteen years—was 2,762,926,066 gallons, costing the consumer \$6,780,161,805. During several of these years the Government was largely swindled out of the tax, so that no mortal knows how far the truth lies beyond these startling aggregates.

Dr. Young estimates the cost of liquors in 1867 at the same as in 1871—\$600,000,000—and exclaims: "It would pay for 100,000,000 barrels of flour, averaging two and one-half barrels to every man, woman, and child in the country.

Such facts might well transform the mathematician into an exclamation point. Dr. Hargreaves, who goes into all the *minutiæ* of the demonstration, dealing, however, only with bureau returns, declares that the annual consumption of distilled spirits in the United States is not less than 100,000,000 gallons annually, and this makes a very small allowance for "crooked whisky." Take now Dr. Young's moderate estimate of \$600,000,000 annually, and relying upon the official records of the country, and in sixteen years we have destroyed in drink \$9,600,000,000—more than four times the amount of the national debt, and once and a half times the whole cost of the war of the rebellion to all sections of the country, while the loss of life, health, spiritual force, and moral power to the people was beyond comparison greater. The lowest estimate I have seen of the annual loss of life *directly* from the use of intoxicating liquor is 60,000, or 960,000 during the period above mentioned; more than three times the whole loss of the North by battle and disease in the war, as shown by the official returns.

The assessed value of all the real estate in the United States is \$9,914,780,825; of personal, \$4,264,205,907. In twenty-five years we drink ourselves out of the value of our country, personal property and all.

The census shows that in 1870 the State of New York spent for liquors, \$106,590,000; more than two-fifths of the value of products of agriculture and nearly one-seventh the value of all the manufactures, and nearly two-thirds of the wages paid for both agriculture and manufactures, the liquor bill being little less than twice the receipts of her railroads. The liquor bill of Pennsylvania in 1870 was \$65,075,000; of Illinois, \$42,825,000; Ohio, \$58,845,000; Massachusetts, \$25,195,000; New Hampshire, \$5,800,000; Maine, where the prohibitory law is better enforced than anywhere else, \$4,215,000, although Maine has twice the population of New Hampshire.

Dr. Hargreaves says that there was expended for intoxicating drinks in—

And he says the average is larger since 1872, exceeding \$700,000,000.

Each family by the census averages 5.09 persons, and we spend for liquor at the rate of \$81.74 yearly for each. The loss to the nation in perverted labor is very great. In 1872 there were 7,276 licensed wholesale liquor establishments and 161,144 persons licensed to sell at retail. It is said that there are as many more unlicensed retail liquor shops. All these places of traffic must employ at least half a million of men. There were then 3,132 distilleries, which would employ certainly five men each—say, 15,660. The brewer's congress in 1874 said that there were employed in their business 11,698. There would be miscellaneous employed about breweries and distilleries 10,000; in selling, say, 500,000. In all, say, 550,000 able-bodied men, who, so far as distilled liquors are concerned at least, constitute a standing army constantly destroying the American people. They create more havoc than an opposing nation which should maintain a hostile force of half a million armed men constantly making war against us upon our own soil. The temple of this Janus is always open. Why should we thus persevere in self-destruction?

There are 600,000 habitual drunkards in the United States. If they lose half their time it would be a loss of \$150,000,000 to the nation in productive power and in wages and wealth to both the nation and themselves every year.

Dr. Hargreaves has constructed the following table:

And he adds that investigation will show this large aggregate is far below the true loss.

By this same process 40,000,000 bushels of nutritious grain are annually destroyed, equal to 600,000,000 four-pound loaves; about 80 loaves for each family in the country.

Dr. Hitchcock, president of Michigan State Board of Health, estimates the annual loss of productive life by reason of premature deaths produced by alcohol at 1,127,000 years, and that there are constantly sick or disabled from its use 98,000 persons in this country.

This calculation includes nothing for interest upon capital invested, for care of the sick, insane, idiotic—it allows alcohol credit for revenue paid on all which is used for legitimate purposes. In England the capital

invested in liquor business is \$585,000,000, or £117,000,000. It was proved by the liquor dealers before the committee of the Massachusetts Legislature in 1867 that the capital invested in the business in Boston was at least \$100,000,000, and in the whole country it can not be less than \$1,000,000,000, or ten times the amount invested in Boston. The annual value of *imported* liquors is about \$80,000,000. It may be that the above estimate of losses yearly to the nation is too high. Perhaps \$500 is more than the average gross earnings of an able-bodied man, and there may be other errors of less consequence. But any gentleman is at liberty to divide and subdivide the dreadful aggregate as often and as long as he pleases, and *then* I would ask him what good reason has he to give why the nation should lose *anything* from these causes.

## Pauperism.

I can not detain the House with full statistics from the various States in regard to the pauperism occasioned by alcohol, but not less than 130,000 widows and orphans are left such in our county annually by liquor-drinkers, and from two-thirds to four-fifths of the inmates of our poor-houses are sent there by drink.

## Crime.

The statistics of crime are even more astounding. In the report of the United States Commissioner of Education for 1871, page 541, I find this statement: "The fourth fact is, that from 80 to 90 per cent, of our criminals connect their courses of crime with intemperance. Of the 14,315 inmates of the Massachusetts prisons, 12,396 are reported to have been intemperate, or 84 per cent." Ninety-three per cent, of those confined in Deer Island house of industry are confined for crimes connected with liquor "In the New Hampshire prison sixty-five out of ninety-one admit themselves to have been intemperate. Reports from every State, county, and municipal prison in Connecticut made in 1871 show that more than 90 per cent, had been in habits of drink by their own admission." The warden of the Rhode Island State prison estimates 90 per cent, of his prisoners as drinkers. These relate to those who have been guilty of the more serious offenses, not mere every-day arrests for drunkenness and disorderly conduct.

The report of the Board of State Charities of Pennsylvania for 1871 says, page 89:

The most prolific source of disease, poverty, and crime observing men will acknowledge is intemperance.

Mr. William J. Mullen, the well-known and highly esteemed prison agent, in his report for 1870 says:

*An evidence of the bad effects of this unholy business may be seen in the fact that there have been thirty-four murders within this city (Philadelphia) during the last year alone, each one of which was traceable to intemperance, and one hundred and twenty-one assaults for murder proceeding from the same cause. Of over 38,000 arrests in our city within the year, 75 per cent, were caused by intemperance. Of 18,305 persons committed to our prison within the year, more than two-thirds were the consequence of intemperance.*

Judge Allison, in a speech delivered in Philadelphia in 1872, says:

*In our criminal courts we can trace four-fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life in which rum is not the direct or indirect cause of the murder.*

And Philadelphia is the city of brotherly love. She is excelled by no large city in the world in all the elements and evidences of enlightened Christian civilization. She has immortalized herself in our centennial year by a queenly majesty of municipal department and a magnificence of patriotic hospitality which are a source of love and pride to her countrymen and have won for her the cordial and unstinted admiration of mankind. And it is a delightful relief for my aching head, as I copy and compile these statistics of damnation, to record the illuminating and illustrative fact that on those centennial grounds, from which intoxicating liquors were rigidly excluded, and where the aesthetic and diviner cravings of humanity were fed as from the gardens of God, among all the millions who wandered through that world of the last and highest results of civilization on earth, not one arrest was made for intoxication during the whole term of the exhibition. The infinite significance of that philosophy which not only demands prohibitory laws to restrain evil, but also the provision of food for the mind and stimulants to all the innocent, enlarging, and ennobling tendencies of the soul, could not be more strikingly illustrated and enforced.

Mr. Speaker, the records of New York, with her more than ten thousand liquor shops, one-half of which are unlicensed, and which Mr. Oliver Dyer says would line both sides of a street running from the Battery out eight miles into Westchester county, having by the report of Superintendent Kennedy, made some years since, an average of one hundred and thirty-four visits each daily, with 50,844 arrests for intoxication and disorderly conduct in the single year 1868, and with 98,861 arrests for crimes of every description, nine-tenths of which were the result of drink; all these I have examined, but I have no heart to dwell upon them. I can not endure their longer contemplation. The mathematics of this infinite evil are only paralleled by the tremendous

calculations of astronomy, and as I quit the appalling theme, I feel as though I had been calculating eclipses on the firmament of the pit.

If we can do no more for this agonized land, groaning and travailing in despair, than to institute the commission of inquiry into the statistical evidences which are waiting everywhere for proper authentication, and a bill for which, having passed the Senate, reposes in the embrace of a committee of this House, we shall have accomplished *something* for which the ages to come will rise up to bless our memory; for I sincerely believe that nothing is required to work out our salvation from the great evil which we are considering but authentic knowledge, generally diffused among the people. In the pressure of the momentous affairs by which we are surrounded, I have not been able to summarize and classify as I would otherwise have done this statement of such facts as appear to me to be derived from reliable sources; but I have done the best I could, hoping that abler minds will turn their attention to the subject, and that Congress will no longer neglect to institute official inquiries, with a view to such ultimate legal action as may arrest an evil which, if not arrested, will go far to destroy the American people.

## **Bearing of the Subject Upon the Education of the People.**

Some paper has sneeringly alluded to this proposed amendment as; a measure of temperance reform for posterity. Chiefly so it is; and! all the voices of humanity cry out for its adoption. All thinking men admit that the condition of posterity depends upon intelligence and virtue, and these are transmitted and developed by the educational institutions and processes of the country, of which by far the most important is the common school; and over that alone has the Government any control. Contrast for a moment the means of education in virtue and intelligence with those which exist for the promotion of vice and crime and misery in this country, and then let those sneer who will at a measure which aims to save posterity from the fate which, if there is no reform, will overtake us in national life, just as surely as the time finally comes when the individual inebriate, whether in the horrors of delirium or the stupidity of the consumed sot, drops into the tomb of despair.

The census of 1870 shows that there are in the United States 141,629 schools, with 221,042 teachers, and 7,209,938 pupils who attend in the aggregate—the average is less—costing \$95,402,826. Of these, 125,059 are public schools, with 183,198 teachers, 6,228,060 pupils, costing \$64,030,673 yearly.

There are 12,955,443 between the ages of five and eighteen years who should be at school, leaving 4,845,505 who do not attend at all. About 740,000 of these are engaged in labor of some kind; but there must be more than 3,000,000 who do not go to school at all. Dr Hargreaves says that ninety-nine hundredths of them are children of the intemperate, and he makes the following tabular statement, showing the relative efficiency of the "two educational systems" as they are operated in Pennsylvania, whose condition is not discreditable in comparison with the country at large:

More than nine times as much money spent to destroy as there is to save "posterity" by these two systems. And again he says:

Though within the last twenty years our teachers have increased from 25 to per cent, and pupils attending school more than 50 per cent., yet crime has increased more than 60 per cent.

Rather a hard look for "posterity;" and if there is no change, "posterity" better not be there.

## **Right and Necessity of Legislation.**

The right of Government to legislate upon the subject of intemperance has been strongly denied, but the absolute necessity of prohibition or regulation of the traffic in intoxicating drinks has been demonstrated in every civilized country where their use has unfortunately become prevalent, and the statute-books of England and America, for two centuries at least, bear constant witness to the exercise of that power. The question has been raised and settled in the Supreme Court of the United States and by the highest tribunals in almost every State of the Union, if not in all. It is too late to deny the power, the right, and the necessity of such legislation. It is only a question of the jurisdiction by which it shall be enacted and the extent to which it shall be carried.

In this connection I wish to call attention to a fallacy which exists in the minds of many. It is assumed by the advocates in the traffic of intoxicating liquors that there is a distinction between the right of Government to enact legislation *totally* and *partially* prohibitory. Government, it is said, may *license* and *regulate*, but may not *prohibit*. But there is no such distinction in reason at all. The power to *partially* prohibit by *license*—which is prohibition so far as it restricts at all—is the same power and stands upon the same ground; that is, the obligation to promote the general welfare—as that to prohibit absolutely. A license to one man to make or sell ardent spirits is an absolute prohibition to all the rest of the community to do so at all. The advocates of the license and regulation of the traffic have no *logical* grounds upon which to object to *absolute* prohibition, if necessity requires. It is only a question of *degree*. The universal sense of mankind has passed that point where it

is necessary to demonstrate the *right* to prohibit absolutely and totally. There is in fact no difference between license and prohibition as a principle. Prohibition is never held to extend beyond those uses which are demonstrably injurious to society. For all necessary and beneficial purposes prohibitory laws permit or license the traffic. I think this view of the subject important and a complete reply to those who claim that the evil should be licensed and regulated, at the same time that they hold the total prohibition to be a violation of inalienable right and the enactment of a sumptuary law. The one is as much a sumptuary law and a violation of inalienable right as the other, and no more so. If this is true, and I am not able to see wherein it is false, there is an end of the argument between the advocates of license and prohibition as to the *right* of such legislation, for they stand upon common ground, and there is no logical position for those who controvert the justice of prohibitory laws, so called, but that of those who advocate the unrestricted right to manufacture and sell intoxicating liquors to everybody for all purposes; and that ground has not been held by any court for generations to my knowledge.

Alcohol has its uses. It is a necessity in the arts. It is invaluable for many medicinal purposes, and as such is entitled to protection as property. But on the other hand it is armed with fatal capacity to destroy. It is a Pandora's box of evils. In its peculiarly fatal form, that of distillation, which is a concentrated death, it was unknown for fifty-five hundred years of the world's history, and mankind were the better for their ignorance. The fruit of this tree of knowledge has been death. During the last three centuries what is known as ardent spirits with us, and the immense and dreadful curses which grow out of their use, have gradually arisen. They have the power of perverting the natural instincts and tastes of both body and mind, and to recreate man into the slave of perverted appetites, having insatiable, consuming, uncontrollable, devilish power. The image of God becomes dangerous to society as well as to himself, whether as a maniac or as a criminal, and it is this *consequence* of the use of intoxicating liquors which the laws have constantly, but imperfectly, undertaken to control for many years; nothing more.

This amendment proposes to extend over the national domain the protection of a constitutional inhibition of the destructive tendencies of liquors when made and used for purposes which have been proved to be detrimental to society, and which many of the States of the Union have endeavored vainly to restrict and destroy.

Nothing but a general law can be efficient. That has been demonstrated by experience. While one State prohibits, another manufactures and encourages. The appetite already exists. It increases and even becomes hereditary. More than one hundred and sixty thousand saloons and tippling-places educate the children of America in habits of intoxication, and the appetite *will crush* the imaginary lines which State legislation erects against the introduction of this evil merchandise, even as the billows of the lake which burneth with fire and brimstone might be supposed to bury and consume the paper on which that legislation is written. The manufacture and the appetite act and react upon each other. The demand creates the supply, and constantly cries out, "Give! Give!" The supply or manufacture is thus stimulated and perpetuated. It will always continue unless stopped by the union of persuasion and compulsion, because of its lucrative nature, and because the appetite for strong drink when once established lives with an infernal immortality through successive generations of men. Thus it is that the necessity of legal enactment is apparent. True, that behind legal enactments, as in all other cases where public evils and crimes are prohibited by law, must be public opinion, which is the basis of all law in a free country where the people rule, and public opinion is the creature of experience, argument, discussion, and personal appeal—in short, of "moral suasion," as these agencies are called in their application to the subject of intemperate vice in the use of spirituous liquors. "Moral suasion" must precede the law, and accompany and assist in its enforcement. They are allies. The one grows out of the other just as the *law* against theft grows out of the universal sentiment of mankind that theft is wrong and a public evil which must be prevented by the forces of society.

Laws to protect society against intoxication inevitably grow out of moral suasion, if there is enough of it to arouse the general conscience and the intelligent apprehension of the people to the enormous losses and wrongs inflicted by alcohol upon society at large. Thus it is that the call for more of moral suasion and less of law is a contradiction of terms. These forces are in harmony like a father and son in a partnership; the law steps in and enlarges and perpetuates the business which moral suasion has established after years of indefatigable industry upon the platform, through the press, and by private solicitation and appeal. And for any person to cry out against a law against the use of intoxicating liquors in society which can never have been enacted at all but in consequence of moral suasion, and say that it injures the cause because you can not *compel* men to do right against their will, is to say that all crime and every public evil shall go free of the law; not only that, but that society shall abandon all conservative and preventive means for the protection of those who come after us; that not only shall the law abandon the present, but the rising generation, and, in fact, consistency will require that in the end moral suasion itself must be abandoned, since its inevitable result is a formal embodiment of its teachings in general law, as soon as it has produced a strong public sentiment upon which law can rest—and

which will enforce the law.

I have already asked attention to the facts which as I think demonstrate that the unrestricted use and effect of distilled spirits constitute public evils of such a nature as to not only justify, but compel the interposition of the law; just now I wish to confine attention to the necessity of

## National Legislation

if we would reach the evil effectively.

It is evident, in the first place, that the intense thirst or appetite of the country will lead to the manufacture and transportation of alcohol for the purpose of its gratification. If the production is suppressed everywhere else in the whole country, still in a single one of the smallest States where the manufacture might be allowed (and the temptation to permit the manufacture in small and isolated localities would be greatly increased in the proportion that the concentration of the business made is existence profitable to the State for purposes of taxation and otherwise), the materials being transported, as they would be, from other States, the entire supply of all kinds of distilled spirits for the whole country could easily be furnished. The manufacture might be localized, but it would still exist, and all the efforts of State legislation elsewhere would thus be substantially thwarted.

Again, supposing that every State and Territory in the country should suppress the manufacture, and importation from abroad should continue, the evil would remain the same; and we should only have transferred the manufacture, with the immense capital engaged in it, to a foreign country to which we should first export our corn, and rye, and wheat to be returned in the form of imported liquors to the dry throats of American consumers. Thus we should retain the evil after depriving ourselves of the revenues derived from it. Now, since State legislation can not interfere with the manufacture outside its own limits, nor perhaps within its own limits for exportation to other States, and as commerce, alike domestic and foreign, is controlled by the General Government, it is apparent that any legal enactment which goes to the root of the matter must be national in its scope and character. So far as the exportation to other countries is concerned, while I do not say that it could not be still carried on without great evil to our own people, aside from the waste of material and the perversion of capital and labor from useful purposes, yet to continue to poison mankind at large with what we had prohibited to ourselves would be like peddling off to our neighbors the contaminated and fatal garments which we might have had left after the small-pox or yellow fever had run through our own family.

As a means of suppression, the power to arrest the article *in transitu* is hardly less important than that to prevent the manufacture and sale; but this power can never be effectively exercised so long as the United States protects the transportation of ardent spirits to the same extent as other forms of property from one part of the country to another. Experience has demonstrated the impossibility of prevention when there is a chance to procure and while all the innumerable avenues of transportation are open.

Again, the power to control the manufacture and sale and use of distilled alcoholic liquors is to be found under the head of the *police* power of government, as it is called, which is vested primarily in the several States; and in order that this power be exercised by the nation at large, except in the District of Columbia and the Territories, the Constitution must first be amended so as to give the national Government the right to co-operate with the States in the enforcement of that power for the restriction of this traffic. There is no valid objection to the enlargement or change of national jurisdiction in this respect, as will appear from an inspection of the Constitution as it now stands. The power already exists over the internal police of the States *so far* as to protect alcohol as property for *all* purposes for which it can be manufactured and transported. The Constitution *now interferes* with the internal police of every State which may desire to banish liquor from its borders for the public good, by protecting every other State which sees fit to encourage the traffic in the production and transportation of this substance as a commodity of legitimate commerce, and compels each State to allow its importation in bulk from foreign countries and other States, and when once within the territorial limits of a State, you can no more prevent its distribution through the dram-shop than you can arrest the progress of the storm by a geographical line. So it is that the Constitution already does interfere in the most potent and specific manner with the internal police of the States upon this all-important subject.

Thus it appears, *first*, that the evil can only be effectually reached by national legislation, and, *second*, that such legislation must be of a *constitutional* character. It further appears that this is the assertion of no new power over the internal police of the States. It is only a modification for the general welfare of a power already possessed by the national Government, which is now being exercised to the destruction of the efforts of the States to extirpate a prolific source of pauperism, crime, and death. The Constitution of the United States, as it now is and has been from the beginning, is a law for the *unrestricted* manufacture, sale, importation, exportation, and internal transportation of intoxicating liquors. It is the great legal fortress of intemperance in this country to-day. It is not a blank upon this subject. It is not even a mere *license* law. But by its recognition

of alcohol as property, which may be made and used and carried and protected for *all purposes* in the national domain; by its protection of alcohol as an imported article in the ports and in the Territories of the nation, and by its practical nullification of State laws, enabling the citizens of one State to erect a public bar protected by the supreme law of the land along every inch of the boundaries of a sister State which may be struggling to suppress the evil, by smuggling strong liquors with impunity across the boundaries of States, and even carrying them everywhere under the Stars and Stripes, protected if need be by the Army of the Union, in these ways the Constitution of the United States is now the great almighty obstacle in the way of the temperance reform in this country.

## **That Constitution Ought in this Respect to be Changed.**

Can it be changed? That is the question, and there is but one answer. *It must be done*. No such word as *fail* should be allowed in the vocabulary of patriotism. But *how*? It can only be done by public opinion. Intelligence, conscience, and common sense are the foundations of sound public opinion; and they are the agencies which must be relied upon to effect the proposed change in the Constitution of the nation. It must be based upon the intelligent demand of three-fourths of the States in this Union. How can that public sentiment be created? First, there must be an intelligent apprehension of the extent of the evil to be remedied, and that the nation *as such* is concerned in it. Second, there must be a practical measure proposed, wise and just and efficient, upon which the efforts of the people can be concentrated. That measure must be radical in its nature, but it must not ignore existing rights nor violate the public faith, nor assail the personal character of those who are engaged in what the nation recognizes, and has recognized from the beginning, as a legitimate business and source of revenue to the coffers of the country. If the nation has traded in its own destruction it must itself wear the hood of shame. That measure can not destroy property rights vested in the public faith without compensation or without giving ample time for the diversion of capital to other and less pernicious industries.

## **The Slave Trade**

was abolished by a constitutional provision, which, in form, gave it protection for nearly twenty years. If it had been proposed to make that provision operative at once, the Constitution itself never would have been adopted by the American people. That measure must interfere as little as possible with the internal affairs of the States, leaving to them the enforcement of special laws within their own borders subject to the general constitutional restriction. And, finally, in order to have practical value, it must be one which, appealing to the intelligence and patriotism of all classes in the whole country, will have some rational chance of adoption by the widely diversified interests, prejudices, and sentiments of this vast nation, and of incorporation into the supreme law of the land. Such a measure I have endeavored to devise, and, although it may be full of imperfections, I have felt some hope that it would turn the attention of greater powers to the subject, and that the eminent gentlemen who have charge of it would mature some plan for the suppression of this national crime and shame, through a constitutional inhibition. I desire to call specific attention to those features of this proposed amendment to the Constitution which have commended themselves to my own judgment, and which I have thought would strike the public mind with some force.

## **Leading Features of the Proposed Amendment.**

First, it *is* a proposed *constitutional amendment*, and not a measure of proposed legislation by Congress under the Constitution as it now is. I think I have already said enough to show that whatever the nation does to facilitate the suppression of the evils perpetrated by alcohol must be accomplished by a change in the Constitution itself.

## **Time.**

Second, the *time* when the first clause shall take effect is so far in the future that vested rights will not suffer at all; certainly not essentially. Notice of a quarter of a century is sufficient to every manufacturer to turn his attention to other and less harmful pursuits. It is longer than our fathers gave to the merchant marine of the country to remove its capital from the slave trade, even if ratified at once, and ten years are given whenever ratification may take place. This will enable every man to wear out his still or convert his machinery to some beneficial purpose. It will cover the average period of business life for this entire generation, and I doubt whether there is a distiller in the world who desires that his son should follow the pursuit in which he himself feels compelled to remain, and the immediate destruction of which would reduce his family to beggary. Capital invested in the wholesale and import trade could be very easily diverted in other directions at much shorter

notice, while the retailer only requires time to sell out his stock on hand.

I am persuaded that great injustice is often done in public discussions of this subject by the wholesale denunciations and uncharitable, not to say unchristian and even brutal, epithets which are hurled at the large number of American citizens who are engaged in one branch or another of the liquor business. They are men like ourselves, oftentimes better than those who assail them, and nothing is gained by the effort to reform individuals by lectures which would disgrace a fish-woman, or to carry great public measures by scurrilous attacks upon men who follow an avocation which, however hostile to the interests of mankind, is yet entrenched in the Constitution of our country—a Constitution sanctioned by the names of Washington, Franklin, and Madison, and by virtue of the broad provisions of which we derive the power to attack our fellow-men with a license of the tongue almost as pernicious to the public welfare as the license of the traffic in rum. I am satisfied that very large numbers of men whose interests are bound up in the liquor traffic would themselves gladly cooperate, if they were not repelled as criminals, with the most ultra advocates of the temperance cause in some broad measure which, while it will enable them to avoid pecuniary ruin, will, at the same time, protect the coming generations from the storm of fire and brimstone which is pelting ours like that which fell upon Sodom and Gomorrah and left them at the bottom of the Dead Sea.

## The Consumer.

Again, the *consumer*, he who complains that you assault his manhood, his personal liberty; that you lock up his mouth with a sumptuary law; that you trample upon his God-given freedom, when you deprive him of his rum, whisky, brandy, and gin; when you interfere with his right to get drunk, to be drunk, and to help others to be drunk like himself, even this man can not complain, for before the year 1900 he will be in his grave. And I have never yet seen the *sot* even who wanted to transmit his right to be destroyed by strong drink to his son. There is hardly a victim of intemperance on this continent to-day who will not vote to save his son from the dreadful appetite which chains him to his fate. The parental sentiment of the country will cry out for this amendment, and the instincts of human nature will crowd to the ballot-boxes of the land to save the children of the ages to come. I firmly believe that if Congress will only give the American people the opportunity to act on this proposed amendment, it would win, upon a popular vote, after two years' discussion.

But there is no form in which the appeal can be made but by the submission of an amendment from the National Legislature to the States at large, and why should not the opportunity be given and the result left with the people themselves?

The importation of liquors is now the subject of treaty stipulation with France and other countries, but we have the unquestionable right to abrogate these treaties after reasonable notice. Every nation has this right, and I allude to it only because I have heard the existence of these treaties suggested as an obstacle to the adoption of the amendment.

Again, this resolution proposes to prevent the

## Manufacture.

I think it is apparent that there can be no permanent temperance reform in this country so long as the manufacture is free.

I am not aware of the existence of any law in any State which interferes with the unrestricted manufacture of distilled spirits for every purpose. Whatever is made will be sold; and if it is right to regulate or prohibit the sale for any use, it must be right to regulate or prohibit the manufacture for the same use; and if it is possible to regulate or prevent the sale after the article has been distributed into a million localities all over the country, it is comparatively easy to control the manufacture, which necessarily must be carried on where large masses of capital are concentrated. Granted that individuals will manufacture their own poison, yet they must do it in secret and under such difficulties and public reprobation that comparatively small injury could result. And if it is possible to regulate the sale, and successfully or even with approximate success to restrict the *sale* to legitimate and necessary uses in detached States, as has been so largely done even under all the embarrassments of existing laws and a public sentiment none too sensitive, and never hereafter to be less so than now, how much easier will it be to regulate and control the *manufacture* by licenses from the States or from the General Government, as should be found best in practice. Especially would this be so when by the control of transportation every particle made could be traced to the pi operand authorized dealers or custodians throughout the country. It would be impossible to conceal the manufacture if carried on to any injurious extent. Nothing can reach the manufacturer but a constitutional amendment, for two reasons: first, as before observed, the Constitution now recognizes ardent spirits, for all uses, to be property; and, second, no matter how strictly any State law might provide for its suppression, capital could locate in some other jurisdiction, in some other State

or Territory, or in some foreign State, and create the supply which the drinking appetite of the consumer demands.

Again it will be observed that the proposed prohibition by the nation

## Extends only to Distilled

alcoholic liquors. The advocates of temperance are themselves yet somewhat divided upon the question whether the use of fermented and brewed liquors as a beverage is or is not beneficial to the country. I have before alluded to the fact that there is high medical authority for the position that domestic wines, cider, ale, and beer are not hurtful in themselves, when not used in positive excess, and rendered so in the same way that the system is injured by gormandizing and gluttony. There is also a strong impression, however groundless it may be, that a mild stimulant is essential to the civilization of the nineteenth century, and that its use in the milder forms named prevents more general indulgence in *distilled* liquors, with their terribly destructive powers. Such a *belief* is a fact, although the ground for it may be false.

But all men who believe in restrictive legislation of any kind concur in the assertion that the use of distilled alcoholic drinks is the source of the *great mass* of the evil which intemperance inflicts upon the country, and all classes of men who advocate legislation of any kind will, it is believed, support this proposition; some because they believe it goes just far enough, others because they believe it is better than nothing, and will lead ultimately to the desired end. The latter class may well ask themselves the question: "If we prevent the country from taking the first step, how can we expect it ever to take two?"

No doubt the extinction of distilled liquors as a beverage will increase, at least for the time being, the consumption of brewed and fermented drinks; but, on the other hand, it should be remembered that the general improvement of public sentiment, which must attend the long and earnest agitation of the subject before even *this* proposition will become a part of the law of the land, will strengthen the hands of those who oppose the intemperate use of the milder intoxicating beverages.

The third section relates to the first, and is designed to keep this proposition

## Forever Before the Country,

so long as there is a foe to alcohol in it, and to save every advantage ever gained until ratification is an accomplished fact. It can not be expected that this great work will be accomplished in one year, or five; but if, in 1890, the amendment is not ratified, then it is to go into effect ten years after its ratification, whenever that devoutly-to-be-wished consummation is realized. Every position gained will be held. Whatever question might arise from lapse of time as to the continued pendency of the proposition before the American people, or as to the power which has been claimed of a State to withdraw its assent to an amendment at any time before ratification by the constitutional three-fourths of the States, is entirely obviated by the distinct provision of the pending proposition itself.

If this Congress, or if any subsequent Congress, will submit this proposed amendment to the people of the country for action, there will never be necessity for another plan of battle. Whenever this one is carried out, the victory will be complete. There can be no such thing as repulse, as the loss of strategic points, or of defeat, just as victory begins to dawn.

The language employed in stating the

## Excepted Purposes and Uses

for which the manufacture and traffic would still legally exist is, I think, as broad and comprehensive as any which can be devised, and at the same time secure the object of the amendment. The term arts includes cooking and all the common, useful, industrial, and preservative purposes which are known and practiced by the people, as well as the fine arts and the more intricate and recondite processes of the laboratory. The term *medicinal* must cover every occasion for the use of alcohol as a remedy for physical infirmity, whether of man or beast, and I think the statement of specific excepted uses and purposes for which production and traffic may be continued better than the mere prohibition thereof for use as a "*beverage*." The medicinal use is necessarily sometimes as a beverage, although the proper use as a beverage is always *medicinal*. Possibly it would follow that the prohibition of the use as a beverage might interfere with its medicinal application in some cases. In all the statutes which I have seen, the choice of terms is between the word "*beverage*," on the one hand, leaving the article to unrestricted use for all other purposes, and a general prohibition for all purposes, with exception only of those recognized cases of necessity which, being definitely known, could be provided for, and thus the abuses which might arise in the other method of the statement be avoided.

## The Second Section Expressly Guards,

and in some respects increases, the jurisdiction of the States as it now exists over the subject-matter, and negatives any license of the traffic by implication until the ratification of the proposed amendment. True, there could be no real license implied by the proposal of this amendment to the States, but it might be construed as a denial by Congress of the right of the States to regulate or suppress the traffic to the extent which they are now conceded to possess that power. It further contains a concession by Congress of power to the States and Territories to suppress the manufacture, transportation, and sale of all liquors, and to exclude them from State and territorial limits, which they have never yet exercised to my knowledge. Whether this would have the force of law as against existing constitutional rights may not be a serious question, but it would probably prevent any interference by legislation on the part of Congress with any action on the part of the States or Territories, unless it should clearly be required by the Constitution as it now exists. Whatever powers the National Government now possesses, such as the right to abrogate or regulate the traffic in the District of Columbia and in the Territories, and to make its exclusion forever from the Territories a part of their fundamental law, and to impose such a condition as inseparable to their admission as States, are expressly reserved. At the same time all the rights which any one engaged in the traffic now has under State laws are carefully preserved to him so long as his State shall not see fit to interfere with him; at least until the first section takes effect, and that does not interfere with fermented liquors at all.

The amendment carefully preserves the police power of the State over the whole subject by providing that Congress shall enforce it only in case of *needful* legislation. It is designed to leave the whole matter, concurrently with the General Government, still in the power of the States respectively, contemplating no interference with local machinery and methods *unless* it should become imperatively necessary; and it is not probable that much active interference by the National Government would ever be required. As, in the vindication of the great rights of the American citizen, legislation, the courts, their processes, and the ministerial officers of the States are generally sufficient *to protect*, so in this matter the fact that the broad ægis of the Constitution protected the American people from the curse of this traffic would secure the ample enforcement of its beneficent provisions by local authorities throughout the land.

Nor can there be any valid objection to this legislation based upon the doctrine of

## State Rights,

for the Constitution now asserts and exercises the power to substantially control or thwart the police power of the States by rendering nugatory their efforts to regulate and suppress the evil. The police powers of the States are thus really nullified or abridged in a most important, nay, a matter of vital concern. The deadliest foe of social happiness and public order is placed under the protection of the national Constitution, and the State must subordinate its process to the rights of rum, protected by the national power. This amendment proposes to repeal those restrictions upon the rights of States to govern themselves, and substitute provisions in harmony with the tendencies of enlightened State legislation and the interests of society, and thus it proposes to *re-inforce* the police power of the States acting for the public good. This certainly at the worst is no greater restriction of the powers of the States than now exists in the Constitution by virtue of the protection given to the liquor interests against which the States, so many of them, wage war. And it is difficult to see why an advocate of State's rights should be satisfied with the Constitution as it is, and then complain when it is proposed to change the Constitution so as to give the States still greater power to restrict and control an evil over which but *for* this Constitution the States would have absolute power.

It seems to me that this is a sufficient reply to those who, claiming that they desire to suppress the evil, object to an increase of State power for that purpose. If the real difficulty is that the objector would relieve the liquor traffic of *all* legal disabilities, whether State or national, then this view of States' rights will not be satisfactory. He will then be satisfied with no constitutional amendment which does not destroy all "police power," State or national, to interfere with the evils of alcoholic intemperance. "States' rights" is a term too much abused in these latter days, and honest men should examine well the motives and pretenses of those who appeal to prejudices engendered by controversies which, with their causes, are vanished away. We certainly are a nation to such extent that a vast evil which contaminates the atmosphere of the continent can be assailed with national power, especially when it can be reached successfully in no other way, and the method proposed leaves to the States the execution of the great work if they will perform it in their own self-chosen way.

I deem it important to offer some observations upon the policy and efficiency of the

## Principle of Prohibition,

as applied to the suppression of the alcoholic evil. It is not seldom claimed that the policy of prohibition by law does not diminish the consumption of intoxicating drinks; that human nature resents interference with personal freedom; that legal restriction becomes a nullity and in the end drunkenness and its attendant evils are increased; that the public conscience becomes hardened, and the sense of obligation to obey the laws of the land is blunted, so that the "last state of that man (and nation) is worse than the first." It will be observed, however, as a rule, that this argument is seldom advanced by those whose interests or principles incline them even so far as to the use of "moral suasion," as it is termed, to extirpate the evils of intemperance. As a rule, restrictive laws are opposed by the class of people who never resort to moral suasion themselves, and who stand in need of both legal and moral suasion to counteract the tendency of either their own interests or appetites or both. How sincerely these people believe in their position that restrictive laws which they oppose *increase* the evil upon which they thrive, every one is to judge for himself. But there are a few who honestly entertain that opinion. True that no law is operative except as it is made so by public opinion, but the enactment of an evidently wise and necessary law should often precede in order that it may assist in forming public opinion. Every step forward necessarily precedes and draws along the car of progress. Legislators are supposed to be selected because they are wiser than the mass of those for whom they make laws; but of what use are they if, having more wisdom, they are never to exercise it until moral suasion has raised the virtue of the people so high that the evil has disappeared and consequently the laws are unnecessary.

Laws presuppose something wrong to be prohibited, and it does not follow that they are to be repealed (or even not enacted) simply because the sentiment of a particular or even of the general community, for the time being, may not properly execute them. Agitation and the effort to enforce a good law, by demonstrating its wisdom and the blessings which flow from its enforcement, will create a public opinion which ultimately will make the law generally operative. Probably there is no criminal law whatever which is enforced in one-half the instances of its infraction. Should the law against theft, arson, burglary, forgery, and other crimes *therefore* be repealed? There was a condition of society, as man has progressed from the savage to the enlightened state, when there was no public conscience which took cognizance of any of these crimes. Wise legislators prescribed laws in advance of public opinion, and by their enforcement educated their peoples to a higher life and more complete acquiescence in the law. But it is said that the enforcement of laws with us depends upon the juries of the country; so it does; they are the judges of the fact. Therefore they should be *impartial*. And does any one believe that when a jury is selected with as complete freedom from bias as if selected for the trial of the charge of murder there would be any more difficulty in punishing that crime against society which occasions the perpetration of more than three-fourths of the murders? You inquire of every jurymen upon his oath whether he is in favor of capital punishment before he is selected to pass upon a question which involves the life of his fellow-man. That man is disqualified to be a juror who does not believe in the law. In the same way ascertain his opinion as to the enforcement of restraining laws against intemperance, and thus secure an impartial jury by putting each member of the panel upon his conscience, and there is no trouble in enforcing the law.

But I do not design to follow out this train of thought. I wish to recall attention to the fact that there is no difference in *principle*, but only in the degree of its application, between laws which restrain and those which totally prohibit the use of intoxicating liquors, so that the question lies open only between those who would have *some* law and those who would have *no law whatever* upon the subject. Now, there is no civilized people, and I venture the assertion that there never was one, where seriously intoxicating liquors have existed which have not found it absolutely impossible to preserve the structure of society without legal restriction. Certainly there has been none in modern times, and there is none to-day so far as I know.

I wish to cite one or two instances in the recent history of the Anglo-Saxon race.

## In the Senate Debate

of last session, page 584 of the Record, Senator Morrill, now the distinguished Secretary of the Treasury, said:

*We had almost this identical question as early as 1795, when the country was in the dilemma of a large national debt. When the Secretary of the Treasury, Mr. Hamilton, was casting about for the means of sustaining the public credit, one of the methods resorted to was the identical thing we are doing now; that is, to raise a revenue upon the importation and distillation of alcoholic drinks, accompanied also by a system of licenses for the retail sale of alcoholic drinks so manufactured in this country or imported from abroad. Therefore it becomes of the utmost importance to inquire what was the effect of that policy upon the morals of the people. How did it come about that about that period we came to be denominated a nation of drunkards? How was it that it was generally asserted, and it is a matter of history to-day, that the American Colonies at the close of the war, and for the two decades afterward, drank more liquor, per capita, than any other people upon the face of the globe? It has usually been accounted for from the pernicious effects of the war. \* \* \* but it was not the*

*prime cause. Whoever will take the pains to look into our history will find that more than all things together it sprang from the policy of raising a revenue out of the distillation of alcoholic drinks, and the Government taking into its own hands the retail trade of the country in alcoholic and intoxicating drinks.*

In 1705 the number of wine licenses was 3,253, of spirit licenses 7,461. The amount of duties £54,731. In 1800 the Secretary's report says: "Of the proceeds of those duties more than \$500,000 arise from tax on distillation, \$372,000 of which are paid on 22,000 country stills, scattered over the immense territory of the United States. Sixty-five thousand dollars are the product of 13,000 retailers' licenses, all grown up in a single decade."

Senator Morrill then cites the experience of England, which was the same as ours, and after depicting the terrible results in powerful language, he says:

*That is the history of it, and it is as natural as for water to run down hill. It must be so. Whenever the Government lends its moral countenance to, and encourages the importation and the production, of course you can not, Senators will see that it is impossible to, control the sale. It becomes popular, it is taken out of the ban at once, and it increases everywhere. That, I think, is the historical account in this country and elsewhere. It is the natural, it is the irresistible effect. I do not know the amount of crooked whisky, but I should suppose the distillation was not less than 100,000,000 at least—*

Yearly in this country—

*for a people of 40,000,000, besides all that is imported from abroad. What becomes of it? \* \* \* The statistics show beyond all controversy, if anything has ever been made clear by statistics, that three-fourths of the pauperism is attributable, directly and indirectly, to intoxicating drinks, and three-fourths of the crime to the same cause. Just contemplate that statement, and then see whether the government of a country that raises its revenues by the encouragement of the distillation of such an agency as that has no connection with it. Why, sir, more than all other agencies combined is the terrible effect of alcoholic drinks upon the health and morals and prosperity of this people. It is the gigantic crime of crimes in this age, and particularly in this country.*

I would earnestly call attention to the able debate in the Senate from which this is taken, and in which several of the most distinguished men of the nation participated. The result was the passing of the resolution for a committee of inquiry, elsewhere referred to.

## **The Experience of England**

in the adoption of the beer law, and in other instances, is exactly-similar to that of the United States. The removal of restrictions and countenance of the business by the Government expands the evil just as naturally and inevitably as the removal of the dam lets out the water behind it.

*Prohibition* has been more honestly and thoroughly tried in the State of Maine than anywhere else in America or Europe, except perhaps in Mohammedan countries, where both religion and law enforce total abstinence.

Hon. William P. Frye, when Attorney-General of that State, writes to Hon. Neal Dow as follows:

*I can and do, from my own personal observation, unhesitatingly affirm that the consumption of intoxicating liquors in Maine is not to-day one-fourth as great as it was twenty years ago; that in the country portions of the State the sale and use have almost entirely ceased; that the law itself, under a vigorous enforcement of its provisions, has created a temperance sentiment which is marvelous, and to which opposition is powerless. In my opinion, our remarkable temperance reform of to-day is the legitimate child of the law.*

To this high and emphatic testimony to the fact that prohibition *does* prohibit, I wish to add this evidence from the inexorable figures of the

## **Census of 1870,**

which contrasts the systems of prohibition and stringent license; and it such are the comparative results between *these*, what would be the consequence of the removal of *all* restrictions, save only as moral suasion might oppose the whirlwinds and tornadoes of universal ruin with the gentle putterings of the mellow-voiced philanthropist?

In Maine the keepers of restaurants do not sell liquors, while in New Jersey they almost universally do. "Liquors and wines" in Maine refers to State liquor agents. The population of Maine was 626,915; that of New Jersey was 906,096.

In November, 1867, Massachusetts repealed her prohibitory liquor law. In his message to the Legislature, January, 1869, the Governor said

*The increase of drunkenness and crime during the last six months, as compared with the same period of 1867, is very marked and decisive as to the operation of the law. The State prisons, jails, and houses of correction are being rapidly filled, and will soon require enlarged accommodations if the commitments*

*continue to increase as they have since the present law (a license law) went into force.*

Although this amendment does not propose to interfere with the fermented liquors any more than to remit their management more fully to the several States, it not being believed by me to be sufficiently clear that the prohibition of the manufacture and use of such liquors should be attempted by national enactment, so long as public sentiment is so considerable in favor of their beneficent effect when properly used, and in consideration of the comparatively small injury and danger which arise from their abuse, yet upon the question of the *actual effect of prohibitory laws* upon the traffic the statistics of the trade in fermented drinks are as logically illustrative as in case of distilled liquors. Take then the testimony of the brewers themselves. In the fifteenth annual report of the United States Brewers' Association, held at Cincinnati, June, 1875, they passed these resolutions:

*Resolved*, That where restrictive prohibitory enactments exist, every possible measure be taken to oppose, resist, and repeal them.

*And it is further resolved*, That politicians favoring prohibitory enactments, who offer themselves as candidates for office, be everywhere strenuously opposed, and the more so if it be found that their personal habits do not conform to their public profession.

In an address before the convention it was stated:

*Very severe is the injury which the brewers have received in the so-called temperance States.*

Then follow data from various States proving the assertion.

This testimony shows the hollow insincerity of the absurd pretense that prohibitory laws do not tend to eradicate the evils of intemperance. Legal prohibition and moral suasion operate like the law of Moses and the Gospel of Christ. They act and react upon and fulfill each other. And to assert that law does not *destroy* this evil and therefore there should be no law, is to assert that there should be law against no evil whatever, since not one based upon the abuse of any appetite or passion of man has ever yet been absolutely extirpated. Doubtless the appetite for stimulants will always seek gratification by excess; but society can protect itself against the evils of that excess only by the most strenuous measures to remove alcohol, that terrific agency which the last two hundred years has brought into such common use that its blasting power over the fairest regions and highest civilizations of earth has become the bane of both, and threatens with destruction the future of the race. So far as the United States are concerned (the people of each State dealing with it as they please), even then there will remain alcohol in its fermented forms which were the most powerful used for five thousand five hundred years, and in *this* form alcohol was *the* curse and calamity of mankind. Evasions of this law as of all other laws will take place, and there need be no sentimental refinement upon the practical loss of any right which a confirmed toper may desire to cherish for his own personal comfort. Sources of gratification though limited will still be found. But it is to be hoped that something would be accomplished for the mass of our fellow-men, and particularly for those innocent ones to whom the great future belongs, and toward whom he that would bequeath to them the awful inheritance of drunken woe which is amassed and increasing daily on American soil, must be a brute indeed.

## Theories of Personal Liberty, Etc.

There is a theory of personal liberty which, sanctioned by the great names of

### John Stuart Mill,

and of Von Humboldt and others of less distinction, has been advanced as the insuperable objection to all legislation which strikes at the use of alcohol as a beverage.

Mill, in his work on Civil Liberty, pages 170 to 173, thus states that theory in his vigorous way:

*There are in our own day gross usurpations upon the liberty of private life actually practiced and still greater ones threatened with some expectations of success; and opinions proposed which assert an unlimited right in the public, not only to prohibit by law everything which it thinks wrong, but in order to get at what it thinks wrong to prohibit any number of things which it admits to be innocent.*

*Under the name of preventing intemperance the people of one English colony, and of nearly one-half the United States, have been interdicted by law from making any use whatever of fermented drinks except for medicinal purposes; for prohibition of their sale is in fact, as it is intended to be, prohibition of their use. The infringement complained of is not on the liberty of the seller, but on that of the buyer and consumer; since the State might just as well forbid him to drink wine as purposely make it impossible for him to obtain it.*

Governor Andrew cites this passage, and so do defenders of the traffic generally, as decisive authority upon the subject, and it is doubtless the highest that he can cite. The common sense of the American people would, however, hardly accept without question all the social, economic, religious, or irreligious theories of Mr. Mill,

and I respectfully demur to any theory which results in the ruin of my fellow-men. By their *fruits* shall ye know them. That is the only rule by which a practical legislator has any right to test the theories of great or of little men.

But what does even Mill himself say? He asserts, in the first place, what is a positive error, so far as the grounds of this amendment are concerned. I do *not* assert the right in order to get at what I think wrong, "to prohibit any number of things which I admit to be right." By no means whatever. I admit the manufacture, importation, and use of alcohol in the form of distillation for *certain necessary purposes*, and for them only, to be legitimate, and convenient, if not necessary, entitled to protection and subject to regulation by law only for purposes of taxation like other property and to prevent its application to other dangerous and destructive uses which injure and often ruin mankind. The right to regulate the legitimate use and to prevent the abuse is just exactly the same right which government has to protect every man in the use of fire for his happiness, and to prohibit both himself and others from using it as the agent of wanton destruction to the lives and property of society at large. No more, no less. Alcohol is a poison, which may be put to good uses. When an individual puts this poison to a bad use the law has the right to interfere, and those who make it have the right to enact the law so that it may interfere; to prohibit not "any number of things which it admits to be innocent," but the use of an active means of self and social destruction. Thus it is clear that Mr. Mill, if he means us, has misconceived his form of action and must either bring a new suit or abandon his case.

But he goes on to illustrate and apply what he means by his general proposition above stated. He says, "The use of *fermented* liquors has been interdicted except for medicinal use," etc. But this amendment does not intermeddle with their use at all. It is not designed to. It is not designed to raise that difficult question upon which mankind is divided. True, it increases the police power of the States over them indirectly, but not in a way to restrict their use unless public sentiment of the State requires it. This is done by an increase of the power of internal State police. It is a surrender of national power. It is a concession to the States of a power of interstate and foreign commerce. It only strikes at what all, or nearly all, men concede to be a most terrible national evil which ought to be suppressed and which can not be effectually regulated except by a national prohibition, which must take the form of an amendment to the Constitution. I am sure that it will be conceded that the citation from Mr. Mill is irrelevant.

## Baron Von Humboldt

is also quoted by Governor Andrew and others. See his *Sphere and Duties of Government*, page 171, where he says:

*The State may content itself with exercising the most watchful vigilance of every unlawful project and defeating it before it has been put into execution; or, advancing further, it may prohibit actions which are harmless in themselves, but which tempt to the commission of crimes or afford opportunity for resolving upon criminal actions. This latter policy again tends to encroach on the liberty of the citizens; manifests a distrust on the part of the State which not only operates hurtfully on the character of the citizens, but goes to defeat the very end in view. All that the State may do without frustrating its own end, and without encroaching on the freedom of its citizens, is therefore restricted to the former course; that is, the strictest surveillance of every transgression of the law, either already committed or only resolved on; and as this can not properly be called preventing the causes of crime, I think I may safely assert that this prevention of criminal actions is wholly foreign to the State's proper sphere of activity.*

The essence of all this seems to be in the concluding idea, viz.: that the State can not legislate by imposing burdens or restrictions upon the individual, the object of which is to prevent the causes of *crime*. Well, supposing this to be so, does it reach the foundations of legislation restricting the evils resulting from the use of intoxicating liquors? Obviously not, unless those evils are *simply causes of crime*. But those evils embrace not merely crime against the individual and society at large, but physical degeneration of the individual and of the species, insanity, idiocy, pauperism—every form and degree of misery, taxation, public burdens of every kind, poverty, starvation, accident and frightful casualties, ignorance, and death.

Now many of these effects of the wrongful use of distilled spirits exist independently as distinct and most deplorable public evils, and would do so even though they did not so often culminate in every sort of crime. But this proposition of Humboldt's covers the case of causes of *crime* alone, and if legislation for the prevention of these evils is not within the power of the State, then I am at loss to see what forms of preventive legislation are possible. The doctrine is universal license and anarchy, if it is to be understood to cover the ground which is claimed for it. It not only abolishes the old truth, which, however homely in its expression, is the basis of the great mass of the laws to which society owes its happiness and all hope of future improvement—that an ounce of prevention is worth a pound of cure. Can not legislate to prevent the *causes* of crime without violating personal liberty! Then personal liberty, which does not include the right to commit crime, *does* include the right to cause

it to be committed. But the great Humboldt is misquoted, for observe the confusion of thought and the utter nonsense of his language if it is to be construed as covering this case. I revere his intellectual power, but there is only one God, and the *man* who undertakes to construct a universe or a Kosmos will not always manifest the attributes of the Almighty. He says "that the State is restricted to the strictest surveillance of every *transgression* of the *law*, either already *committed* or only resolved *upon*." But *this* is a question of the original *enactment*—the *creation* of a *law*, not of its violation or of its enforcement. *Shall there be* any law at all upon the subject? What is a crime in the only sense with which we have anything to do? Why, it is the violation of an *existing law*; doing what is *already* forbidden or failing to do that which is enjoined; or, in Mr. Webster's own words: "An omission of a duty which is commanded, or the commission of an act which is forbidden *by law*." So far as government is concerned there can be no crime, and therefore no *causes* of crime until there is a law the *violation* of which is all that constitutes crime.

Now the question between alcohol and its opponent is, whether there shall be any law at all, and the answer to that question depends altogether upon the consequences which the unrestricted use of alcohol exerts upon mankind. Does it or does it not produce such evils in society as to require or justify its restriction by law—the *creation* of a law—the violation of which will be a crime? The mere fact that a drunken man is more likely to commit murder than a sober man is of course no reason why he should be punished for being *drunk*, unless there is a law against it. Until there is a law against it, drunkenness is no crime. So, if being drunk, he commits murder, then he is to be punished because he has violated the law against taking life, not because he was drunk. Drunk or sober, then, he is to be punished for his violation of law.

But now in this debate comes this question: Is the fact that drunkenness is a state of mind and body which is so bad and dangerous a thing of itself for members of society to be in, that voluntarily getting into that state should be prohibited, and is the making and selling that stuff which tempts and makes men to get drunk for that very purpose so bad a thing that the manufacture and sale of it should be prohibited by law? And upon that point the facts I have spread out are pertinent. To do that which causes three-fourths of all the crimes known to the law should *itself* be made a crime. It is bad itself, and should therefore be prohibited by law. It is a question of making a new law, not of enforcing an old one. It is therefore not at all within the reasoning of Von Humboldt, and the citation as an authority falls. New laws must be made according to the times. The duty of government is ever the same: to protect society and promote the general welfare. The special laws of different nations and ages vary according to the forms in which vice presents itself, and the various agencies and forms of destruction with which society is assailed. Alcohol is the parent of nearly all the forms of misery in this age and of three-fourths of the grand aggregate of all the crimes that are known, and surely that which produces all these is a legitimate subject for regulation by law. To say that society shall not control the dram-shops which line our streets is to say that any man has the right to plant Pennsylvania avenue with torpedoes and drape Broadway with old clothes from the pest-houses, because the torpedo and old clothes are property and a legitimate subject of barter and sale; and that because the torpedo and garments have their uses when they preserve a people and promote the general welfare, for that reason they may be used to destroy the nation and people which they were designed to preserve.

## The Fallacy is Here.

It is assumed that because alcohol may be manufactured and sold for some purposes, it follows that it *therefore* must be permitted for all. This is not so. Some things are beneficial in every form and way in which they are appropriated to the service of mankind. Other things have uses for which they are necessary and beneficial, and again their appropriation may be disastrous to society; and when they become so, society, through the law, must protect itself. All laws restrict personal liberty when that much-abused term is used in the sense of license. I do not think it important to call further attention to the *ipse dixit* of theorists whose conclusions have been contradicted by experience and rejected by good sense wherever mankind have existed under the dominion of law. But the constitutionality of prohibitory or restrictive laws in the States has been settled by all the courts of the country; and I have previously endeavored to show that the right to *license* one man is the right to restrict all others, and implies the right to *totally* restrict when the public good requires. The general proposition is that the States have this power; that it should be extended and exercised over the whole country in the only way in which it effectually can be, by an amendment of the Constitution of the country giving concurrent power to the nation to make the prohibition general and efficient whenever isolated States shall fail.

I desire to cite a few sentences from the opinions of

## The Supreme Court

of this country in the celebrated license cases. These cases were argued by Daniel Webster, Rufus Choate, B. F. Hallett, John P. Hale, and others, in favor of the licensees; and by very able counsel on the other side. I believe that the opinions are considered by the profession as very able and well considered. The court was unanimous, and most of the judges delivered separate, though according opinions. The cases are reported in 5 Howard, 504-633.

Judge Taney says, page 576:

*The laws of Congress regulating foreign commerce authorize the importation of spirits, distilled liquors, and brandy, in casks or vessels not containing less than a certain quantity specified in the laws upon this subject. Now if the State laws in question come in collision with those acts of Congress, and prevented or obstructed the importation or sale of these articles by the importer in the original cask or vessel in which they were imported, it would be the duty of this court to declare them void.*

On page 577:

*If any State deems the retail and internal traffic in ardent spirits injurious to its citizens and calculated to produce idleness, vice, and debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic or from prohibiting it altogether if it thinks proper.*

On page 579:

*It appears to me to be very clear that the mere grant of power to the General Government can not upon any just principles of construction be construed to be an absolute prohibition to the exercise of any power over the same subject by the States.*

I call attention to the language in italics as also bearing upon the nature of the concurrent and co-operative jurisdiction which this amendment proposes to give, both to the States and the nation, over the subject-matter of distilled liquors.

Judge McLean, on pages 588 and following, says:

*The license laws of Massachusetts are essentially police laws; enactments similar in principle are common to all the States. A great moral reform which enlisted the judgments and excited the sympathies of the public has given notoriety to this course of legislation and extended it lately beyond its former limit. The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abolished. Everything prejudicial to the health or morals of a city may be removed; merchandise from a port where a contagious disease prevails being liable to communicate the disease, may be excluded, and in extreme cases may be thrown into the sea. It is a power essential to self-preservation, and exists necessarily in every organized community, it is indeed a law of nature, and is possessed by man in his individual capacity. He may resist that which does him harm, whether he be assailed by an assassin or approached by poison; and it is the settled construction of every regulation of commerce that under the sanction of its general laws no person can introduce into a community malignant diseases or any thing which contaminates its morals or endangers its safety. Individuals in the enjoyment of their own rights must be careful not to injure the rights of others. From the explosive nature of gunpowder, a city may exclude it. \* \* \* These are acts of self-preservation. \* \* \* In the progress of population, of wealth, and civilization, new and vicious indulgences spring up, which require restraints which can only be imposed by legislative power.*

Judge Woodbury says, page 630:

*After articles have come within the territorial limits of States, whether on land or water, the destruction itself of what constitutes disease and death, and the longer continuance of such articles, or the terms and conditions of their continuance, when conflicting with their legitimate police, or with their power over internal commerce, or with their right of taxation over all persons and property within their jurisdiction, seems one of the first principles of State sovereignty and indispensable to public safety.*

It would be easy, sir, to multiply authority from all the courts of the country, which assert, I think, with unvarying uniformity, the power of the State to control absolutely the use of alcohol, subject only to the protection given it by the Constitution of the United States, the extent to which it shall be exerted being purely a matter of expediency, while against this power and its exercise can be found nothing but the speculations of writers whose theories are either untenable or inapplicable to this or perhaps any other state of society which can arise until the millennium shall abolish all law by the absolute extirpation of evil from among men.

## **In Recapitulation and Conclusion, Sir,**

I only wish further to say that by the indulgence of the House I have thus at great, but I hope not at unnecessary length endeavored to call the attention of Congress and of the country to the vast and increasing public evils which exist in the land, whose origin lies in the excessive use of that most powerful poison known as alcohol. I have not dealt in specific instances, but in masses of fact as they have been gathered and accumulated here and there by the statistician, the census-taker, the official investigator, and most of all by that

noble profession which comprises so many of the ablest and best of men—a profession whose theory is the gospel of man's physical and mental nature, and whose practice is philanthropy applied to the details of all human woe—the medical profession, which by its researches in the chemical world and its incessant and protracted pursuit of the recondite origin of disease and of the philosophy of suffering and despair, as well as of the sources of vigor and hope and happiness to mankind, has placed civilization under the largest debt that is due to any of the learned orders of society; that profession, sir, has not failed to stamp upon alcohol the mark of *Cain* among poisons. It is the murderer of men. That noble profession has brought it to the doors of the Capitol, and charged it with the wholesale death of our people. They assail it as the pestilence which walketh in the darkness and which wasteth in the noonday—as the parent of every crime, as the cup of misery ever full; the prolific source of ignorance, poverty, squalor, idiocy, insanity in all its dreadful forms, personal ruin, social destruction, national ruin—the prime agency of hell on the earth. And with them come all classes and conditions of men. These are not witnesses whose testimony can be denied or gainsaid. I will not speak of woman in rags and disheveled hair, with her wan cheek and hollow voice, nor of her children shivering on the corners of the street, starving within the shadow of churches built to the Most High with the price of their blood. It is not fitting here to be *sentimental*, nor would I attempt it if permitted. The gravity of the occasion has passed beyond all necessity of resort to touching tales and strokes of pathetic imagery. The evil is before us. Its infinite extent must be admitted. There is nothing to be considered but the *remedy* and its application. I have endeavored to present one that seems to me to have been born of hope.

This measure is not proposed by any party that now exists. I trust that it will encounter opposition from no party whatever. It has been prepared with the knowledge of scarcely any one. I am alone responsible for it. It is not the project of "temperance men," as they are sometimes called, whether derisively or otherwise. On the contrary, mistaking its true character and misconceiving its far-reaching consequences, and its avoidance of conflict with the interests and passions of the present time, "temperance men" have complained that it is an *evasion* of the conflict. I fear that fifteen years of agitation will convince such of us as may then be alive that this objection does not recognize the great power of existing forces which must be overcome. It should be remembered that no battle is won until the enemy is driven from his *position*. He is now intrenched in the Constitution of this country. The battle may go on as it has gone on for fifty years, without one single blow being struck at the *manufacture* of alcohol. And as hitherto "men may come and men may go" and thousands may continue to fall on either side, yet the battle remain forever undecided, because the struggle, however violent, is *renewed* forever by the recruits of successive generations. There is no concentration of forces upon the main position. Effort is lost because misdirected. Much of it, to be sure, is not wholly *lost*. Moral suasion—that is, argument and precept and exhortation, from the pulpit, the rostrum, the press, and private admonition—molds public opinion and accomplishes wonders for individual men, but it lacks the powerful reinforcement of national law. That it can never get until it asks for and demands it. This revolution in national law can be wrought only by years of agitation and effort. Local sentiment must be awakened almost everywhere; in at least two-thirds of the country existing opinion must be reversed before the Constitution of the country in this respect can be changed. Meanwhile each State retains all the power it now has over both fermented and distilled liquors, and as soon as this measure has been ratified there would be conferred upon the States largely increased control over both. Discussion and effort would demand the attention of the nation as such, and a concentration of the whole army upon a comprehensive plan of battle to carry the citadel would be substituted for isolated and sporadic warfare. And when the battle is once gained it is won for all time. This form of effort is infinitely the best way in which to accomplish *local* reform. The facts and arguments upon which the temperance reform is based are the same, whether urged to influence the action of the individual, the local opinion, or Legislature of a single State, or the nation at large; and the modification of the national Constitution involves that universal local effort and the creation of that public sentiment everywhere which will result in the enactment and enforcement of prohibitory State and territorial laws.

Temperance men object because the first clause of this amendment if adopted does not become operative until 1900. They fear that they will die without the sight. So they may, but how can they object until they have tried to see whether they can obtain even *this*? Consider the past. Be admonished by history. Do not lose everything by attempting the impracticable. Remember that this is an effort to procure the enactment of a *law*, which must carry the heads and hearts of conservative jurists, of dignified and unconvinced legislators, and the *popular vote*. This is a different thing from enthusing a popular assembly under the magnetism of Mr. Gough. Do not forget either that it is to be the act of the *nation*; that, however it may be as between God and alcohol, however it may be between the maker of alcohol and the higher law, yet we as a *nation* have assured the maker and dealer in liquor that he might vest his capital in permanent forms, that he might manufacture this article for all purposes whatever, and that we would protect him in the enjoyment of his capital and the production of his still. We take from his industry yearly vast sums in the way of taxation for the support of the Government. True, this legalized destruction of national wealth infinitely transcends the advantage of the tax, but

nevertheless we have *legalized* the traffic for a century. Now have we as a *nation* any *right* at once to destroy his industry and turn the distiller and his family upon the street to starve? Is he not entitled to reasonable notice of the change in the national policy, that he may gradually divert his capital and turn his business capacity in some other direction and train his sons in some other employment? And if this view does not strike you with force, then consider the further fact that there are more than \$500,000,000, probably \$1,000,000,000, vested in this traffic to-day in the United States, and that such an interest will for many years to come have sufficient *power* to defeat any measure which destroys it at once.

But liquor makers and sellers are *men*. Great numbers of them are respectable and honest men. I have no sympathy with the wholesale denunciation of them as a criminal class. Many of them recognize the dreadful consequences which flow from the business in which they are engaged; yet it is a lawful business; circumstances over which often they have no control have identified them with it just as others have found their way into the pulpit, into Congress, or into other avocations of life. It is no more just to denounce them as cold-hearted villains, intent upon nothing but the destruction of mankind, than it is to assail the personal integrity of every man who ever owned a slave. If approached in a proper spirit with a proposed reform in which they should be recognized as men and invited and urged upon considerations which must influence any humane being, and which would give them a chance to save themselves and their families, I believe that the actual *co-operation* of many liquor makers and sellers could be secured.

Since the introduction of this resolution it has been attacked as a palpable effort to curry favor with the prohibitory sentiment of the country, and at the same time avoid offense to the "beer element." It is no such thing. This measure is not of that radical nature to command the vehement approbation of what are known as prohibitory men, though it must and I trust will command increasingly their approval. But the question of the manufacture and use of fermented liquors is left where it now is, with the *States*, because it is *medically* still an open question whether the restricted use of such liquors is not beneficial to the people, although their use is fast becoming excessive and an abuse. But there is very slight difference of opinion as to the destructive tendency of *distilled* liquors as administered by the "laity," and all agree that the great mass of the evils of intemperance arise from their manufacture and use as a beverage. And if the ban of the law can be placed upon the manufacture and use of distilled alcoholic liquors as a beverage, the minor abuses resulting from fermented liquors can well be left wholly to the restraining powers of the States, as enlarged by the second clause of the proposed amendment. While by no means of a callous organization, I certainly do not complain of criticism which attacks my personal motives, some of which has been brought to my attention. Those motives are not relevant to the measure itself. And whatever may be said by others, I am consoled by the consciousness that this step is taken after long reflection, that my motives are satisfactory to myself, and that they will be judged by the only tribunal to whom they can be surely known and whose approval is of much consequence.

The opposition of the consumer to any national measure which should at once deprive him of his beverage, would be found to be very serious and I fear decisive. But there is no class of men who have a stronger desire to see their children saved from the chains which hold them to their own dreadful doom, than the drunkards of this country. This measure has been sneered at as a proposed reform—*for posterity*. So it is; and as such it ought and I think will enlist the overwhelming force of parental feeling in its favor whenever the public mind has studied its peculiar features and elements of strength.

I think that existing parties may well hesitate to oppose this measure. The cause it represents is one of moral reform, and it must be reinforced by legislation. In due time it will be. If neither of the great parties now dividing the country sees fit to antagonize it, this measure will force its way without being made the source and object of political strife. Becoming operative so long in the future, it ought not to provoke the opposition of any political organization, and all men should be able to consider this subject calmly and to decide it upon its merits. If it is a measure enlisting the moral convictions and humane sentiments of the people, and especially of that nucleus of able, conscientious, and aggressive men who are ultimately the ruling power in every progressive nation, although for years they may struggle on fighting and dying under the banner of defeat, it will be well for all parties that would live to beware how they oppose this proposition. At least let it have fair consideration by the House and the wintry, for it is a subject which *will have* consideration. It is not a ghost, nor will it *down*. I ask for it the considerate attention of all men now, for the time is coming when it will be forced upon them. The political exigency which absorbs and distracts the country will pass away, but this evil will not pass away. Its extirpation will be imperiously demanded long after the question of the succession to the Presidency shall have been settled whether by peace or by war. Public men will be destroyed who touch it, but the cause will survive. Stronger arms will uphold and advance the banner until victory floats on its ample folds; and the Constitution of the country shall yet become the pledge of sobriety and temperance among the people, the ally of virtue, and not the charter of this great source of ignorance, misery, and crime.

## Commission of Enquiry.

*The following is the Bill referred to on the 21st page of this pamphlet, which, having passed the Senate of the United States, is before the House of Representatives for consideration:*

*"A BILL TO PROVIDE FOR THE APPOINTMENT OF COMMISSIONERS ON THE SUBJECT OF THE ALCOHOLIC AND FERMENTED-LIQUOR TRAFFIC AND MANUFACTURE.*

*"Be it enacted, etc.: That, for the purpose of obtaining information which may serve as a guide to the system of legislation best fitted for the District of Columbia, the several Territories of the United States, and other places subject to the legislation of Congress, in reference to the question of revenue from the manufacture and sale of alcoholic and fermented liquors, and the effect of the use of such liquors upon the morals and welfare of the people of such District, Territories, and places, there shall be appointed by the President, by and with the advice and consent of the Senate, a commission of five persons, neither of whom shall be the holder of any office of profit or trust in the General or a State Government, and all of whom shall not be advocates of prohibitory legislation or total abstinence in relation to alcoholic or fermented liquors. The said commissioners shall be selected solely with reference to personal fitness and capacity for an honest, impartial, and thorough investigation, and shall hold office until their duties shall be accomplished, but not to exceed one year. It shall be their duty to investigate the alcoholic and fermented liquor traffic and manufacture, having special reference to revenue and taxation, distinguishing as far as possible, in the conclusions they arrive at, between the effects produced by the use of distilled or spirituous liquors and the use of fermented or malt liquors, in their economic, criminal, moral, and scientific aspects, in connection with pauperism, crime, social vice, the public health, and general welfare of the people; and also enquire and take testimony as to the practical results of license and restrictive legislation for the prevention of intemperance in the several States, and the effect produced by such legislation upon the consumption of distilled or spirituous liquors and fermented or malt liquors; also to ascertain whether the evils of drunkenness have been increased or decreased, and whether public morals have been improved thereby. It shall also be the duty of said commissioners to gather information and take testimony as to whether the evil of drunkenness exists to the same extent, or more so, in other civilized countries, and whether those foreign nations that are considered the most temperate in the use of stimulants are so through prohibitory laws; and also to what degree prohibitory legislation has affected the consumption and manufacture of malt and spirituous liquors in this country.*

*"SEC. 2. That the said commissioners shall serve without salary, shall be authorized to employ a secretary at a reasonable compensation, not to exceed \$2,000 per annum, which, with the necessary expenses incidental to said investigation, in all not exceeding \$10,000, of both the secretary and commissioners, shall be paid out of any money in the Treasury not otherwise appropriated, upon vouchers to be approved by the Fifth Auditor of the Treasury. It shall be the further duty of said commissioners to report the result of their investigation and the expenses attending the same to the President, to be by him transmitted to Congress."*

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# The Liquor Laws of New York, In Force July, 1875.

No. 121.

IT is the design of this tract to present a faithful summary of existing Excise laws with the various rulings and decisions of courts, so that all may understand how far the liquor traffic is subject to legal restraint and just suppression, and what measures and protection from intemperance are practically within the people's reach.

The present statute for "suppressing intemperance, and regulating the sale of intoxicating liquors" (with one or two unimportant additions, and a few special provisions for the cities of New York and Brooklyn, which are not here considered), is comprised in five different acts of the Legislature, to wit: Chapter 628, act of 1857; Chapter 856, act of 1869; Chapter 175, act of 1870; Chapter 549, act of 1873; Chapter 820, act of 1873; Chapter 444, act of 1874; and Civil Damage Law, act of 1873.

The character and intent of our Excise system will be gathered from the nine following particulars:

- It proffers to the people "local prohibition," indirect, hut sure.
- Where majorities will have drinking-houses, the law authorizes and licences them., but imposes so many restraints and hazards on the business that scarcely any man will ask for license who means intelligently to obey the law, or expects that his neighbors will honesty enforce it.
- The law has annihilating penalties against unlicensed selling.
- Makes Excise boards, magistrates, policemen, etc., punishable for official neglect.
- Imposes fine, imprisonment, and loss of license for Sunday dram-selling.
- Inflicts penalties for offences.
- Has a plain and sweepingly just civil damage section.
- Severe punishment for the sale of adulterated liquors.

- It opens the different courts to complainants, and entitles "any person" to make sure the prosecution of offenders.

Let us see how plainly all this can be made to appear.

## Who are Excise Commissioners?

- In towns three Commissioners of Excise are elected, in same manner as other town officers are elected, who hold their offices for three years respectively.
- In cities, three commissioners, appointed by the mayor in some cases, and by the mayor and common council in other cases, constitute the licensing power. There is some ambiguity in the law respecting the appointment of a city Excise, which need not here be argued. (See Sections 2 and 3, act of 1870.)
- Town and village boards meet for official business the first Monday of May, and on other days as they may direct, not exceeding one in each month.

*Note.*—Every license is for one year—no more, no less; and such "license is a personal trust, that cannot be sold or assigned to another," 14 *Johnson*, 231.

## Powers of Excise Boards.

Section 4, act of 1870, amended by the act of May, 1873, enacts as follows:

*"The Board of Excise in cities, towns, and villages shall have power to grant license to any person of good moral character who shall be approved by them, permitting him to sell at any one place in such city, town, or village strong and spirituous liquors, wines, ale, and beer, in quantities less than five gallons at a time, upon receiving a license fee, to be fixed, in their discretion, at not less than \$30 nor more than \$150 in any town or village, and not less than \$30 nor more than \$250 in any city. Such licenses shall only be granted on written application to the board, signed by the applicant, specifying the place for which license is asked, and the names of every person interested or to be interested in the business to authorize which such license shall be used. And the license shall be kept posted in a conspicuous position in the room where sales are made, and shall be exhibited at all times by the person so licensed. If certificate of license be not displayed and exhibited, it shall be presumptive evidence that the person is not licensed.*

*"Persons not licensed may sell strong and spirituous liquors, not to be drunk on their premises, in quantities not less than five gallons."*

The powers of Excise boards are enlarged in the amended act just passed, thus: "Any board, upon complaint by a resident, may at any time summon before them a licensed person; and if they shall become satisfied that he has violated any of the provisions of this act, or of the acts hereby amended, they shall revoke, cancel, and annul the license of such person, which they are hereby empowered to do, and, when necessary, to enter upon the premises and take possession of and cancel such license."

This is a very important alteration of former statutes.

*Note 1.* The courts have ruled that this phrase, 'spirituous liquors,' includes ale, porter, and strong beer; while the legal intent as to *Olager*-been is left to juries to be determined as a question of fact, by the evidence as to its intoxicating character, in each particular case. "Any liquor is within the statute, whether fermented or distilled, of which the human stomach can contain enough to produce intoxication," 21 *N. Y. Reports, Court of Appeals*, p. 173.

*Note 2.* The act of 1857 forbade licenses for retailing liquors, to be drunk on the premises, to any but inn or hotel keepers, who had accommodation for travellers, with three spare beds, stabling, and a sign. The same act also forbade license, except the application was accompanied by a petition of twenty respectable freeholders of the town, neither of whom had signed any other application for license. This requirement is not repealed by the statute of 1870. Three kinds of licenses maybe granted: (1) the innkeeper's license provided for by act of 1857, under which liquors sold may be drunk on the premises; (2) a license to such as are within the requirements of act of 1870-1873, but which *does not permit selling liquors to be drunk on the premises*; (3) a "beer license" to sell ale and beer to be drunk anywhere. This matter has been recently decided and settled by our courts.

## Local Prohibition.

*NOTE 3.* No Board of Excise is compelled to give a single license. It is entirely in the discretion of these officers to grant or withhold from every applicant. This point has been definitely and repeatedly settled by the Supreme Court (1 *Hill*, 655; 7 *Abbott*, 34; 4 *E. D. Smith*, 142). Hence, the truest and best protection from the liquor traffic is to be found by the electors putting in office only such as will suppress it, and thus legal prohibition is indirectly but surely gained. From reliable information, there are one hundred towns and villages in this State now enjoying entire prohibition—actual suppression of the liquor traffic under the existing law;

and doubtless there are three hundred towns where the temperance sentiment is so fully pronounced that with moderate effort such grand result would be gained.

## Liabilities of the Excise.

*Note 4.* "License shall not be granted unless the Commissioners are satisfied that the applicant is of *good moral character*," Section 12. So far as I know, there is no judicial decision definitely describing this kind of person; but common sense and high authority in lexicography describe "good moral character" as "a life conformed to rules of right; as one who respects social duties; one who is virtuous, just." To license a person notoriously unlike and opposite to this description of character—as Excise boards sometimes knowingly do—is to violate their oath of office, and render themselves indictable for misdemeanor, 7 *Barbour*, 477.

## Penalties for Unlicensed Selling.

Section 13, act of 1857, enacts that "Whoever shall sell strong or spirituous liquors or wines in quantities less than five gallons at a time, without having a license therefor granted as herein provided, shall forfeit \$50 for each offence."

*Note 1.* Few liquor dealers, and not all magistrates even, understand the very serious peril into which *unlicensed* traffic brings an offender. He is first liable in a civil action, and required to pay \$50 for each violation. He is then held on a criminal offence (see Section 29), and thus dealt with: "If an unlicensed person sells intoxicating liquor, such selling is, under the act of April 16, 1857, an indictable offence, and is to be punished as a misdemeanor. The rate of punishment is, by statute, fixed at three months' imprisonment in the penitentiary, work-house, or jail, besides the fine of \$100; and no discretion is left to the court as to the extent of the punishment," 4 *Parkers Crim. Rep.*, p. 27.

Last May, Justices Miller, Parker, and Potter, in General Term of the Supreme Court at Elmira, reaffirmed the above decision. Still later, Judge Morgan, another of the Supreme Court justices, has given the same opinion of the law, to wit: that retailing intoxicating liquor without license subjects an offender to three months' imprisonment and \$100 fine; and that courts have no discretion in regard to this penalty. More recently still, different courts in Westchester, Rensselaer, Oneida, and Oswego Counties are understood to have pronounced the same identical judgments.

*Note 2.* Nor is the whole penal force of our Excise Law yet seen. Many of the offences against its provisions subject one to cumulative penalties. There is a sense in which an offence is treated as a civil action, the damages imposed being a debt due; and then, for the same offence, one is held to be a criminal, and punished for wrong done; just as is the practice in every penal code. For example, if one commits assault and battery, he is liable to be punished: first for breach of public peace; then, secondly, he is held for personal damages to the injured man. So with a *licensed* dram-seller. If he sells on the Sabbath, to an apprentice or to one intoxicated, he is liable, first, to go to jail and lose his license for the Sabbath offence; then, secondly, to fine for selling to persons forbidden; and if these customers, maddened by drink, injure person or property, the seller is "liable for all damages sustained." Or suppose one *unlicensed* keeps a dram-shop: for every sale he is liable in a civil action to pay \$50; then, secondly, he may be taken on criminal indictment, sent three months to the penitentiary, and fined \$100.

*Note 3.* There is a delusion in some minds that, when one has paid license on liquors to the General Government, he has a right to sell where and how he chooses, without regard to State regulations. But this is the law as explained in *Waifs Digest of N. Y. Reports*, p. 716: "The Supreme Court decide that an importer can sell liquor in packages and in condition in which it is imported, and in no other manner. This is the extent of the right. When the importer parts with property, or changes its condition, his right and all right to sell it, derived from the laws under which it is imported, ceases."

## To Whom Liquor is Forbidden.

Sections 15, 18, 19, 20, and 21, act of 1857, forbid the sale or giving away of liquor to any Indian, apprentice, minor under the age of eighteen, without consent of parents; to an inmate of any poor-house, or to any intoxicated person, or to "any habitual drinker of intoxicating liquors," when liquor-sellers have been warned by magistrates or overseers of the poor not to sell to such drinker. It is unlawful, also, to sell or give liquor to any person guilty of habitual drunkenness, or to sell on the Sabbath, or on election days, or on any day of the week "between the hours of one and five in the morning" to any person.

The amended act of May, 1873, is very stringent in respect to Sabbath and election day violations. "All places licensed shall be kept closed at all times when selling is not authorized by law. Constable and police must enforce the observance of this provision."

Again. "Whoever offends by selling or giving away intoxicating liquor Sunday or election day, shall be guilty of a misdemeanor, and shall be punished for each offence by a fine not less than \$30 nor more than \$200, or by imprisonment not less than five days nor more than fifty days, or both such fine and imprisonment at the discretion of the court."

*Note 1.* For every violation of the law, a licensed dealer, in addition to other penalties, has his license revoked, and is incapable of receiving another for three years. See Sections 25, 26, and 27.

*Note 2.* Magistrates and overseers of the poor are required, on complaint that a husband or other near relative is a "habitual drinker of intoxicating liquors," to issue written notices to all dealers complained of, forbidding them to give or sell any liquor to such person. If they do this, they are to be fined for each offence \$50 and costs, Section 19.

## Liabilities of Magistrates and Police.

Sections 16 and 17 of the amended act of 1869 require sheriff, constable, or policeman to "arrest all persons actually engaged in any violation of this act, and forthwith take them before a magistrate to be dealt with," etc. Such officers are also commanded to "arrest any person found intoxicated in any public place," to be examined, etc., by a magistrate. If either of these officers "neglect" their duty herein, they are to be fined \$50 with all costs of suit.

## Civil Damage Section.

Section 28, act of 1857, provides that any "person who shall sell strong or spirituous liquors or wines to any individual to whom it is declared by this act unlawful to make such sale, shall be liable for all damages sustained in consequence of such sale; and the parties so offending may be sued in any court of this State by any individual sustaining such injuries, or by the overseer of the poor of the town where the injured party resides, and the sum recovered shall be for the benefit of the party injured."

This most important enactment, after having stood on the statute-book fifteen years, unused and almost unknown, is now supplemented, or in effect superseded, by a Civil Damage Act, passed at the closing of the last Legislature. This is an almost literal transcript of what is popularly known as "The Adair Law" of Ohio; and it may be well questioned whether any other enactment of so much real value to the whole people of New York as this could have been given. This new law we append in full on another page. The constitutionality of this law has been tested and affirmed.

*Note.*—Several legal questions respecting this act (especially its second section) will probably come before the courts; as—

- That the rights of lessee or tenant, where lease was made before the passage of this act, cannot be affected by it.
- That offenders who are tried by one or more justices *must* have right to a jury if they so elect
- That property-holders who have rented buildings for drinking-houses before this Civil Damage Act cannot be held jointly responsible with the offender for damages caused by their selling. It is to be remarked, however, that, just before adjournment, the Legislature passed another act "defining some of the rights and responsibilities of landlords and tenants" [also appended in full], in which the use of any part of a rented building for "any illegal trade, manufacture, or other business," renders previous lease invalid, and enables the landlord at once to resume possession, etc. This will increase the liabilities of property-holders, but does not, after all, free such cases from judicial complication and uncertainty.

## Of Adulterated Liquors.

Section 20, act of 1857, has a comprehensiveness of application not altogether apparent at the first reading. The enactment is in these words:

"It shall be the duty of courts to instruct grand jurors to enquire into all offences against the provisions of this act, and to present all offenders against this act, and also all persons who may be charged with adulterating imported or other intoxicating liquors with poisonous or deleterious drugs or mixtures, or selling the same, or with knowingly importing or selling intoxicating liquors or wines adulterated with poisonous or deleterious mixtures; which offences are hereby declared to be misdemeanors, to be punished by imprisonment in the penitentiary workhouse, or jail for a period of three months, and by a fine of one hundred dollars."

*Note 1.* To understand the full import of the phrase, *Grand Jurors shall enquire into all offences against the provisions of this act*, etc., the reader must turn back to the judicial expositions under the head, "Penalties for Unlicensed Selling," and to the classes of persons in Sees. 15, 20, and 21, to whom dramselling is forbidden.

*Note 2.* It is generally understood that nearly all the costly liquors sold in this State are mixed with hurtful

drugs; much of them with virulent poisons. Prof. Lee, of New York, says there are immense establishments in that city for manufacturing adulterated liquors. There are twelve such flowing fountains in Syracuse, and so it is all over the land. Dealers can rarely be ignorant of the forbidden, deadly character of their drinks. And surely it is not difficult to procure a bottle from "sample-rooms" or hotels, and, with the analysis of a competent chemist, make out a perfect case against the venders

## Of Railway and Ferry Companies.

Section 31, law of 1857, forbids railway, steamboat, ferry, or stage companies employing persons known to be intemperate. Penalty, \$50 to \$100 fine.

## Offenders to be Closely Shut Up.

Section 32 enacts that, in any judgment given for violation of the law which requires imprisonment, the offender is "not entitled to the liberties of the jail," but must be actually confined.

## Methods of Procedure.

Several sections in the law of 1857 (16, 17, 19, 25) authorize complaints for any violation of the Excise Law to be made before a police justice, justice of the peace, or by presentment to grand juries before the higher courts. All civil suits, except those under Sections 15, 19, and 28, are to be brought by the Overseers of the Poor. But in case these refuse or neglect for ten days to prosecute a complaint made to them with reasonable proof, then Sec. 30 provides that "any other person may prosecute therefor in the name of the Board of Commissioners of Excise."

Complaints, either civil or criminal, may be made at any time within three years after an offence has been committed. (See Sec. 92, *N. Y. Code, and Revised Statutes*, p. 726.)

## Civil Damage Law.

THE following is the new Civil Damage Bill passed by the New York Legislature at its last session in 1873:

*"AN ACT TO SUPPRESS INTEMPERANCE, PAUPERISM, AND CRIME.*

*"The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

*"Section 1. Every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person, or property, or means of support by any intoxicated person, or in consequence or the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her name against any person or persons who shall, by selling or giving away intoxicating liquors, have caused the intoxication, in whole or in part, of such person or persons; and any person or persons owning or renting or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, shall be liable, severally or jointly with the person or persons selling or giving intoxicating liquors aforesaid, for all damages sustained, and for exemplary damages; and all damages recovered by a minor shall be paid either to such minor or to his or her parent, guardian, or next friend, as the court shall direct; and the unlawful sale or giving away of intoxicating liquors shall work a forfeiture of all rights of the lessee or tenant under any lease or contract of rent upon the premises.*

*"Sec. 2. In any action arising for violation of the provisions of this act, any justice of the peace in the county where the offence is committed shall have jurisdiction to try and determine the same, provided the amount of damages claimed do not exceed two hundred dollars, in which case, and where the damages claimed do not exceed five hundred dollars, the justice of the peace before whom the action is commenced shall associate with himself any other two justices of the peace in the same county, who shall have jurisdiction to try and determine the same."*

*"This act shall take effect immediately."*

## Landlord and Tenant Bill.

THE following act was passed by the Legislature at its session in 1873:

*"AN ACT TO DEFINE SOME OF THE RIGHTS AND RESPONSIBILITIES OF LAND LORDS AND TENANTS.*

*"The People of the State of New York, represented in, Sen ate and Assembly, do enact as follows:*

*"Section 1. Whenever the lessee or occupant other than the owner of any building or premises shall use or*

*occupy the same or any part thereof for any illegal trade, manufacture, or other business, the lease or agreement for the letting or occupancy of such building or premises shall thereupon become void, and the landlord of such lessee or occupant may enter upon the premises so let or occupied, and shall have the same remedies to secure possession thereof as are given by law in the case of a tenant holding over after the expiration of his lease.*

*"Sec. 2. The owner or owners of any building or premises knowingly leasing or giving possession of the same to be used or occupied, in whole or in part, for any illegal trade, manufacture, or business, or knowingly permitting the same to be used for any illegal trade, manufacture, or business, shall be jointly and severally liable with the tenant or tenants, occupant or occupants, for any damage that may result by reason of such illegal use, occupancy, trade, manufacture, or business.*

*"Sec. 3. This act shall take effect immediately."*

The following are sections 20 and 28 of chapter 628, laws of 1857, to which the preceding law is intended to fit and apply:

*"Section 20. It shall not be lawful under the provisions of this act to sell intoxicating liquors to any person guilty of habitual drunkenness, nor to any person against whom the seller may have been notified by parent, guardian, husband, or wife from selling intoxicating liquors; and every party so selling or retailing intoxicating liquors shall, on proof thereof before any court of competent jurisdiction, be deprived of his license to sell, and shall not be allowed a renewal of said license, and in addition, on conviction, shall be punished by a fine of not less than twenty dollars nor more than fifty dollars for each and every violation of the provisions herein set forth. If any inn, tavern, or hotel-keeper, or any other person whatsoever, knowingly (outside of any poor-house) shall sell or give to any pauper or inmate of any poor-house or almshouse strong or spirituous liquors or wines, such person or persons so offending shall be fined twenty-five dollars, and be guilty of a misdemeanor, and on conviction shall be imprisoned not more than sixty days.*

*"Sec. 28. Any person who shall sell any strong or spirituous liquors or wines to any of the individuals to whom it is declared by this set to be unlawful to make such sale, shall be liable for all damages which may be sustained in consequence of such sale, and the parties so offending may be sued in any of the courts of this State by any individual sustaining such injuries, or by the overseers of the poor of the towns where the injured party may reside, and the sum recovered shall be for the benefit of the party injured."*

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## THE RESULTS OF PROHIBITION.

No. 121.

By A. M. Powell.

A COMMON objection continually reiterated by the opponents of the temperance reform is that "prohibition has been a failure." There is of course, no statute law which is not sometimes violated. The real question involved is, "What are the results of the legal prohibition of alcoholic beverages, compared with ordinary legislation?"

### Maine.

The experience of Maine, the pioneer State, covers now a period of  $\frac{3}{4}$  of a century in connection with prohibitory legislation. We present the evidence of those thoroughly qualified to testify.

In 1872, Governor Perham writes: "In regard to the effect of the Maine Law upon the liquor trade in this State, I think it safe to say that it is very much less than before the enactment of the law, probably not one-tenth as large. In some places liquor is sold secretly in violation of law, as many other offences are committed against the statutes and the peace and good order of society; but in large districts of the State the liquor traffic is nearly or quite unknown, where formerly it was carried on like any other trade."

The Hon. W. P. Frye, member of Congress from the Lewiston district, and ex-Attorney-General of Maine, also (1872) writes: "I can and do, from my own personal observation, unhesitatingly affirm that the consumption of intoxicating liquors in Maine is not to-day one-fourth so great as it was twenty years ago; that, in the country portions of the State, the sale and use have almost entirely ceased; that the law itself, under a vigorous enforcement of its provisions, has created a temperance sentiment which is marvellous, and to which opposition is powerless. In my opinion, our remarkable temperance reform of to-day is the legitimate child of the law."

The Hon. Lot M. Morrill, United States Senator from Maine, writes: "I have the honor unhesitatingly to

concur in the opinions expressed in the foregoing by my colleague, Hon. Mr. Frye."

The Hon. J. G. Blaine, Speaker of the House of Representatives, writes: "I concur in the foregoing statements; and on the point of the relative amount of liquors sold in Maine and in those States where a system of license prevails, I am very sure, from personal knowledge and observation, that the sales are immeasurably less in Maine."

The Hon. Hannibal Hamlin, United States Senator and ex-Vice President of the United States, writes: "I concur in the statements made by Mr. Frye. In the great good produced by the Prohibitory Liquor Law of Maine no man can doubt who has seen its result. It has been of immense value."

The Hon. John A. Peters, the Hon. John Lynch, and the Hon. Eugene Hall, members of Congress from Maine, substantiate the foregoing testimony.

The Hon. Benj. Kingsbury, Mayor of Portland in 1872, and four ex-Mayors, concur in a statement concerning the diminution of the liquor traffic in the State of Maine, and in the city of Portland in particular, that, "as the result of the adoption of the policy of prohibition, we have to say the traffic has fallen off very largely. [*unclear*: In relation to that] tion of the trade is very great, and the favorable effects of the Polish of prohibition are manifest to the most casual observer."

Offer city officials of Portland—judges, City Clerk, Treasurer, and others—testify that the liquor trade is greatly diminished, and is "not one-tenth of what it was prior to the adoption of the Maine Law."

Twelve well-known clergymen of Portland, representing the Congregational, Baptist, Protestant Episcopal, Methodist Episcopal, Unitarian, and Universalist Churches, in 1872 unite in the declaration that the trade in intoxicating liquors has been greatly reduced by the Maine Law. They say: "In this city, the quantity sold now is but a small fraction of what we remember the sales to have been, and we believe the results are the same, or nearly so, throughout the State. If the trade exists at all here, it is carried on with secrecy and caution, as other unlawful practices are."

The Hon. Win. S. Putnam, an ex-Mayor of Portland, a Democrat, avowedly opposed to the principles of prohibitory liquor laws, says: "I must in candor state I have had good opportunity to observe the condition of this State in the matter of the use and sale of intoxicating liquors for several years past, as compared with some other States where there are no prohibitory laws, and am certain that the rural portions of Maine are, and have been, in an infinitely better condition with reference to the sale and use of such liquors than similar portions of other States referred to, and are, and have been, moreover, comparatively free from both the sale and use; and this must fairly be considered the result of prohibitory legislation. . . . The law is probably enforced, even in large towns and cities, as thoroughly, at least, as any other penal statute."

The Hon. J. S. Wheeright, Mayor of Bangor in 1872, writes: The law is being enforced throughout the State as never before, and with wonderful success. No resident of our State can have any doubt that the liquor traffic has been greatly repressed and reduced." Concurring in this statement are the names of Aldermen for 1871 and 1872, the City Clerk, the Recorder, and Judge of Probate.

The Hon. Wolcott Hamlin, Supervisor of Internal Revenue for Maine, writes, 1872: "In the course of my duty as an internal revenue officer. I have become thoroughly acquainted with the state and extent of the liquor traffic in Maine, and I have no hesitation in saying that the beer trade is not more than one per cent, of what I remember it to have been, and the trade in distilled liquors is not more than ten per cent, of what it formerly was. Where liquor is sold at all, it is done secretly, through fear of the law."

Fifteen clergymen, pastors of Free Baptist churches in different parts of the State of Maine, unite in the statement, 1872, that "the liquor traffic is very greatly diminished under the repressive power of the Maine Law."

The Rev. A. Dalton, Rector of St. Stephen's Protestant Episcopal Church of Portland, writing of the results of the Maine Law, June, 1872, says: "Many, in the humble classes of society particularly, have correct views, and form good resolutions, which they carry out successfully when not solicited to drink by the open bar. Many wives have assured me of the improved condition of their families through the greater restraints put upon their husbands. Families, whose homes are in drinking neighborhoods, or in streets where formerly were many drunken brawls, have gratefully acknowledged the happy change wrought by the due administration of the law suppressing tippling shops"

Nye, Esq., late State Constable, unite, 1872. in the following: "If we were to say that the quantify of liquors sold here [Augusta] is not one-tenth so large as formerly, we think it would be within the truth; and the favorable effects of the change upon all the interests of the State are plainly seen every where."

The Overseers of the Poor of Portland, Hon. John Bradford, Chair man, unite. 1872, in saying: "If liquor-shops exist at all in this city, it is with secrecy and great caution, and the same thing is true generally throughout the State. The favorable effect of this policy is very evident, particularly in the department of pauperism and crime; while the population of the city increases, pauperism and crime diminish; and in the department of the police, the number of arrests and commitments is very much less than formerly."

These important testimonies, addressed to Hon. Neal Dow, and others of like import, which we have not space to quote, are conclusive that PROHIBITION IS NOT A FAILURE IN MAINE.

General Dow, who is known as "the father of the Maine law," himself corroborates these testimonies. In 1853, he wrote: "At the time of the enactment of the law, rumselling was carried on openly in all parts of the State. In Portland, there were between three and four hundred rum-shops, and immediately after the enactment of the law, not one. The wholesale trade in liquors was at once annihilated. In Portland, large numbers of men were reformed. Temptations to intemperance were in a great measure removed out of the path of the young and inexperienced."

"The last report of the Attorney-General of Maine," says the *Lewiston Journal*, "gives us some interesting statistics of the decrease of crime in this State growing out of prohibition and its enforcement. During the year 1800, the prison, jail, and reform-school received 204 criminals. The number sentenced in 1857 was 157; in 1868, 114; in 1869, 189; in 1870, 150; in 1871, 152; and in 1872, only 100. Estimating the average of commitments for the seven years under review, we find it 152. This result indicates the remarkable fact that the crime during the last year (1872, in which the reform movement has gone hand-in-hand with prohibition) is thirty-three per cent, less than the average of the last seven years. It should be noticed, moreover, that the number convicted and sentenced last year is fifty per cent, less than in 1800, and thirty-three per cent, less than in 1871."

What license, liquor-selling State, of equal population, can present as good an exhibit?

## **Vineland, New Jersey.**

One of the best illustrations of the practical workings of prohibition is the Vineland tract, in New Jersey. The settlement of this tract began in 1801. It numbers now, 1873, something over 10,500 inhabitants. In 1804, by a special act of the Legislature, the citizens were empowered to vote upon license or no license. From the beginning of the settlement, in 1801, no traffic in alcoholic beverages had been allowed. A very large preponderance of the votes have uniformly been given for "no license." Vineland has, therefore, never had an open grog-shop. The population consists of manufacturers and business people upon the town-plot, and of farmers and fruit-growers outside the village limits, gathered from different parts of the United States, from Germany, France, England, Ireland, Scotland, and Italy. At the invitation of the New Jersey Temperance Alliance, Hon. Charles K. Landis, the founder of Vineland, delivered an address before the Judiciary Committee of the House of Assembly. 1873.

Mr. Landis says: "These figures speak for themselves, but they are not all. There is a material and industrial prosperity existing in Vineland which, though I say it myself, is unexampled in the history of colonization, and must be due to more than ordinary causes. The influence of temperance upon the health and industry of her people is no doubt the principal of these causes. Started when the country was plunged in civil war, its progress was continually onward. Young as the settlement was, it sent its quota of men to the field, and has paid over \$69,000 of war debts. The settlement has built twenty fine school-houses, ten churches, and kept up one of the finest systems of road improvements, covering 178 miles, in this country. There are now some fifteen manufacturing establishments on the Vineland tract, and they are constantly increasing in number. Her stores in extent and building will rival any other place in South Jersey. There are seventeen miles of railroad upon the tract, embracing six railway stations. The amount of products sent away to market enormous. The poorest of her people seek to make their homes beautiful."

In the light of the foregoing, it is quite apparent that in Vineland, where it has been fairly tried, PROHIBITION IS NOT A FAILURE.

## **Greeley, Colorado.**

A more recent colony, not yet four years old, founded upon temperance principles, with a perpetual proviso against the liquor traffic, is Greeley, Colorado. Like Vineland, it has a miscellaneous population, about 3,000, and is rapidly increasing in numbers. Efforts have from time to time been made to introduce the sale of alcoholic beverages, but with little success. Not long after the colony was founded, a fair was held, and the proceeds (\$91) put into a fund for the poor. Two years and a half afterwards there still remained of this fund unappropriated and with no calls therefor, \$84. Meanwhile, several churches, Presbyterian, Baptist, Methodist, and Episcopal, three schools, two banks, several extensive stores, two weekly journals and one monthly, and two literary societies, have been established, and are in a flourishing condition. N. C. Meeker, Esq., of the *Greeley Tribune*, projector of the colony, writes, Sept., 1873: "No liquor is sold in the town nor on the colony domain. A rum-shop was started the first year, and it was burned down in broad daylight. A few months ago one was opened five miles from town, and one night all the liquor was destroyed."

Prohibition in Greeley also, as in Vineland, is, so far, a decided access.

## Prohibition the True Policy.

The facts we have cited demonstrate that the prohibition of the liquor traffic is as practicable as the legal repression of any other form of crime. May it speedily become the legislative policy of both the State and National Governments!

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Alcohol

As a Medicine and as a Beverage.

*Extracts from the Evidence given*

BY Sir William Gull, M.D., F.R.S.,

*Before the Peers' Select Committee on Intemperance,*  
13th July, 1877.

## Alcohol as a Medicine,

ALCOHOL has but a subordinate value; and that value is chiefly in its action upon the nervous system as a sedative. Many diseases are now allowed to run their course without alcohol, and when we give it, we do not give it as we did formerly, with a view that it cured the disease, but with a view of calming the nervous system during the course of the disease.

In cases where there is a sound constitution and a young patient, any administration of alcohol might be deemed to be an interference with the natural course of the disease, and would not do good. I believe there is still an error with regard to the value of alcohol in disease. The prevalent error is, that alcohol cures the disease, whereas the disease runs its physiological course irrespective of the alcohol. The advantage of alcohol—if it has an advantage—is its effect on the nervous system for the time being, rendering the patient more indifferent to the processes going on. I am disposed also to believe, although I think we could not do without alcohol as a drug, that it is still over-prescribed. Under the shock of an injury, or the shock which the system may undergo by an operation, the nervous system has to be deadened, and I believe that alcohol is the best agent for that. It is called a stimulant, but we use it more as a sedative, in the same sense as that in which you would use opium.

In cases of feeble digestion alcohol is sometimes given to stimulate digestion. I should not be prepared to go so far. I should be prepared to advise the use of alcohol on certain occasions when a person was ill; but to say -that persons should drink habitually—day by day—I should not be prepared to recommend. All alcohol, and all things of an alcoholic nature, injure the nervous tissues *pro tempore*, if not altogether. You may quicken the operations, but you do not improve them. And even in a moderate measure they injure the nervous tissues and are deleterious to health.

Alcohol acts upon the brain, and causes the blood to flow more rapidly in the capillary vessels. I should like to say that a very large number of people in society are dying, day by day, poisoned by alcohol, but not supposed to be poisoned by it.

In the case of inebriates, I should, in most cases, not be afraid to stop the use of alcohol at once and altogether; of course, it depends upon the age of the patient. If there were no likelihood of doing any good at all, it does not matter very much what one prescribes; but if the patient was a young man, whose organs were good, that would be a case in which I should stop it. If a patient came before me as a drunkard, and not as a sick man, I would say, get rid of the alcohol at once. In the case of an habitual drunkard, to whom drinking had become second nature, I would, when he left it off, recommend nothing beyond good food. It would not at first supply the craving, but it would ultimately overcome it.

I do not see any good in leaving off drink by degrees. If you are taking poison into the blood, I do not see the advantage of diminishing the degrees of it from day to day. That point has been frequently put to me by medical men; but my reply has been, "If your patient were poisoned by arsenic, would you still go on putting in the arsenic?"

I should say, from my experience, that alcohol is the most destructive agent that we are aware of in this country.

## Alcohol as a Beverage,

I THINK that instead of flying to alcohol, as many people do when they are exhausted, they might very well

drink water, or that they might very well take food, and would be very much better without the alcohol. If I am fatigued with overwork, personally, my food is very simple. I eat the rasins instead of drinking the wine. I have had a very large experience in that practice for thirty years. This is my own personal experience, and I believe it is a very good and true experience.

I should join issue at once with those people who believe that intellectual work cannot be so well done without wine or alcohol. I should deny that proposition and hold the very opposite. It is one of the commonest things in English society, that people are injured by drink without being drunkards. It goes on so quietly that it is even very difficult to observe. There is a great deal of injury done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so-called moderate quantities. It leads to the degeneration of tissues; it spoils the health, and it spoils the intellect.

I think, as a rule, you might stop the supply of alcohol at once without injury. It is said in some cases the brain has entirely gone from leaving drink off suddenly; but that is fallacious, the brain may have gone from previous habits. I hardly know any more potent cause of disease than alcohol, leaving out of view the fact that it is a frequent source of crime of all descriptions. I am persuaded that lecturers should go about the country lecturing to people of the middle and upper-middle classes upon the disadvantages of alcohol as it is daily used.

The public ought to know that of all the diluents or solvents for the nutritious parts of food there is nothing like water. Water carries into the system the nutriment in its purest form.

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**Temperance in the School.**

Opinions

Of the Bishop of Exeter;

REV. Canon Hopkins, B.D.; REV. R. Valpy French, D.C.L.; REV. George W. Olver, B.A.; SIR Charles Reed, F.S.A.,

Chairman of the London School Board;

Marriage Wallis, ESQ.,

Chairman of the Brighton School Board;

MR. T. M. Williams, B.A.,

INSPECTOR OF SCHOOLS TO THE LONDON SCHOOL BOARD;

J. S. Wright, ESQ., J.P.,

Chairman of the Birmingham School Board.

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Price one Penny.

## **Temperance in the School.**

### **Meeting in Exeter Hall.**

A SPECIAL Public Meeting of the National Temperance League, to advocate the introduction of temperance teaching into the ordinary curriculum of Elementary Schools, was held in Exeter Hall on Wednesday evening, February 13th, 1878, under the presidency of the Right Rev. the Lord Bishop of Exeter. The audience included a large number of teachers, and others who are practically engaged in promoting the education of the young.

The Right Rev. the Lord Bishop of Exeter opened the meeting with prayer, and then proceeded to deliver the following address:

I must begin by expressing my regret that one or two whom we hoped to see here this evening, and whose advocacy would have been of great use to us, have been prevented from coming. The Dean of Bangor intended to be here, but has been called suddenly away to the South of Europe. We rather expected also to have heard Canon Farrar—(cheers)—but he is unfortunately absent from London; and I have also a letter from one who sympathises much with this cause, and who perhaps might have given us very good advice on the subject—Canon Duckworth—(cheers)—and there are others besides these whose hearts are with us, although it is not possible for them to give us the advantage of their bodily presence and their spoken words. Nevertheless, there are not a few whom I think you will be very glad to hear on such an important subject as this is, because the fact is that there is a great deal to encourage us in the progress of the movement in which we are all

interested; but at the same time there is a great deal to impress upon us, more than ever before, the absolute necessity of not slackening our exertions, but that time after time we must seek for new modes of operation, in order to continue to maintain, with the same vigour as has been maintained hitherto, the steady progress of this great cause, on which so much of the happiness and of the prosperity of our country depends. (Cheers.) I do not doubt that we are making steady progress. Day by day I see plain indications in all ranks of society that the cause of temperance is better and better understood. Day by day we can see what effect the advocacy of the cause has even upon those who once resisted it, and resisted it not only by simply turning a deaf ear to what was said, but by openly objecting, and in some cases scoffing at the arguments that were used. I can see all through society a greater willingness to examine into this matter, and I can see that even those who are not prepared as yet to say anything in our favour, nevertheless quietly, in their own persons, do a great deal to discourage very much of the mischief that is now done by the drinking customs of society. Those customs are surely but gradually giving way. Those customs are already modified to a very great degree, and the modification is unquestionably due to the exertions of those who have given themselves to this cause.

I regret to say that I cannot think that the drinking or the drunkenness (when you take it as a whole) is diminishing. I am afraid that in very large districts of the country it has even increased. I am afraid that the larger wages paid to the labouring class have to a very great extent been diverted into this channel, and that what ought to have been the greatest possible blessing to them has become one of the worst of curses. (Hear, hear.) I regret to say that I think every day's experience of the working of this matter on both sides shows very plainly that we are approaching a real crisis, that there is a very real danger, that before long it may become a very serious political question—(cheers)—a far more serious political question than it ever was before—how it shall be possible to deal with those great interests, those great pecuniary interests, that have been allowed to grow up in this country—(hear, hear)—and to be enlisted on the wrong side. (Cheers.)

It is always ridiculous to find fault with those who are defending their pecuniary interests; it is ridiculous to expect that men will not contend very earnestly for that which touches their means of livelihood; it is absurd to suppose that men will not feel it a positive duty to do their very utmost to secure that the business in which they have staked their property should be not only protected, but encouraged—to the utmost of their power to procure that protection and encouragement; and therefore it is a very serious thing that such interests as these have been allowed to grow up. (Hear, hear.) It is a very serious thing, and, I am sure, will give us very serious trouble. (Hear, hear.) Indeed, I am afraid that that trouble will be of no ordinary kind, because I fear that many who would be quite willing to support our cause with their utmost power will be exceedingly unwilling to touch great interests, and will feel a very real hesitation lest, perchance, in the attempt to do right, they should be driven to do wrong. But all this on both sides makes it the more important that we should not slacken in our endeavours—(cheers)—that we should still persevere in the attempt to enlighten the public mind; that we should endeavour not only to influence the Legislature—for that we must undoubtedly do—(cheers)—but still more, that we should endeavour gradually to instruct the great mass of the people—(cheers)—until they themselves shall understand what is the true nature of the question at issue, and they themselves shall take up in their own interest that which we are constantly charged with taking up out of a fanatical desire to support a theory. It is for this reason that this meeting has been called here to-night to vindicate one particular method which, perhaps, has not hitherto received that attention which it ought to have received, of thus leavening the whole mass of public opinion. It is impossible to question that a great deal of the drunkenness of this country, and, what is perhaps of more importance, a great deal of the resistance that is constantly opposed to all efforts on the part of the advocates of temperance to improve the customs and to improve the legislation that affects this matter—I say that a great deal of it is due to ignorance, and to ignorance only—(hear, hear)—and that one large part of our work must consist in the endeavour steadily to remove that ignorance, and to convert the mass till they shall understand what is the real truth of the case. I am thankful to say that the perpetual discussion of this matter has already had the effect of converting to a very large degree the students of science and the medical profession. (Cheers.) I hold students of science and the medical profession in very high honour. I hold them in very high honour, both for the profession which serves such noble purposes in the discharge of its duty to mankind, and also for the steady progress which it is perpetually making in new knowledge for the benefit of all alike; but simply because the studies of this kind are so exceedingly long, simply because the science extends over so wide a range, simply because many of the questions that science has to deal with are so subtle and so difficult, it is almost inevitable that a great deal will be quietly put aside and left unexamined, unless public attention is strongly directed to it. Failing this, scientific men and medical men will be content simply to accept the traditions of their forefathers unless we loudly demand that they should examine the facts over again for themselves. (Loud cheers.) It is because the advocates of temperance have made this demand so loudly and so persistently, that it is now undeniable that a great change has come over physiological science and the medical profession in this matter.

I do not doubt the honesty of those who not so very long ago were perpetually prescribing stimulants. I do

not doubt that they honestly believed in the value of their prescriptions; I do not complain that at a time when no special attention was directed to the matter, they were content simply to accept what had come down as a tradition from the past; I do not complain that in consequence of that, they very often were misled, and we can now see by the evidence of the medical profession in the present day how completely they were misled. I complain not of that, but I do claim for the advocates of temperance that even before the students of science had made any such discovery they so persistently insisted that this question must be examined, and examined to the bottom, that at last the medical profession could not refuse to undertake the examination, and the result of that examination has been the conversion that we have witnessed. (Loud cheers.) There cannot be any doubt that at the present day the medical profession are very much more on our side than they ever were before—(cheers)—and I believe, for myself, that as time goes on we shall find them still further on our side, and that day by day the prescribing of stimulants will become more and more rare, and that we shall, not very many years hence; find the medical profession ceasing entirely to tell us that boys at school must have alcoholic liquors because they are growing too fast, or because there is some weakness of the stomach, or because they require more "generous living." I believe myself that all this is a mistake, and I believe that the progress of science will eventually prove it to be a mistake. (Cheers.) Possibly it may discern some few marked exceptions here and there, enough to show exactly where the line is to be drawn; but those exceptions are so few that, as a general rule, all prescriptions of this kind will disappear, and the increased study of the science of physiology and the art of therapeutics will end at last in almost entirely banishing from everything like ordinary treatment of human weakness the prescribing of any such indulgences whatsoever. (Cheers.)

But having won all this from the men of science—and, at any rate, we are sure of one thing, that in the long run science will be true to itself, and that no prejudices will prevent the time students of science from speaking the exact truth in this matter—having won all this from the students of science simply by perpetually calling upon them to look into this for themselves, we feel that the time has now come for advancing one step further. We wish, if we can, to make immediate practical use of that which has thus been discovered—to work it up into the ordinary popular apprehension—to make it a part of the ordinary stock-knowledge of ordinary people. (Cheers.) We wish, if we can, everywhere throughout the country, to make even those who have very little education still to know what it is that the science of physiology teaches, and what are the lessons which we have to learn from that science in regard to this important matter—the keeping of our bodies in true temperance.

Now, if you have followed at all the reasoning which I have endeavoured to submit to you, you will see why it is that we seek, if we can, to introduce this instruction into the elementary teaching of the country—(cheers)—because it is the most direct means that can be used for thus making this instruction universally useful. We do not advocate dogmatising on the subject of temperance, as if we were calling upon people to accept our own opinions upon this matter; indeed, there is one aspect of the subject which, perhaps, we ought to have presented even to the learners in the schools long before this. I say perhaps long before this we ought to have made it one of the ordinary lessons in our elementary schools, that one of the most awful evils that ever afflicted the country is to be found in the prevalent use of intoxicating liquors. (Cheers.) It may be that long before this, without any reference to these physiological questions, we might have pressed even upon children's minds the great lessons that have to be learned from the awful evil that attends this sin of drunkenness. We ought, perhaps, long before this to have made it a cardinal point in the teaching of the young; but even if there is anything to be said against such instruction as that, lest perhaps it might seem that we are simply dogmatising, and endeavouring to force upon others our own opinions upon this matter, nothing, at any rate, can possibly be said against our advocating the introduction into schools of those lessons which are taught us by scientific study, which do not belong to one party or another party, which stand above all questions of dispute, which are nothing but reading the works of God as the book lies open before us—(cheers)—which are no more than the inferences which He allows us to draw from the study of his own creation. In regard to this, the question is not between the advocates of one cause and the advocates of another, but between scientific truth and the falsehood of ignorance. (Renewed cheers.) It is undeniable that a very large part of the evil is due to this ignorance at this moment. It is quite undeniable that all over the country you may find prevailing amongst uneducated, and I am sorry to say amongst the educated people too—(hear, hear)—the most extraordinary ignorance of the truth in this matter; sometimes taking such strange forms, as the belief that is commonly to be found amongst the labouring classes, that drinking strong drinks makes a man strong; sometimes taking the form which is not so absurd in its expression, but, I believe, is equally false in its substantial statement, that it is by the aid of intoxicating liquors that men are able to bear privation and exposure, whereas all science points to the very opposite conclusion—(cheers)—and not only all science, but even the practical experience of those who have tried it, and who have not had the opportunity of making a scientific study of it. What is more common than the belief that if a man is to bear cold and wet, and if he is to go on working for a long time, the best protection for him is to "warm himself," as it is said, with some

stimulant; and yet we know that those who have to bear the very greatest exposure, those who have to face the Arctic snows and all the darkness and the severity of Arctic winters, find positively that their safety much more consists in total abstinence from any such liquors at all than in any use of them. (Cheers.)

I do wish we could, at any rate, bring all this knowledge to bear upon the whole mass of the community; but it is true that it is very difficult to remove prejudices from the minds of those who have grown up in them from their childhood, and therefore our great hope is that if we could make these truths—these unquestionable scientific truths—a part of the ordinary teaching of elementary schools, we might hope that those who are thus taught would, as they grow up, be more ready to receive the argument that we perpetually press upon their minds, that they" will be able more readily to understand what we mean when we tell them that it is an entire mistake to suppose that any of these stimulants have any value whatever in enabling them to do their work, or enabling them to bear exposure, and that, on the contrary, they do no good at all, or else, if ever they enable a man to do somewhat more work than he would otherwise have been able to do, it is always a case of burning the candle at both ends. (Cheers.) The man may gain for a moment, but he pays a double price for his gain; and if he goes on long thus, enabling himself to work a little more than he otherwise could do, it is at the cost of shortening his life in the end, and assuredly shortening the period during which he can labour.

Such truths as these (if we could instil them into the minds of the growing children of our population) might in course of time at last form a part of the ordinary furniture of their understandings, and when that was accomplished, I do believe that a great deal would be done to enable us to carry with us the whole population of the country, and when we can carry the public with us, we know that our cause is won. (Loud cheers.)

## **Rev. G. W. Olver's Speech.**

The Rev. G. W. OLVER, B.A., Principal of the Wesleyan Training College, Battersea, said: My lord, ladies, and gentlemen,—I appreciate quite as highly as most of you can do that peculiar charm of life which is said to arise from the avoidance of all speech-making and letter-writing. (Laughter.) At the same time, I confess to something approaching the feeling of gratification in having the opportunity of standing here this evening. I have been a little surprised to find that it is now five years since the National Temperance League Committee did me the honour to ask me to read at the Crystal Palace a paper on the subject of temperance in its relation to education. From that day to this I have watched with the deepest interest the quiet, persistent, steady, and prudent way in which that committee has continually been bringing this subject—the relation of temperance to education—before the schools, the colleges, and the public in general. I am glad to find that to-night, at all events, we have been able to take one step in advance, and that the committee has already provided that which is a very small and unpretending, but nevertheless, I doubt not, will prove to be a most useful textbook upon the subject of temperance. (Cheers.) Many of you may not have seen it. If you have not, I hope that everyone will take care very speedily to obtain a copy and study it for themselves. I have looked somewhat carefully through it, and I can answer for it that as to its style it is clear, and that as to its information it is interesting and instructive; and when I say that the author is Dr. Richardson—(cheers)—I am very sure you will accept that as a guarantee for its accuracy as to scientific statement, and for the moderation with which its truths are put forth. (Cheers.) Now, the price of this little book is just eighteenpence, and, therefore, the investment will not be large. It is provided, as you may suppose, and as, indeed, you have already been told, with a special reference to the introduction of this subject into the elementary day-schools of this country. One object, I take it, of our gathering here this evening is to make an appeal to you for your aid in securing this end. The committee of the National Temperance League, without doubt, are responsible for this meeting, as we are indebted to them most certainly for the steps which have been taken in this direction; and though I have consented to appear here to-night, it is in order, on their behalf, to make an appeal for your aid to assist in leading them on to full success.

Now, it may be that there are some present to-night who are themselves managers of schools. If so, their aid may be very prompt, very direct, and very effective. We ask of them first of all to examine the book, and then I make bold, at least, to advance the request to them at once to put it upon the list of school-books for which they are responsible. There are those here who are teachers, and to you I say that your aid, though it may not be quite so direct, need not be less prompt or less effective. If you will take the book, I am very sure, from my own knowledge of the character of gallery lessons, and of object lessons, and of lessons of the class which belong to the public elementary school system, that you will find, without any breach of conscience clause whatsoever, plenty of opportunities for instilling the principles of a true temperance into the minds and into the hearts of your children. (Cheers.) But I have also to speak a word or two to those of you who are neither managers nor teachers. You are only ratepayers, and if you are not yourselves ratepayers, you have great influence over those who are. Now, my appeal to you on this subject arises from the connection which there ever must be between knowledge and temperance, for let us understand that this alliance is in every respect a holy one—(a

laugh)—adding to our faith courage, and to our courage knowledge, let us never forget to add to our knowledge temperance and brotherly kindness, until that charity Divine which comes from above girds and glorifies the whole. (Cheers.) And for the very reason that this alliance is so natural, I want just to show you how the neglect of it will lead to the wronging of your own interests. I am not going to stay to-night to dwell upon the miseries that are caused by intemperance; but I ask you for one moment to reflect upon the terrible bill which you are called upon year by year to pay as the result of the prevailing intemperance. (Hear, hear.)

I ask you to think of what it costs you to meet the poverty and the crime of this country. I ask you to bear in mind that over and above all other charges that hitherto have been made, there has been added of late a charge for education—the cheapest rate that ever was laid upon a nation—(cheers)—and a rate which will prove to you a most effectual means of saving, if you will use your power aright. If you are prepared to go hand-in-hand and thoroughly with the movement for which you are called together to-night—if you will take care that whilst you are called upon to bear the charges of education you will use your educational power in the cause of temperance—then I say to you that the progress of temperance will so effectually lessen the bill for poverty and crime that you will have saved upon the one hand, over and over, and over again, ten, twenty, aye, I would dare to say—upon the whole cost and mischief wrought in the country—on to one hundred times what you expend for education. (Cheers.) Now, my lord, there is no doubt that you have already this evening touched upon matters which go directly to the heart and the judgment, whether of this meeting or of any other meeting. The rate payers of this country have not the power which belongs to them on this subject. I do not understand at all why I should be compelled to hold a valuable property upon a repairing lease, and that meanwhile my landlord, for the purpose of increasing, as he supposes, his own wealth, should for money payment hand over to some other person the right to go and undermine the foundations of my building, and cause immense destruction year after year to my property. I do not understand at all the philosophy of requiring the ratepayers of this country, in their several localities, to bear the expenses of the poverty and crime which are occasioned by drink, and yet persistently to say that they shall have no check or control over the agencies which bring about that crime and that poverty. (Cheers.) And, my lord, the truth is so clear, that I am persuaded that we have only to hold our ground and to maintain our argument, and, as certainly as truth conquers, the power and control over the licensing system of this country must come into the hands of the people. (Cheers.)

We have sometimes stood upon a high ground—you may have done so as I myself have—and as you have looked out upon the darkness, you have seen here and there the fitful gleam of lights shining up athwart the sky; but you have known what they meant—it was only the northern lights. But you have looked out again at another hour, and right away along the eastern horizon you have seen the faint streak of light, steady, clear, and growing, and you have known what that means, and it means that the day is coming; and as I have looked out, listening to the remarks which you, my lord, have made to-night and at other times, I have no doubt I can see, it may be somewhat faint, but, thank God, it is clear and it is brightening, the dawn of the final victory. (Loud cheers.)

Now, my lord, there is another reason why I make this appeal to-night to you, and it is for the sake of those who themselves are engaged in this temperance work. It is necessary that we ourselves should take care to study this subject with all the help which science can bring to bear upon it. The time was when the force in aid of temperance in this country was the force of energy, the force of heart, the force of consciousness from the very sight of the results that the drinking customs were wrong; but although there was immense force, there was not the power to give the quiet scientific reasons for the hope that was in us, and now everything that we can do in the way of promoting the quiet study of this subject—everything that we can do in order to engage on our side the intellect of the country—will lead to the securing of a more sustained, a more equable, a more steady, and a more powerful movement in aid of temperance. The more we ourselves can link in our own case this knowledge with our own temperance, the nearer we certainly shall be to the triumph to which we look forward, and I do not know who there is that can attempt to stand against us. Why, I appeal to the publicans themselves. I say to them, "Do you want to keep the people in ignorance of the facts, in order that you may get their money for the drink? (Cheers.) Do you?" Someone behind me says, "Undoubtedly they do." But I don't want you to tell me what you think they do, I want them to be manly enough to stand up and say it. (Hear, hear.) I want us to have a clear understanding as to whether the drink traffic rests upon ignorance or not. If it does not, then we claim the help even of the publican interest in promoting knowledge. If they put any barrier in our way, then I say it is patent proof that they are at least afraid of light. And, my lord, I will say one thing more, and then I have done.

I quite understand your feeling, my lord, when, with your very accustomed charity, you have put the case of the interests on the other side. I hope the day will never come when the total abstainers of this country will lightly put their finger upon any interest that is a just interest. But if you call upon me to judge between the money interests of any man whose money interests depend upon the vice, the misery, the ruin—physical, moral, social, and spiritual—of my fellow-men, and, on the other hand, all the interests that are dearest to

humanity, for the life that is and the life that is to come, I know which to choose. (Cheers.) I emphatically deny that the liquor traffic of this country has any legitimate vested interest in that traffic. (Cheers.) I deny the right of any man, or any number of men, to maintain, under; the protection of the law, a course of action which is notoriously the increasing cause of the moral ruin of our country—yes, my lord, and is threatening to be the cause of the terrible political disturbance of our country. Britain never will be free until it has broken the shackles of the liquor traffic, and until the electors of this country have been able to stand up in their freedom, and to claim deliverance from the iron hand that has held them down so long. (Loud applause.)

## Rev. B. Valpy French's Speech.

The Rev. R. VALPY FRENCH, D.C.L., Head Master of King Edward VI. 's School, Stratford-on-A von, said: Ladies and gentlemen,—A certain well-known Greek philosopher once made the following remark: "We teach boys facts, some of which are principles'; some of which come to be principles." It is palpable how this bears upon the question before us to-night. We desire to urge upon the country the necessity of teaching, in elementary schools, temperance facts, some of which undoubtedly will be, at the moment they are taught, principles, and some of which will remain to be developed and become principles. (Hear, hear.) We are face to face every day with the patent fact of a glaring spectacle, and that is a vast drinking system throughout our country—a system which permeates every branch of human society, from the highest to the lowest—a system which seems to me to oppose Nature's laws, Nature's teaching, Nature's guidance—a system which must at once be put down to nought but wholesale ignorance. (Hear, hear.)

I come to-night, sir, to plead purely on the educational side of the question; and, first of all, that the rising generation be rescued from this ignorance, believing our country criminally culpable if it perpetuate this ignorance. I plead, secondly, for temperance teaching in our schools, because such teaching contains within itself most useful branches of science and literature. I plead for it, thirdly, because if you withhold temperance teaching, you wilfully suffer men to minimise their attainments. If you grant it, you furnish the rising generation, at least, with the potentiality to exert their powers at their greatest maximum. First, then, I urge that the rising generation be rescued from their condition of ignorance; and now is the chance, and what will you do with it? The future of this country is at this moment in embryo. The prosperity of Great Britain is dependent upon the rising generation. You who are trainers of youth have at your disposal the springs of moral influence. Will you, or will you not, suffer the rising generation to grow up the victims of a hideous delusion?

My lord, when I look back upon my own past life, I do not know whether to look back upon it with feelings of shame, horror, hatred, or what; but I do feel this, that a vast amount of this ignorance is attributable to those upon whom my early training devolved. I can but affiliate the delusion of early manhood upon old college days at Oxford; and when I come to ask myself, What meant those long bills that broke open a parent's pocket, and well-nigh rent his heart—those bills about Old Port, 66s.; Universal ditto, 72s.; Double University ditto, 84s.—I cannot but affiliate that upon old school days. And when I look back at those school days, I ask what meant those barrels of beer at the cricket-field? Were they, or were they not, an acknowledgment on the part of the authorities that these drinks were calculated to quench our thirst and to restore our depressed *physique*? Juvenile delinquency! My lord, I hate the term. Is it not the duty of this country to protect and to prevent, rather than to punish, the youth? Then, if you would assail this great system, you must assail it in its bud. You can't begin too early to assail this system. A well-known and important body of Christians have been known to say: "Give us your children to the age of seven, and you may have them afterwards." The principle is clear, and requires no quotations from the ancient Latin poets to prove it. The truth is palpable, that when children are young they are impressible—their minds are tender, supple, and pliant. Get hold of them if you have truths to impress upon them, and we have truths, and let them be distinctly enunciated in those early days. (Cheers.)

My lord, if it be true that alcohol is a poison, and we have undoubted testimony that it is—(hear, hear)—then, surely, the claims of the temperance movement rise to a higher platform than ordinary considerations. Other motives may be brought to bear which will influence their minds. Certain persons are so constituted that moral appeals will come home to them with greater force than physiological appeals. Some will be influenced by the feeling that they are responsible for their weaker brother, that they are verily his keeper; but it does appear to me that the progress of temperance truth rests mainly upon that truth being founded upon a solid physiological basis. (Cheers.) General education merely will not do. It has been tried and proved to be a failure. Nay, I will hardly hesitate to say that general education, so far from clearing the ground for us in this respect, has, in far too many instances, rather aided and abetted the cause of intemperance than otherwise. (Hear, hear.) I am not going to inquire now whether we are to expect a moral harvest from the sowing of intellectual seed; but this much I will say, and that is, that drink' perverts intellectual seed; and further than that, if we do want in the rising generation a result at once moral and intellectual, we must sow in the young mind a seed at once moral and intellectual. (Cheers.) This ignorance cannot, it shall not, remain. Nay, the élite of

London may sit at home at their houses to-night, and indulge themselves in their dinnerparties and what not; but it shall be that they shall wake up, at the end of this season, it may be, and hear that it is an accomplished fact that temperance education forms a part of the curriculum of our elementary schools.

I will not attempt to expatiate upon my two other points, but simply state them again, for my time is gone. (Cheers.) My second point was that temperance teaching contains within itself most useful branches of science and literature. I need hardly say that no one who studies temperance literature can be wholly unacquainted with the history of the Bible, with natural history, with political economy, chemistry, physiology, or sanitary science. (Hear, hear.) What is the history of temperance but a vast shillyshallying from the time of Edgar to the present day—first of all making legislation for temperance, and, secondly, for intemperance. Why, sir, in the time of Edgar there was a law passed that cups must have niches in them, and that a man must not drink below a certain number of niches. (Laughter.) In the time of George I. we find legislation in favour of intemperance, and the consequence was that this country became so burdened, and so wholly devoted to drink, that publicans, unabashed, wrote up over their doors:—"You can get drunk here for a penny, dead drunk for twopence, and have clean straw for nothing." (Laughter.) Under these circumstances, we do not wonder that legislation took another move in the reign of George II.

I should stay for one moment to speak in the strongest terms of the "Temperance Lesson-Book," by Dr. Richardson. It has only been in my hands for three or four days, but I took so much interest in it that I at once put it before my boys; and, however much I have trespassed beyond ordinary school-time, I have gone through it with them already. (Cheers.) Lastly, let me repeat my third head: If you withhold from them this temperance teaching, you wilfully suffer the rising generation to minimise their attainments. If you grant it, you furnish them with a potentiality to exert their attainments to their maximum. Finally, let me remind all instructors of youth that their responsibility in this matter is enormous—viz., their responsibility is only measurable by their opportunities. (Loud cheers.)

## Mr. J. S. Wright's Speech.

Mr. J. S. Wright. J.P., Vice-Chairman of the Birmingham School Board, who said he did not intend to make a set speech, but simply to address a few conversational remarks to those present, said; I can hardly tell what I have been brought up here from Birmingham for. You have so many able speakers in London that I am sure you don't want any assistance from Birmingham; and, besides, I feel a little taken aback by the orderly and quiet appearance of the present meeting. It is a little confusing to me. (Laughter.) I am hardly used to it; and, certainly, after my last evening's experience at the Eastern Question meeting, and the vivid impression of it that yet lingers about my ears—(laughter)—I can but do the best I can at a gathering which, by the orderly character of its behaviour, comes somewhat strangely to me. I am told that I am to speak about the book, and about what Birmingham is going to do with it. Well, I am never slow to speak about Birmingham. I always feel proud of her; but about the book it is quite another matter. I am Vice-Chairman of the School Board there, and have always taken some interest in education, and have done so from the beginning of the agitation.

We have in that town taken rather a prominent position in educational matters—rather a marked line, as we do on most things. I think we are doing some work there. If I tell you that, though in 1870 we had 30,000 children under education—and all honour to those who worked then, and before then, in the task of educating the young, for what they did; but still they left half of the work undone—yet if we are spared to the year 1880 we shall have more than another 30,000 children under education in Birmingham, and educated in some of the finest (I do not mean architecturally), and most convenient, and best-adapted rooms that can be found in the kingdom. I say, if I tell you this, you will see that we are not idle. We have not stinted the work. We have done it in the best way we could, and I should be very much mistaken (I do not suppose I shall be here to see it) if the children of three or four generations hence do not look back to those schools, and praise us as being wise and prudent in our day, in that we gave them such durable buildings. There is no mistake that the great feature of the present day is this educational question. I believe that the decade from 1870 to 1880 will be marked as the great educational epoch in English history. We have been getting wealth; we have been going ahead fast, making wonderful improvements, taking the lead of all the nations of the world in general matters; but we have not been quite first in educational matters. They beat us in America, in Germany, and even in Switzerland. Why, they have spent three or four times the money on education to what we have done per head. Is it not a shame that these little States should be ahead in this very vital thing? But we are only just beginning the work. The first thing we have had to do has been to build our schools. Well, we are getting them pretty well furnished. Then there is a more important difficulty—viz., to fill them. We are doing our best, as you are here, and we do not mean to rest satisfied till we know what every child in Birmingham is doing as regards the matter of education,—nay, until we know he has been educated in some way or other. We do not mean to leave a child in any alley, court, or lane of Birmingham that is uneducated. That is our solemn resolve, and I hope that you

London people are going to do the same.

When we have filled our schools with pupils, we have got to find out the best way of teaching them and of instructing them on the soundest principles, and to give them the best text-books to learn from. All the work is not done, unhappily, when we have got our children through our schools. (Hear, hear.) No, a great deal of their future will depend upon how we get them through; for we know to-day that, after the teachers' work has been done, the publican lays hold of them but too soon—(hear, hear)—they exchange but too soon the schoolroom for the tap-room. After drinking in knowledge they drink in gin and beer, and things of a like nature. I believe that education will do a great deal of itself to reduce this, but still that is our great obstacle—it is the thing that takes away half, aye, three parts, of the fruits of our work in our Sunday-schools, and it will be the chief destroyer of the work of our day-schools.

Well, gentlemen of the Temperance League, you have not begun your work one day too soon; but there is one danger—I think we are trying to teach the children too many subjects, and there is a danger in that. It is not only the three "R's" now; that is a thing of the past; that is obsolete, for there is such a lot of subjects besides. We have masters for music and for drill, and we teach them cookery, and I know not what, but we have pretty well forgotten the question of temperance. (Hear, hear.) In Birmingham, some time ago, our attention was drawn to it by one of the members of our board; and although my colleagues are not all abstainers, and though I do not think there is one who, like myself, has been one for the third of a century—(cheers)—yet they have all, I believe, great respect for the movement, and would earnestly desire to promote it amongst the young. There was no difficulty, therefore, made about temperance being one of the common subjects taught in our schools. You will think that a very good resolution, and probably, also, that Birmingham set an example to the rest of the country. But we were met with this difficulty—"Where are your books?" This caused some of our friends to look through the school-books published by Chambers, Nelson, &c., but, though they have produced them in such numbers, there is barely a line upon temperance, and even that line of the faintest and feeblest character. That giant evil, which brings about so much misery among our children, was hinted at merely, and in scarcely the faintest notes of condemnation. (Hear, hear.) I do not think we could read a full chapter in any one of the productions that are now supplied to our schools in regard to genuine temperance truth.

It was, therefore, with profound satisfaction that we found that the Temperance League were taking up the question, and preparing a school-book. I do not think they could have done any better thing. (Cheers.) If they had done nothing more than this they would have done enough to justify their existence. (Cheers.) If they had only lived to do this work, I believe they would have done one of the most useful works any society has ever done. (Cheers.) We appreciate what you have done, and we thank you that you took Dr. Richardson in hand, and induced him to prepare this work. We are delighted with the result. I glory in the book. I would sooner be the author of that eighteen penny book than of all the war songs that were ever sung to inflame the worst passions of humanity. (Cheers.) When I went through it, I breathed rather hard. It took a little of my breath away, and I was glad I hadn't to go through my educational course again. When I came to such words as butylic, amylic, methylic, caseine, and a number of others, you won't wonder, at my losing a little of my breath, and feeling a little troubled about the matter.

I was in one of our new schools the other day, in one of our most neglected districts. We have 250 boys in the school—two in the sixth standard, eight in the fifth, twenty-six or twenty-seven in the fourth, and of the rest more than two hundred in the third, or a great proportion in the first, second, and third. When I looked at these words, I thought of those poor lads. (Laughter.) Well, I said I was proud of the book, and I am not going to say I am not, and I began to think about the book more, and the thought that came to me was this:—"Ah! this is a book of all others for the teachers. (Cheers.) I have made a discovery." Well, you want the teachers first to know about it before you want your scholars to. It's no use your teaching the children if you want to get a subject like this into them, or religion, unless the teacher is up himself in it, unless he believes in it. (Cheers.) I wish all our teachers believed in the total abstinence question. (Cheers.) I don't think we should select them on that ground; but I say this, I would immensely, all other things being equal, prefer a total abstainer to a drinker. Oh, I think, what might be done by an army of day-school teachers who believed in total abstinence and practised it themselves! (Loud cheers.)

Well, this appeared to me the temperance book of all others in the world—a book, the statements of which are reduced to exact science, a book which they could understand, not as I, a simple layman, might master it, but which they could deal with; a book indisputable in its conclusions, which they might hold in their hand as a gospel of physiological truth that it would be impossible to shake. I feel that this is the thing for us. We start first with our teachers, because when we have got them, we have to remember that they have to bring up the next generation of teachers and of pupil teachers, who are being trained by the head teachers of our schools at the present moment; and therefore it is of all things most important that we should commence first with our teachers, and give them the knowledge they need on this great and important subject.

I am looking at the clock rather anxiously, and so must hurry on, for I do not want, like Dr. French, to lose

my second and third parts. (Laughter.) Another thing this book will help to do; it will help to do away with some of those delusions which are so common amongst people, and which have been referred to from the chair. I happen to sit on the Birmingham Bench, and I recollect not long ago speaking to an old man who was taken up for drunkenness, and I said to him, "It would have been better for you if you had had water." It was a very innocent remark to come from the bench, but it was sneered at in one of the journals of our town, and the refrain was taken up by a good many of our working men, and many were the sly hints I heard. "Ah! he wouldn't let us have our half-pint, if he could. Water is better, is it? No water for me." We want to get rid of the delusions that our people have got into them. (Cheers.) A man was before me yesterday for leaving his horse and cart unattended in the street, and having his dinner. At this meal he boasted of having had a pint of ale. He said, "You'll be sure to approve of that," and his only regret was that he didn't have a second pint of ale at his dinner. That is one of the delusions as taught by our teachers in the past; but this book will be of use in dispelling it. It is not only the carters and the working population that are subject to this delusion, but even the House of Commons. (Cheers.) What a lot of talk there has been there about adulteration! They have said, that if you only get pure malt and hops, and unadulterated brandy and gin, then you would have a drink that would be harmless. I need not tell anyone here that they distil the rankest poison from the purest malt and hops that were ever grown. That is one of the delusions that this book will help to get rid of.

I am glad, therefore, that this book has been published, and on another ground also—viz., that this society has begun (and I hope this is not to be the sole product of its labours, for I am going to stimulate them to do more) to take the scientific question up first. There are irrefutable grounds to show that the health and well-being of the body, its vigour, its life, and its longevity—everything that contributes to the well-being and to the purity and health of our frame, depends largely upon our abstinence; and this book, of all books that I have seen, points it out in the clearest and most indisputable manner.

We want other school-books on the question. This is not sufficient as a reading-book. We want something more. You must go on to the money part of it, and let us have a manual of that kind. If Dr. Richardson will not do that, Mr. Hoyle can. We can then deal with the question personally and nationally. And then let us have a third book, going into the moral and social aspect. I think all three points might well be put down in school-books and lesson-books with the greatest possible advantage. And so I trust those ideas will ever be before this committee until they are carried out.

As far as regards the Birmingham Board, this book has been highly approved by the Chairman of our Educational Committee. We have not had time to bring it before our board. The chairman, himself a teacher of young men, the head-master of our great endowed English school, and a most successful teacher, speaks in the highest terms of this book, and believes that we cannot over-estimate its usefulness in our schools. The chairman of our board and other members of it believe, also, that the book will be exceedingly useful; and I have no doubt that, at our next board meeting, or at an early one, it will be adopted as one of the school-books of the Birmingham School Board. (Cheers.) We believe the design of it to be admirable, and its arrangement excellent, and I think this body will do well to follow out the plan that has been adopted in this book; and, Dr. Richardson, while I thank you most heartily for its production, I hope you won't consider your work done. We want a book adapted for the third standard of our schools. We want you to come into our schools for a week—they have plenty in London, but we can also show you some in Birmingham—and see what these ignorant boys are, and, if you put your mind to it, you will produce a second book, which shall be equally valuable. Thanking you, and thanking the society for the production of this book, I have only, in conclusion, to hope that it will have an immense circulation, and if it has, I have no doubt that it, and others that will follow, will be of the greatest possible use to the children of this generation. (Loud cheers.)

## **Mr. T. M. Williams's Speech.**

Mr. T. M. WILLIAMS, B.A., Inspector of Schools to the School Board for London: My lord, ladies, and gentlemen,—I will not detain you very long with the observations I am about to submit to you. I shall address myself principally to the teachers who may be present here this evening. It seems to me that it is high time the professional teachers of the country were solemnly invited to give an active and systematic support to the cause of temperance. (Hear, hear.)

The friends of the temperance movement—many of whom I see now around me—who have worked so nobly, so valiantly, and so persistently, and I think I may add, so successfully in its behalf, have seemingly overlooked the fact that the teachers of this country possess a vast amount of power and influence. They have never, certainly, succeeded in securing for the movement the active sympathy of the general body of teachers in this country. They are beginning to get the support of the clergy; they are also getting the support of the leading members of the medical profession; and I am hoping that this meeting will be the beginning of a new era in the history of the cause of temperance, as it certainly will be, if it serves as a means of inducing the teachers of

London (and the teachers of Birmingham and the provinces will follow them), to make a stand against this evil which causes so much havoc in the land. The alcohol question is one that concerns the teacher quite as much as it does the social reformer or the minister of religion. If you look at the evils of intemperance, you will find that they are such as affect, directly and indirectly, the work of the teacher, and interfere seriously with its efficiency and success. Is it not a common cause of complaint, for instance, amongst teachers, that their influence for good within their schools is often partly, sometimes entirely, counteracted by the baneful example of parents outside the schools? (Hear, hear.)

Do not teachers, and particularly you, the teach era of London, suffer continually from the apathy, and in many cases from the decided hostility, of ignorant and thriftless parents? His lordship has just informed us that intemperance is due to a great extent to ignorance. There is no doubt of that, and there is no doubt, too, that the ignorance of the masses of the country is mainly due to intemperance. (Cheers.)

Do not we all of us complain, and very justly, too, that the children who attend our schools come there with great irregularity? Some of the teachers fight manfully against this irregularity of attendance. They succeed in improving the character of the attendance in their schools, and they deserve every possible credit for doing so; but these very teachers will admit that this is due (I mean the fitful attendance at schools) rather to the parents than to the children. When I think of the home surroundings of the poor children in London, I am actually surprised that the attendance is so good as it is. Thousands of little children may be seen every morning in this vast metropolis hurrying to school half-fed, ill-clad, from homes which are mere dens of filth and misery, but which, were it not for drink, would be as bright and cheerful as the day. (Cheers.)

Need we be surprised that these little children find it very difficult to conform to the rules of these schools, and very hard indeed to yield a willing obedience to the teachers, and to copy their good example? Look at them! Drink is stamped upon their pinched faces. You can see it lurking in the hollows of their little cheeks. All teachers present who know me, know that I have a large heart for little children. They would sometimes, perhaps, say that my heart shrinks when I come in contact with the teachers—(a laugh)—but I am truly fond of little children. Pray deal tenderly and gently with them. If you can open up to them a path which leads to future usefulness, something better than they have now before them, pray do so by all means. Continue to give them the example of a sober life. Continue to teach them to read fluently, to write accurately, and to sum well; teach them also the leading principles of one or more of the sciences if you can, and if you have the time and opportunity for doing so; but over and above all this, I would ask you to make them acquainted with the first, the most useful scientific discovery of the present day, viz., that alcohol is a poison. (Cheers.)

Alcohol is no food, but acts injuriously on the human system, whether taken in large doses or in small. Teach them this fact: teach them to grasp its meaning, and I say that by so doing you will be the means of snapping asunder that chain which coils round them, and threatens to squeeze out of them ultimately every vestige of moral strength and principle.

Dr. French has told us this evening that general education has failed to put a stop to intemperance. Doubtless it has. We cannot hope to see drunkenness die out with the spread of education. What makes it so easy to glide from moderation to excess is not the want of education in a man. A man needs something more than what goes by the name of education if he is to keep from ever gliding into excess from moderation. There is something in the drink, or, if you like, there is something wanting in the man, which makes the step from moderation to excess a wonderfully easy one. (Cheers.)

You have all heard of the man who tried to ford the stream at the height of the flood. In leaping from one stepping-stone to another he lost his footing, and was drowned. Some people said he was drowned because the water was too deep; others said that he was drowned because he was too short; but through the water being too deep and the man too short he lost his life. Why didn't he take the bridge? (Cheers.) We want you to take our bridge. (Loud cheers.) Do not attempt to cross the stream at its flood when our bridge of total abstinence is now on a safer and firmer foundation than ever. It is conclusively proved by Dr. Richardson, by Sir William Gull, and by Sir Henry Thompson, that even *moderation* is a mistake, physically and economically, if not often morally. (Hear, hear.)

Oh! I think the appearance of Dr. Richardson's little book most opportune. I have read it through carefully, and have been delighted with it. As Mr. Olver said, it is full of most interesting facts, and these facts are lucidly stated, and so beautifully arranged that I find it very difficult to believe that even Mr. Wright could not be made to understand them by careful teaching. (Laughter.) We have gone before the Birmingham School Board in this matter, for I hear that the book has been added to our list. Further, it is not meant entirely for the use of teachers. The *London* boys are intelligent enough to grasp everything that is in it. (Laughter.) I am not quite sure that it will not be found to be the easiest book, as it will also be the best reading book in our schools. (Cheers.) Of course, introduce the book (and I shall be very glad to see it), but be fair when you treat upon the question. State, if you like, that the opinions contained in that book are the opinions of Dr. Richardson, and of a certain school; be fair, above all things. You may also tell the children that if there is a divergence of opinion

respecting the properties of alcohol and its effects upon the human system, that divergence has become exceedingly small, and is becoming smaller every day, and that the advance tends towards us. (Cheers.)

We cannot wait until we have unanimity on this point. You know how it was with the undulatory theory of light when it was first advanced about a hundred years ago. It was pooh-poohed all the world over. Lord Brougham wrote scurrilously of Thomas Young, who first propounded that theory. John Stuart Mill, even with all his mighty intellect, was not prepared to accept it as being perfectly true; but now, go where you will, it is preached by every scientific man of the day. And I mean to say that the principle or the scientific discovery which has been made by Dr. Richardson and others will eventually win its way to general acceptance; indeed, it has won its way to acceptance more rapidly than has the undulatory or any other theory in the scientific world. (Cheers.)

I was told before I came here this evening that it would be useless to ask the teachers to teach their scholars the principle of total abstinence, or any other principle, unless they were handsomely paid for doing so. Now I consider that a gross libel upon teachers. (Cheers.) There are a thousand things done in a school which are never officially acknowledged, which are never assessed, which escape the observation of everybody but the teachers themselves; and I venture to say that if the teachers can be brought to feel that it is their duty to teach total abstinence (as well as to practise it) to their scholars, whether it pays them for doing so or not, I have no doubt they will come forward and do their duty to the best of their ability. (Cheers.) If, then, they can succeed in implanting proper opinions as to alcohol in the minds of their scholars, they will do a great deal towards ridding this country of that evil which is such an impediment to the moral and material improvement of the nation, and by doing so they will acquire the highest honour, and will reap for themselves the gratitude of the whole world. (Loud applause.)

## Canon Hopkins' Speech.

The Rev. Canon HOPKINS, B.D., Chairman of the Littleport School Board: My lord, ladies, and gentlemen,—I feel very much indebted to the committee of this society for permitting me to address you to-night, and, I may also add, for permitting me to meet face to face a great many friends who are fellow-workers both in the cause of education and in the cause of temperance. I rejoice very much in being permitted to see them, having known their names and honoured their work for many years. My lord, I must be very brief, because time is going away, but I venture to put my remarks under two heads. First, I will show that there is some necessity for this work of introducing temperance teaching into our elementary schools, and then I will try to show that it is a practical and possible thing to do.

First of all, there is a necessity. Amongst other things, I stand here as the chairman of the Committee of Convocation for the Province of Canterbury on the Prevalence of Intemperance—the unworthy successor of a venerable and good man—Archdeacon Sandford. (Hear, hear.) I hold in my hand the report of that committee which was presented in the year 1869. Many startling facts were brought to light by the publication of that report; but, perhaps, one of the most startling of all, and the most solemn in its consequence, was this—the early age at which habits of intemperance begin. In the evidence that was collected upon that subject, some people mentioned even such ages as ten and twelve in which habits of intemperance begin, and there are no fewer than 245 of the clergy who give; is the result of their experience, extending over many years, that habits of intemperance usually begin from twelve to eighteen years of age. Now, if that be the case, we must feel that there is a deeply seated evil which is affecting the very fountain of our juvenile life, and it is never too early to begin to try to put something into the young mind which shall be a counteracting influence against these temptations which so very early assail them. Of course, we all know the hopeful and successful efforts which are made by our Bands of Hope. (Hear, hear.) It is a happy thing to reflect upon the number of young people who, with the consent of their parents, are induced to begin life without ever tasting alcoholic drinks, who know nothing but the taste of pure water and of liquids which are wholesome and nourishing; I say this is a happy thing, for surely those in such a case can sing:—

*"Brightly gleam our banners,  
Pointing to the sky."*

But, my lord, we want something else besides these voluntary associations, and I may perhaps be allowed to say that among the recommendations of that report to which I have alluded as long since as the year 1869 was one (No. 6), that education in the best and widest way was a most effectual non-legislative remedy against the evil of intemperance. The whole paragraph is most interesting, but I will only read this:—"In connection with such special teaching—teaching on the evils of intemperance ought, in the opinion of your committee, to

form a branch of education in all our schools." That was the opinion of that committee in that year, and I think it goes far to prove the first proposition which I said I would endeavour to make good—viz., the necessity for this work; and in the appendix we have most important evidence given by the clergy, by recorders of boroughs, by governors of gaols, by chief constables, and others, as to the importance and value of providing special education for the young on the laws of health, the physiological aspects of food and drink, the effects of alcohol on the system, and the certain and awful consequences of defying God's eternal laws in any or in all of these respects. (Cheers.)

Witnesses from the same classes also dwell upon the necessity of educating females, especially in such directions as household matters—for it is remarkable that there are comparatively few young married women who have ever been taught regularly the duties which belong either to a wife or a mother. Therefore, I submit to this meeting that there exists a great necessity for the work which we are trying to inaugurate this evening—I mean practically to inaugurate. The suggestion has been made long ago, but now we want to give it body and force, and to give it a momentum which will carry it through and make it a real, practical, living influence brought to bear upon the youthful part of our population. (Cheers.)

I think it might be a matter of regret to us that in that very charming little book of Dr. Richardson's called "Hygeia"—rather a hard name—"City of Health," a very slight allusion is made to the schools of that very happy town. Hospitals and other things engage his attention, but now, most fortunately, he has supplied the lack which appeared in his former book, and has given us this most valuable manual. Like other speakers tonight, I got hold of that book very early, and read it right through, for you can hardly put it down when you once begin it, so interesting is it, and so admirably arranged; and I hope and trust, as Mr. Wright has said, that this "Temperance Lesson Book" will not only be a valuable text-book itself, but will be a mine of information, giving suggestive hints, out of which other labourers may dig material for new class-books.

I want now to show the practicability of this teaching. Even now there are not wanting some useful books. That recommendation of the Committee of Convocation did bear fruit. There is a series of lesson books (Phillips' series), and in the sixth book, by Canon Cromwell, I think you will find a series of reading lessons, giving a most valuable part of the teachings of such authorities as Mr. Hoyle, Canon Ellison, and a few others, whose names are well known by all who take an interest in the subject of temperance, and these truths are put in a practical and useful way. The whole of that series has a decidedly indirect and most valuable temperance leaning, showing the advantages of this virtue in a variety of ways.

Then, years ago, there was a series called "Greig's series," and amongst them there was a most valuable treatise by Dr. Mann upon food and drink. If anybody wants to see this subject ably and carefully treated, he may see it there. It gives you, in a most graphic manner, all the particulars of what happens to a man when he gets drunk, and dead drunk, and how very nearly the latter figure of speech is a reality; how closely that man has come upon the very verge of human life, so that there is but a step—aye, even less than a step—between him and death. Then, again, there are some manuals of health, which are published by the Christian Knowledge Society, and notably one by the late Dr. Parkes, "On the Personal Care of Health." It is a very inexpensive book, and if any one would take it in hand, they would find that life is divided into certain periods by Dr. Parkes, who, I should judge from a perusal of the book, could not then have been an abstainer. He comes to this conclusion, that at the most important period of life, when people are growing to maturity, that growing age to which our chairman has alluded, when, unfortunately, years ago, growing boys were set to drink port wine at eleven o'clock and a little bottled beer at supper, and all that sort of thing—Dr. Parkes asks, "Should alcohol be taken at that age V' and says that he has no difficulty whatever in saying that intoxicating drinks should not be partaken of at that time, though he is less decided when dealing with the other ages. He says:—"I strongly advise every young man and every young woman to become a total abstainer—(cheers)—and for these reasons,"—which I won't trouble the meeting by reading. That is the testimony of a man who does not fall under the suspicion which I am under of being a temperance advocate—perhaps a fanatic, an enthusiast, or I do not know what. (Laughter.) It is a calm, deliberate opinion of a medical man who himself feels great doubt on the subject at another period of life; but as regards the young—the hope of the future, those who will very soon have to take our places, for we are going down the hill—as regards the young, there is no doubt at all the best thing they can do is to become total abstainers.

Then there is Dr. Birney's work on "Food." These health manuals are most valuable. Then there might be a manual upon the matter of expense. It would not be a very difficult manual to put together. I should almost like to give you a ten minutes' lesson now, but I am afraid I should weary you. I could easily ask you a few questions and put the matter before you in a plain way. I might tell you how much it costs to maintain a public-house—I mean how much it costs a parish to do so. I made a calculation as regards my own parish, and it came out that the public-house probably costs us, to give it bare livelihood, ten or twelve shillings per week, and even at that rate we pay away a lot of money in alcoholic drinks. We might as well spend it in fireworks. This would actually build every year in the very best possible manner schools of the best description to

accommodate 500 children. We might actually provide schools every year for the whole of our juvenile population for the money we are obliged to spend in drink in order to maintain our public-houses. That is not at all an unusual thing.

In the eastern counties we have sadly too many drunkards. I would we could stop the entail, but the truth is that perhaps the only manufacture of importance we have in the district is the manufacture of beer—the only thing that gives employment to the poor agriculturist, with very few exceptions. That gives it a strong hold upon the people there. If a man wants better wages than those offered to the agricultural labourer, the only person he can go to is the brewer. These are all matters of considerable interest and importance, and I think we should teach our youths something about them.

Here, my lord, I venture to make a suggestion, and I hope it will be taken in good part, but I do think it would be a graceful proceeding and a bit of poetical justice if the great manufacturers and purveyors of beverages which contain alcohol would come forward and provide the means for giving this teaching. (Laughter.) Their customers want to know how to use the drinks which they manufacture and sell. (Laughter.) It is very important that they should do so; and I know that many of those gentlemen who are most benevolent and kind-hearted, most unwilling to do injury to their fellow-creatures, might probably come forward and assist us, and I should suggest the forming of prizes or a scholarship, which would elicit opinions and foster study on this important subject. I commend the suggestion very respectfully to their favourable attention. (Laughter.)

Of course we do not want at a meeting of this kind to assume a tone of dictation as to modes of procedure: what we want is to fairly urge upon the country the necessity and importance of encouraging temperance teaching in public elementary schools. I want to express a hope that temperance teaching will not be confined to public elementary schools; that if it begins with them it won't end there, and that it will find a place in schools of a higher grade—(cheers)—until its importance is recognised there, and then we may really try with some effect to wake up the educated and influential classes of this country to look into this question, as many of them are looking into it, in away they never did before, so as to get to understand the principles which underlie the whole subject.

Temperance reformers have done something—nay, we may thankfully say they have done much—though they have only after all scratched the cuticle of the matter, and not gone so deeply as they want to go into the heart and brain of the country. Hence we have to make the public feel what is the real value and importance of this subject which we are commending to their notice. One effect of sound education is to banish superstition, and especially pernicious superstition, and if there is one superstition that is more deeply rooted than another in this country, it is that these drinks are harmless and necessary, necessary for people in health—I won't presume to say anything about people who are not in health. But this is really the most wretched superstition that ever got possession of the mind of a great people. They are neither required to give vigour of mind nor strength of body. They are not in the least degree necessary, and one effect, we may hope, of a sound education on this point will be to banish such a superstition to the moles and to the bats, where it ought to go and ought to stay.

We want to spread abroad a knowledge of the real effects of the habitual use of these drinks, whether the use be in what is called "moderation," or in what is called "excess." The facts people ought to know, and many people are in most perfect ignorance of them. It is time, therefore, for us to enlighten them, and I hope we shall succeed. I am afraid I have trespassed on the patience of the meeting; but I hope I have succeeded in showing, first, that there is a need for the step we are taking, and then that it is a practical and possible thing to do, and well it reminds one of a few lines of Pope, when he says:

*"Reason's whole pleasure, all joys of sense,  
Lie in three words—health, peace, competence;  
But health consists with temperance alone,  
And peace, oh, virtue! peace is all thine own."*

## **Mr. Marriage Wallis's Speech.**

Mr. MARRIAGE WALLIS, Chairman of the Brighton School Board, said: Ladies and gentlemen,—After the speeches we have heard, I should not commit so large a fault, I trust, as to add to what those have said who have gone before me. I will only say to this meeting that I have had great pleasure to-night in coming up from the shores of the English Channel simply by my presence to show my sympathy with the movement for which this meeting was specially convened, and that is to endeavour to promote, each one in his respective circle of influence, the introduction of temperance literature into our elementary schools.

Having the pleasure and responsibility of occupying a seat at the Brighton School Board, I shall feel it my duty more than ever to endeavour to introduce this most excellent book to the notice of our own boys. (Cheers.) The remarks of my friend Mr. Wright respecting the value of this book I would entirely endorse. I also would say that we may look, I trust, to Dr. Richardson to give us a book, perhaps, more to meet the capacities of our young children, to whom we would try to impart lessons of temperance in their very early years.

In giving us the present book, the Temperance League has not only laid temperance reformers, but the whole British nation, under a debt of gratitude. I hope the League will go further, and endeavour to encourage Dr. Richardson not only to do more for us, but will also themselves see that this book which is already before us, is introduced to such schools as the girls' high day-schools, the grammar schools, the old grammar schools, and the proprietary schools, because for those schools at the present moment it is most admirably adapted. I hope to-night that we shall have done something with the teachers who are present, and through the Press, to encourage those persons who are, like ourselves, interested in the great cause of education to promote a knowledge of temperance amongst our young people. (Cheers.)

## Sir Charles Reed's Speech.

Sir CHARLES REED, who was heartily cheered on rising, said: Ladies and gentlemen,—I feel great disinclination to take any prominent part even in so interesting a meeting as this to-night, because it is only recently that I could have felt myself entitled to take a place upon this platform. (Cheers.) I have attended meetings every year of the Band of Hope, and I have done as much as was possible to inculcate temperance principles amongst children. My zeal in that respect will not be at all diminished, while I hope my interest in the instruction of those who are considerably removed from our elementary schools by social status will greatly increase.

I have always felt that the friends of temperance would do well to consider some systematic arrangement by which facts likely to be apprehended by children could be placed intelligently before them; but in our school system we have never had, till recently, in this metropolis, an organisation by which and through which we could, upon the voluntary principle, still command a kind of influence over our teachers. No teacher can be constrained in this matter, for I perfectly agree with Mr. Wright that a teacher must understand and must appreciate that which is to be taught before that instruction can be given, so that it is likely to be intelligently received. But a School Board can do a great deal in allowing teachers to know that it is their strong desire that the children should not go uninstructed in the laws of health and in other matters pertaining to their physical welfare; and it can also do this—it can allow to be circulated through those schools the best works treating upon the subject of temperance.

Now, in the presence of my friend, Mr. Wright, I should be very chary indeed of uttering one word in the way of boastful feeling, because we all know that Birmingham leads the way in everything. (Laughter.) I am sure he will be hardly comforted to know that, before Birmingham saw this excellent book of Dr. Richardson's, the School Board for London had already introduced it. He prizes that book; so do I. I have read it; my children have read it. Many through my influence will read it; but let me tell Mr. Wright that, though he has to wait in Birmingham for instruction from that book, very probably the School Board for London and its teachers have had no need to wait.

There is another book which, if properly taught, teaches the same thing. (Loud cheers.) Whatever there is of truth in the book of my friend, Dr. Richardson, finds its place in that other book, and no teacher can do his duty who teaches that other book and fails to impart the teaching which is contained in this book. (Cheers.) There I find the value of high moral training in every school in the land, and to every child in every school, based upon the foundation of God's Holy Word. (Cheers.)

Ladies and Gentlemen, I apologise for having entered upon a question already very interesting to me, for, though I have not been amongst you as one of your body, yet I claim to have been all through, an earnest friend of temperance. My duty, however, now—and a most pleasant one it is to discharge—is to propose that you will with acclamation pass a vote of thanks to the right rev. bishop who has so kindly presided at this meeting. (Cheers.) Nothing could have been more fortunate for us, and nothing more advantageous to the cause, than that a gentleman of his high standing, of his great learning, and of his social position should have come to take the chair at a meeting like this. (Cheers.) We are not for the first time about to teach temperance principles in our schools, but we are about to do it for the first time in a systematic manner—(cheers)—and, therefore, this may be called—and I congratulate the right rev. bishop on having presided over this meeting—an inaugural meeting in reference to that very great and important question. I beg to propose "That our best thanks be given to the right rev. bishop for presiding on the present occasion." My friend, Dr. Richardson, will second that motion. (Cheers.)

## Votes of Thanks.

Dr. RICHARDSON: Sir Charles Reed, ladies, and gentlemen,—You have heard the duty that is imposed on me, and a most pleasant duty it is; but a word or two by way of observation before I pass to its discharge. I have sat here to-night with mingled pleasure—I had almost said a pleasure amounting to pain—to hear the remarks that have been made on this little effort of mine towards your great cause. (Cheers.) I wish to say at once that all credit for the origination of that book rests not with me, who have been, as it were, the mere instrument of bringing it forth, or the gardener who went into the garden to pluck the flowers, and so arranged them as to be acceptable to those who should read it, but all the credit belongs to the National Temperance League—(cheers)—who first of all conceived the project, and then asked me to be their servant, and thereby made me their debtor, to carry it out. I am very much inclined to think that Mr. Rae first suggested it—(cheers)—and when he came to me I had some little doubt, in the first instance, as to whether I should undertake the writing of this small treatise. It seemed to me that possibly my mind had not been trained in teaching that class of scholars for which this book was intended; but, as the duty was earnestly urged upon me by the League, I accepted the office on these grounds:

First, I had learned, in the time in which I had been attached to the cause of total abstinence, what Dr. Valpy French has so admirably stilted, that education itself, in a general way, was by no means a check to the progress of intemperance. On the contrary, I found that many of the most educated men, in a certain sense, were those who largely indulged in intemperance of a certain kind, at all events, and that in fact they were the most dangerous of all the community in respect to the cause of temperance, because by their learning, and the ability with which they could put their words into the best case, they fostered and maintained that which was wrong. (Hear, hear.) Well, then, I thought that as a mere educational work for myself this exercise was good. But there was another matter which influenced me that has been referred to—I mean the effect which a manual of the kind suggested might have upon those who taught.

I, as a teacher, have been all my life not merely a teacher. I never give a lecture, I never give a course of lectures, but what I come out of that lecture, or that course of lectures, as much instructed from the labour pursued in gathering the materials for it as any of the people who have listened. So I thought if this book could be put into the hands of schoolmasters, and they themselves should begin to learn from it, then a double object would be gained.

There was another reason led me to the work, and that was the earnestness which has been shown for about twenty years past for the movement you are inaugurating to-night. So far back as 1857, Mr. Thomas Knox, of Edinburgh, gave expression to this earnestness in a series of admirable letters, the publication of which long preceded the report of Convocation, to which allusion has just been made. I find that through the whole of the temperance ranks there was even then this desire that something should be done towards the education of the young. Well, then, last and not least, the welfare of the young themselves came naturally before my mind; and if I have done anything in this small effort—for it has not been a great effort, except in matters of arrangement and a little time—if it has helped ever so little this important cause, the reward I have obtained is far greater than anything which I can express. I would say, as I say in the preface of that book: "It is but a spark given to make a larger flame, and that my best hope is that it may itself soon be lost in the great blaze which will be created by and through its lessons." And if there is one thing that will give an impulse to this educational movement, that will mark this event to-night, and make education in the paths of temperance easy, it is the fact that one of the most accomplished, one of the most learned, one of the most liberal and open-minded men at this time on the bench of bishops of this kingdom has presided over this meeting. (Cheers.)

Sir CHARLES REED put the motion, which was carried amidst hearty cheers.

The Right Rev. CHAIRMAN, in responding to the resolution, said: I think I ought to say that, when just now, according to the order of proceeding that was put into my hands, I called upon Sir Charles Reed to address the meeting, I was not at all aware of the way in which he was going to use the opportunity, and so put me in the somewhat absurd -position of asking somebody to say something in my praise. (Laughter.) Of course, I cannot but be grateful to him and to Dr. Richardson for the very kind language they have used. The part that I have taken, although it is in a certain sense a prominent part, yet, as you know very well, is a subordinate part. It is so in almost all the arrangements of this world. You almost always find that you have to employ two sorts of people: there are the ornamental people who get all the pay and all the honour, and there are the useful people who do all the work. (Cheers and laughter.) One of the great, and, I suppose, one of the fundamental principles of society is that these two parts should never be confused, and that you should never employ an ornamental man for a useful purpose, nor a useful man for an ornamental purpose. (Laughter.)

In accordance with this great rule, I accept very heartily and gladly the thanks that have been given me to-night; but, at the same time, I cannot help feeling that, if I had the opportunity of doing a great deal more

than it is possible for me to do for the promotion of this cause, there is no cause to which a man could more wisely devote his life than the promotion of temperance amongst his fellow-countrymen. (Cheers.) I am always very glad indeed when any chance is given me of coming in such a character as that in which I come to you to-night, to take the advantage of that chance, and to do what little I can do for the great cause in which so many are labouring with all their might. And in the present instance I feel a double interest in what has now been proposed. I feel a double interest in it because it touches this cause just at the very point where my own feelings are most readily roused.

I have all my life had a great deal to do with education. (Hear, hear.) I have all my life had a great deal to do with the instruction of the young. I always feel more at home in talking to boys than in talking to men or grown-up people generally. I always feel as if I could understand them and they could understand me a great deal better than when I have to do with those whose characters are already formed, and the sum of whose knowledge is for the most part made up. And it is a very great satisfaction to me to be able to express my hearty interest in the proposal that is made to-night to bring to bear upon the education of the young the importance of the acquisition of the knowledge which we owe so very largely to the labours of such men as Dr. Richardson. (Cheers.) I am very glad, indeed, that I should have had the opportunity of coming before you in this capacity, and I trust that this meeting will be the beginning of a very real work. No doubt our purpose at present is to endeavour to introduce instruction, especially in those branches of physiology which particularly touch upon this matter: but we hope that a great deal will grow out of this. We hope that although we may begin with the elementary schools, yet we believe that this teaching will assuredly penetrate into schools of a higher rank. We hope that this knowledge—although we may endeavour to diffuse it more widely there at first—may be the common heritage of all Englishmen before we have done with it. (Loud cheers.)

We hope that Canon Hopkins's expression of a little while ago will become a fact, that in all schools, of every rank, pains will be taken to make all understand what is the true character of the dispute in this matter. We have heard so very much about these drinks being necessary—about these drinks being absolutely required by some people for the weakness of their health, and by other people for the severity of their labours—that it is time to have done with all that, and let us put the question on its true footing. There is nothing in the general way to be said for the use of these stimulants except the pleasure which they give for the moment. (Cheers.) How limited that pleasure is, everybody knows. (Cheers.) With what consequences that pleasure is attended, it is very important to point out. But at any rate, let us have it clearly understood by the feeblest intellect that we can reach, that that is the one thing, and the only thing, that can be said in favour of using these stimulants at all, and that all other arguments may as well be put aside altogether, for science has pronounced against them. (Cheers.)

The evening, I think, has been very profitably spent in listening to all those who have looked at this matter from such very different points of view; and I shall always remember the honour you have done me in allowing me to take the chair on such an occasion, and shall look upon it hereafter as a very great honour to myself that so great a work should have been inaugurated under my presidency. (Loud cheers.)

His Lordship then pronounced the benediction, and the meeting dispersed shortly after half-past nine o'clock.

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## Moderate Drinking

## Meeting in Exeter Hall.

A VERY important and influential meeting of the National Temperance League was held in Exeter Hall, on Wednesday evening, 7th February. Sir Henry Thompson, F.R.C.S., Surgeon-Extraordinary to the King of the Belgians, took the chair, and alter prayer had been offered by the Rev. Robert Harley, F.R.S., the Chairman, who was received with great applause, rose and said:

Ladies and Gentlemen,—I feel here that I hold a position in presence of this great assembly, as it appears to me, very much analogous to that which a preface or introduction holds in relation to a book, and in this case, I may certainly say, to a volume of rich and varied contents. (Cheers.)

If there were no such contents, there would certainly be on preface.

Now, I don't know whether you read the preface to a book. I always do: some people never do, but I think that it holds a useful and subordinate position to the volume which we wish to know something about, and it is only because I thought I might fill such a useful and subordinate position to-night that I accepted this post. You know when an author comes before the public it is his first duty to say why a book is wanted at all, and that at the present day is a very useful thing to require of him—(a laugh)—and, secondly, not only why the book is wanted at all, but why it is wanted on that particular subject which he has chosen to indite. So here, in coming before this meeting, which, after all, is but a large written book which we ask you to listen to, we are entitled to tell you first of all why we hold a meeting at all, and, secondly, what is the express purpose of this one in particular. (Hear, hear.) Then, I think I may say that this meeting is called to-night because there are many who believe—and they do not wish to be dogmatic—that there is a great deal of erroneous belief current in society relative to the value of alcoholic and fermented liquors as articles of diet; and secondly, as far as I understand the scope of the meeting, it has to do especially with the question of declaring whether, and if so, to what extent, it is desirable to have alcoholic liquor for any portion of our dietary at all. Such a question as that raised only a few years ago would have excited very great opposition. (Hear, hear.) Nevertheless, there were some good and wise men who did raise that question, and I can certainly say that in my recollection the attitude towards such has been very greatly changed. (Hear, hear.) The views of the public now are very different from what they were in a period within my memory. I perfectly well remember as a boy in the country the time when every good host placed always sufficient liquor, and more than sufficient, before his guests at every dinner to carry them, as it was then said, under the table, and very often a good and agreeable guest did show his strong appreciation of the quality of his host's liquor by afterwards going there. (Laughter.) Now all this is changed. We find that this part of the drinking usages at least has disappeared, and I find from my own experience—and I come in contact with a great number of people—that if in conversation as to the necessity of drinking I make the slightest remark, that some quantity which is sometimes called "moderate," a word which it is impossible to define—I say, if I make a remark that that quantity is too much, the individual to whom I am speaking instantly replies to me by such a phrase as this: "I assure you, sir, I never was the worse for liquor in my life. I take my moderate amount of wine, or beer, or what not; but I assure you I was never the worse for liquor in my life."

Now it seems to me that this current statement brings us precisely to the question of the evening. (Hear, hear.) We ask—Is that so? Our friend says he takes his moderate amount of wine or beer, but he never was the worse for it in his life. Is that so? That is the point which we hope to determine—the question which we want to raise. It is that which we wish the public before all things to consider. We say we doubt whether in many cases—perhaps in any—it is really valuable in the dietary of healthy people, and we are not quite sure that for a great many it is not injurious.

But I wish to narrow the question a little further. We have no question to-night at all with drunken people. Their case requires no consideration of the kind we are giving to the other question to-night. The time has entirely passed when we need discuss the matter of drunkenness. When I say that we have on question with the drunkard, I designate by that term the man who occasionally allows his senses to be lost entirely, and whose reason has gone because he has been taking alcoholic liquor; I will take that to be the sign of drunkenness.

Nor, again, have we any question with another class—the class of people who are never seen drunk, but who take, morning, noon, and night, little sips of liquor, which perhaps do more damage to them than is done by the occasional outbreak of the other class. (Cheers.) In any assembly I could go into now I could rarely find an advocate for either one practice or the other.

But I shall venture to narrow our issue a little further. I speak of another class of persons with whom also we have no controversy whatever—another class for whom I have infinitely more respect than for either of the two preceding—the class of well-to-do good people, who like life and enjoy it (as why should they not?) and who include within their enjoyments the consumption of a considerable quantity of good wine daily. You know we must remember, especially in dealing with this subject, that we have two totally different classes of consumers to deal with, and the nature of the arguments, and the manner in which they are put forward, must differ widely for these different classes. (Hear, hear.) Thus there are certain people, to whom I have already referred, who swallow their dram whole, so to speak, as if they were glad to get rid of it, for the sake of the stimulation that follows. They have no liking or care for the thing they take so far as the palate is concerned. On the other hand, there is another class of men—cultivated men who move in the best society, and form a large part of it—who enjoy their wine, who sip it with gusto, whose fine senses keenly enjoy all that belongs to the bouquet of the liquor, and so on. Now, I say, such persons are to be dealt with in quite a different way, and we have no controversy with them, and on this ground, because they know, admit, and say, that in consequence of their indulgence they may possibly not be quite so long lived. They have a twinge in the back, or an attack of gout, or something or other from time to time, but they pay that price and are content to do so. Well, there is no disputing with tastes, let them have their bargain. (Cheers.) I am reminded of a very well-known character in society of whom we have heard in times past, who, having had many severe attacks of gout, and who, getting

into years, and having a cellar of fine old port, upon which he drew somewhat considerably, was advised by his physician to give up the port, and for the future to drink a certain thin claret, not very expensive, which was known at that time by a certain name. Said the gentleman in reply to this suggestion: "I prefer my gout with my port, to being cured of my gout with that claret of yours." (Laughter.) Very well, we have no controversy with that class, but I consider it an important one, and have, therefore, given it so much prominence. But let us deal with ourselves fairly. Do we not all, if we do not in the matter of wine and spirits—do we not all, from certain motives, often do things which are not absolutely conducive to health, for some end to be gained? (Hear, hear.) It may not be a sensual end, but yet you may sacrifice life and health. Is it not done every day in this great town for the purposes of ambition, of making money, and of gaining all sorts of things which, although they may have higher aims probably than the flavour of wine, should still not be the highest aims in life? (Hear, hear.) Let us remember that there are many other modes of self-sacrifice besides that of drinking, and that if we are keen and careful in all that we do, we shall not find that we are doing always everything for the utmost preservation of our health. A large part of the problem of life, so far as its duration here is concerned, is solved when each can determine for himself what those pleasures are which can be enjoyed on the cheapest terms, and I think we shall find that certainly the enjoyment of alcoholic liquor, however delicious, is not, at any cost of health, an aim worthy to be attained. (Cheers.) Still, I want you to bear in mind that life would be a very dull thing without some excitement; that I am by no means an ascetic; and that if I thought the giving up of wine or spirits—though I am not a teetotaler, I never drink them—would pledge me in the least degree to an ascetic disposition, I should be tempted to begin to drink them to-morrow, because that is the last character which a man who desires to be of use in his time and generation ought to aspire to. (Cheers.)

Our controversy, then, is with that great mass of people, as we take it to be, who believe that alcoholic or fermented liquors are good, necessary articles of diet for men, women, and children; and I am afraid we must confess that, however successful the cause of temperance may have been, that in dealing with these people we have still to deal with a very large proportion of the community indeed. (Hear, hear.)

There are two kinds of argument, as it appears to me, that must be used in reference to these masses. The first argument I shall call the physiological one—the argument which is derived from known facts elicited from the examination of man's constitution, and from things in general around us; and the second argument is the argument from experience. There are now many thousands of persons who have tried both plans for themselves—not those who have tried only one, but those who have tried the two plans of adopting alcoholic liquors for their daily dietary, and expunging them from it altogether. The result has now produced a large body of experience, and this forms the second class of argument of which you will no doubt receive fresh illustrations this evening. Now, in reference to the first part, or the physiological argument, I may, as "preface," appeal, I think, to a valuable "chapter" on the subject which shall follow me, and I shall not say much about it; but there are two points in relation to it to which I shall briefly ask your attention.

In asking you to listen to me on the first point, I do not do so with the least amount of diffidence, because I am satisfied that if my opinions do not altogether coincide with yours (and I may say at once that I do not come here to conceal those opinions, whatever they may be) I am quite sure that you will bear with me. (Cheers.) I know you wish to hear from me what I believe to be the truth—(cheers)—and I know that what you desire before all things is that truth, whatever it may be. (Hear, hear.) Well, then, first of all I believe that alcohol is of value to the human body, under certain exceptional circumstances, and I shall found upon that fact one of the strongest possible arguments you can desire for not bringing it into your daily food. (Cheers.) I think I can better illustrate what I mean, not by using any scientific phraseology whatever, but by telling you an incident which came under my notice. When not very long ago a well-known pedestrian laid a bet that he would walk fifty miles in a certain number of hours, I need not tell you that he exerted himself to the utmost to do it. You are aware that in training for such things, instead of taking a good deal of stimulant which used to be the plan formerly, they train now upon a very small quantity of stimulant, and I am not quite sure whether some do not prefer to discard it altogether. That is a sign of the times well worthy being noted. This man walked forty-eight miles, and was then knocked up. He declared he could not go any further. Whether that was loss of strength or loss of pluck, you shall see. What his backers advised him to do was to drink a glass of brandy. He drank it, walked the two miles, and won the bet. Now that is just what alcohol can do, and it is nearly all it can do. When a man has lost, not all his strength, but has lost all his nervous pluck—when it is the nervous system, and not the muscular one, which has come to grief, then it is, that with stimulant the man does this: he draws a little bill on the future, and it enables him to win his bet. (Loud cheers.) Now, I take it that it happens not unfrequently in life that we have to draw bills on the future. I will give you another illustration. You are too late for the train, and you are driving a valuable horse to save it, if possible. You spur and whip that horse, but I take it that you do not think by always whipping and spurring that horse you add to his longevity. (Laughter.) Just so with alcohol. I take it—for now I speak of a matter of which I have not any experience—that if a man becomes involved in large pecuniary difficulties, he may go to certain dealers in money, under such circumstances, and

pay what is called 60 per cent, for the accommodation he requires. That may, perhaps, at a large cost, tide him over the difficulty; but you must all know well enough that that is a condition upon which he cannot carry on daily business. Just so with alcohol. (Cheers.)

Now, in this way, I sometimes (not often) turn it to very good account in medicine. I am here as a medical man, and I must tell you what my experience is, and it is not a small one on that matter. (Cheers.) I do not ordinarily advise healthy people to take it, but I have known the time when a man who has been lying on the bed of illness has lost, not all his strength, but his pluck; when his nervous powers have faded away, and when he does not care to live; and I know that under these and similar circumstances, if I can keep him afloat for a time when he is in danger of sinking, with something that goes down easily in the shape of alcoholic liquor, I have saved him; and I adjure you, as you love to further your cause of temperance, that you do not talk nonsense about putting any creature that we have out of our reach that we have within it, if we can ever do any good with it. (Loud cheers.) The man of large experience finds this world full of unusual and unexpected incidents and conditions, and we want all our resources to meet them. You may call alcohol a "poison" if you will, I care not for the name; all valuable agents in medicine almost may be ranked as poison, no matter what your creed or ism in medicine may be. What I insist on is, do not tie my hand in the use of any one thing when I want to save a life, and I know I can do it. But do not I extract, for you and for myself, from this, one of the strongest possible reasons that we should not play with this two-edged tool in health? that we should reserve that force for service in the time of need? ("Hear, hear," and cheers.)

And now for my second remark. It is one that should be known in conducting this controversy, and you will excuse me if I say, from what I have seen of temperance literature, you do not sometimes take sufficient note of it. I want you to understand that there never was a greater truth than this, that the extent to which alcohol affects different people, varies very, very greatly with the individual. There is no question that some people can take alcoholic liquor to a large extent with a very considerable amount of impunity, while, on the other hand, there are those who can take little or none without dire effects, and there is a long range or scale of difference between them. That is my observation, from seeing so large a portion of human nature as I do, under, not only healthy, but medical aspects. It will not do, as you will see presently, to make certain sweeping declarations relative to alcohol that cannot be sustained, and you can do no good in furthering this cause by doing so. (Hear, hear.) What I want you to understand is, that there have been a certain number of people who can take wine for a long period, live a long life, and die healthy old fellows after all. The same holds good with other things, such as the smoking of tobacco. One man can smoke ten or twelve cigars in a day, and not be apparently much the worse—I do not say he is any the better—(laughter)—and another man cannot take the mildest cigarette without being ill. We must not be too dogmatic. The more I see of life the more I see that we cannot lay down rigid dogmas for everybody. I will tell you who can't take alcohol, and that is very important in the present day. Of all the people I know who cannot stand alcohol, it is the brain-workers; and you know it is the brain-workers that are increasing in number, and that the people who do not use their brains are going down, and that is a noteworthy incident in relation to the future. I find that the men who live indoors, who have sedentary habits, who work their nervous systems, and who get irritable tempers, as such people always do, unless they take a large balance of exercise to keep them right (which they rarely do)—I say that persons who are living in these fast days of ours get nervous systems more excitable and more irritable than their forefathers, and they cannot bear alcohol so well. The instrument is in a different state of tension altogether to what the instrument was formerly. Such existed, of course, in all time, but compared with the present were much more rare. It is now a delicate nervous system, which the slightest touch will tell upon. It is not the old clumsy thing that required a thump to bring out the tone. (Laughter.) If the man with an irritable nervous system worked his muscles more, if he would take his ride or his drive, or his walking exercise more than he does, he would be better off. But in this London it is so difficult to do that, for, first of all, it takes a long walk to get out of the town; and if he did do so, he would not be in that irritable condition which the brain-worker—I do not mean merely the literary man, the man of science, but the man of business also—is generally in. But it is this difference which makes alcohol disagree more with the present generation than it used to do with a former one.

Now I will say a few words to you of that question which is put to me so often and so pointedly:—"If alcohol is so potent a poison, so dreadful a scourge as you make it out to be, how is it that those grand old fellows, our forefathers, lived to be seventy or eighty years, and died full of years, health, and honour—men who have been two or three-bottle men all their lives." That is put to me as a great puzzle; and it is often considered to be one. I have heard a contrary statement made, in reply, to this effect: "Ah! yes, they had good constitutions in those days. The type of life has altered. There were giants in those days. We don't produce that sort of man now." That is not at all my reply, and I believe it is not the correct one. First of all I should say—My friend you tell me of the survivors, what about the men who went down? ("Hear, hear," and cheers.) There were grand old constitutions in those days, and they stood it uncommonly well; but there were plenty of weak ones. Why is life longer now than it used to be? Among many causes, one is that the usages of drinking

are not so severe as they were. Hundreds of young men who sat by the side of those old fellows were made to drink equal glasses. The high tides of alcohol that those old men kept abreast of swept down many a young fellow. (Hear, hear.) That is the first answer, and the second is that it is not the type of constitution that has changed, it is circumstances that have changed.

Let us just for one moment compare the life of the country squire of fifty or seventy years ago with the life of his modern prototype—the country gentleman of to-day. Why, our country squire in old time had little to think about besides a parish quarrel or two. (Laughter.) He had no excitement for his brain, unless it was that fine healthy excitement of the hunting-field. He read his county paper once a-week; the main part of which was the state of the market, and that part which records the births, marriages, and deaths—(laughter)—and he might possibly have through the county member a frank once or twice in the shape of a letter brought by a postman who came about so often to deliver it. And last, and by no means least, he inherited his religion and his politics from his father equally with the family acres, and never had to trouble his head about either of them. Does that make no difference? Is that anything like the condition of to-day? Why, your modern country gentleman must have every morning at his breakfast-table the latest news from every Court in Europe, or he will not be satisfied. He will read all this, and much more, while he swallows his breakfast. He has fifty letters to answer a-week, and I do not know how many telegrams. He must have opinions on every point in religion and politics, or he won't hold his own with society in the country, or in town where he must go to spend a part of the year; and he must know all the pros and cons about a hundred things which never crossed the tranquil Drain of his grandfather. I cannot conceive a greater difference between the two conditions, and now you will see how my assertion about the brain-workers tells; and while all these men, who never troubled their brains, who had nothing whatever to excite them, drank thus freely and lived thus long, while the modern man in the country is as much a brain-worker as any man in town.

Now, then, I reply, lastly, and once for all: if you want to be a two-bottle man, go and live as our forefathers did—if *you can*. (Loud and prolonged cheering.)

## Dr. Richardson's Speech.

Dr. B. W. RICHARDSON, F.R.S., who was received with loud cheer?, said:—Mr. President, ladies, and gentlemen, it is one of the peculiarities belonging to those who take part in public affairs, and speak 011 questions such as this in public, that their sayings are frequently changed in a manner sometimes to their disadvantage and sometimes to their advantage. At the present time, I stand fortunately in the position of a public speaker who has had a saying changed greatly to his advantage. In the *Times* of the 3rd February you will find a report of a speech made by a gentleman whom our friend Mr. Sawyer most admirably describes as one of the best members of the Parliament of this great country. You will find Mr. Walter speaking on the subject of temperance at Newbury, and quoting me to this effect—that I have said, "Alcohol is the devil in solution." (Laughter.) Now, ladies and gentlemen, I assure you I have never said so good a thing. (Cheers and laughter.) I have called alcohol a *bonâ fide* devil, but I never expressed so happy a thought as that alcohol is, what it is—the devil in solution. More than that, I notice that Mr. Walter accepts the proposition; so I am doubly grateful to him for correcting or improving what I have said, and for accepting it. (Laughter.) I think that this is a text most proper to the present occasion—(hear, hear)—for it is one of the arts of the devil, as we know him, always to approach by slow and steady degrees towards his great objects. When we read of him in that wonderful record, which, whether we take it as symbolical or real, matters not; when we read of his first appearance on this planet, we find him talking to the common mother of mankind in this most beguiling, artful manner. He does not, while they are discoursing about death, tell her of all the horrors of death; he says not a word of great plagues, of great battles, of suicides, of murders, of hangings, of broken hearts, following the dead. Not at all: all that is hidden. But when the woman says, "If I partake of this I shall die"; he says, in reply, "No, you shall not *surely* die, but you shall be as gods knowing good from evil." Now, it strikes me that the "devil in solution" always appeals to man in that same manner. (Cheers.) He does not take the young drinker, who is going in for moderate drinking, to the picture of extreme drinking, drawn by our illustrious and veteran artist, George Cruik-shank, by my side—(cheers)—he does not show to the youth that wonderful picture, and point to the lunatic asylum, to the man tied to the whipping-post, to the victim suspended from the gallows: not at all; but he begins by telling him that a little drop won't hurt—that one glass will do harm; or he speaks to him in such merry-like language as this:

*"Wrap yourselves up, and make yourselves warm,*

*A little good liquor will do you no harm."*

Or, precisely as he did to our first mother, he insinuates that "wine makes a mortal half divine." Thus he leads on the man; and so, I say again, I think this is a proper text for this occasion.

Ladies and gentlemen, my experience is that moderate drinking is the moral mainspring of the whole organisation of drunkenness and all the crime that results from it. (Cheers.) When we look at a great river, we think not, perhaps, at the moment of the rivulet from which it came, and over which we in childhood may have leaped; but that great river sprang from the rivulet. When we look at our public-houses, from which the drunken men over whom we expend so much pity pour forth, we are apt to forget that those houses are but the outlets of the rivulets of the great stream of intemperance which had their origins in the million little centres we call the domestic shrines. (Cheers.) We must approach moderate drinking, then, and speak of it, and think of it, as something which is the cause of all the evil; and this League did never do a better thing than when, at the instance, I believe, of its indefatigable secretary, Mr. Rae—(cheers)—it suggested that we should tackle this question from the simple point, with the knowledge that if we can suppress the evil at its source, we shall suppress it altogether. There are many pleas in favour of moderate drinking. Moderate drinking is, indeed, a very plausible position to defend, and in the future remarks I shall make I shall try to expose certain of these pleas, and show where they are wrong.

And first, I notice that the moderation argument is plausible on this point, that it asserts that alcohol is a necessity—a necessity as a food for man. It never presumes to assert that it is necessary as a food for any inferior animal—(laughter)—but it says that for man it is a necessity, and that he must take it as a food. I make a very clean breast on this matter at all times. I freely confess that many men took the lead of me in showing the fallacy of this argument: that they learned the fallacy from their own experience, from their own moral sense; while others before me also showed it up scientifically, amongst whom is Dr. Edmunds, who is with us to-night. (Cheers.) We thus enjoy the light of experiment, as well as of experience, and so we are doubly lighted towards what is the truth; and although many of you may have read what I am about to say, yet I shall not, I hope, weary you if I somewhat repeat myself, and so speak to the larger public outside. I am recording a matter of history—of personal history—on this question when I say that I for one had once no thought of alcohol except as a food. I thought it warmed us. I thought it gave additional strength. I thought it enabled us to endure mental and bodily fatigue. I thought it cheered the heart and lifted up the mind into greater activity. But it so happened that I was asked to study the action of alcohol along with a whole series of chemical bodies, and to investigate their bearing in relation to each other. And so I took alcohol from the shelf of my laboratory, as I might any other drug or chemical there, and I asked it in the course of experiments extending over a lengthened period "What do you do?" I asked it, "Do you warm the animal body when you are taken into it?" The reply came invariably, "I do not, except in a mere flush of surface excitement. There is, in fact, no warming, but, on the contrary, an effect of cooling and chilling the body." Then I turn round to it in another direction, and ask it: "Do you give muscular strength?" I test it by the most rigid analysis and experiment I can adopt. I test muscular power under the influence of it in various forms and degrees, and its reply is, "I give no muscular strength." I turn to its effect upon the organs of the body, and find that while it expedites the heart's action it reduces tonicity, and turning to the nervous system I find the same reply; that is to say, I find the nervous system more quickly worn out under the influence of this agent than if none of it is taken at all. I ask it, "Can you build up any of the tissues of the body?" The answer again is in the negative. "I build nothing. If I do anything, I add fatty matter to the body, but that is a destructive agent, piercing the tissues, destroying their powers, and making them less active for their work." Finally, I sum it all up. I find it to be an agent that gives no strength, that reduces the tone of the blood-vessels and heart, that reduces the nervous power, that builds up no tissues, can be of no use to me or any other animal as a substance for food. (Cheers.) On that side of the question my mind is made up—that this agent in the most moderate quantity is perfectly useless for any of the conditions of life to which men are subjected, except under the most exceptional conditions, which none but skilled observers can declare.

Next, I turn round to the facts of experience. I think—Well, as I have come to the above conclusion, I will experiment on myself. I do so. I gave up that which I thought warmed and helped me, and I can declare, after considering the whole period in which I have subjected myself to this ordeal, I never did more work; I never did more varied work; I never did work with equal facility—with so much facility; I never did work with such a complete sense of freedom from anxiety and worry as I have done during the period that I have abstained altogether. (Loud cheers.) Let this fallacy, then, as to the necessity of moderate drinking be removed. But alcohol is said to be necessary for the happiness of man. ("Oh!" and laughter.) "It cheers the heart," it is said; "it lifts the man for a time above himself, and makes him joyous and brilliant, happy and merry." Well, there is a

mad kind of excitement, if that be happiness, which alcohol brings; but who is there who has gone through that who forgets the morning that follows? (Hear, hear.) I can assure you all, as my experience—and I doubt not it is yours also—that there is nothing like the refined happiness, the consistent happiness, the happiness under varied circumstances—I had almost said the happiness under adverse circumstances—the happiness which follows from totally abstaining from alcohol. (Cheers.)

There is another fallacy connected with moderate drinking to which I specially wish to refer, and that is to its undefinability. (Hear, hear.) What is moderate drinking? What is a moderate dose of the "devil in solution"? (Laughter.) I have asked this question of a great many people, and I have written down a few notes of certain persons who declare themselves very moderate. I will not give names, but I will put them down as B, C, and D. B is a moderate man, and, what is more, he is a rigidly regular man. He takes one pint of malt liquor at dinner; he takes one or two whiskies at bedtime, and he takes half-a-pint of wine regularly at dinner. (Laughter.) I find that represents 6 ozs. of alcohol; and then I turn to the physiological side of the question, and I find the alcohol does this for the man—it makes his heart beat 18,000 times a-day beyond what it ought to do, and it makes that unfortunate heart raise what would be equivalent to 19 extra tons weight one foot from the earth. That is the effect of his moderation. I turn to another moderate man, who says he is "very moderate." He tells me he takes one pint of Cooper—I don't know what that is, but it is what he says—(laughter)—(it is whispered to me that Cooper is a mixture of stout and bitter ale; but in a teetotal meeting we have 110 business to know these things). (Laughter.) He says he takes a pint of Cooper; one "B. and S." in the course of the day, if he feels flagging; a pint of claret at dinner—for that he considers the soundest wine—and a couple of glasses of sherry or port with dessert. That man takes at least 4 ozs. of alcohol a-day, the physiological effect of which is to force his heart to 12,000 extra beats, and to make it do about 14 foot tons of extra work. I pass to another man, who is called "a very, very, moderate drinker." He is really moderate. He takes two glasses of sherry at luncheon and one pint of claret at dinner. That would represent 3 ozs. of alcohol, and would give 10,000 extra strokes to the heart, and 9 extra foot tons of work. Perhaps you will say, "If the heart beats 100,000 times in the course of the twenty-four hours, this is not a great additional labour put upon it, in the last case, at all events." I have calculated it in a simple way. In a ton there are 35,840 ozs. Now, suppose you had this gross weight of nine tons divided into 9 oz. weights before you, and you used your hand, which is not quite so strong as your heart, or your hand and arm, for the purpose of raising each weight of nine ounces one foot, 35,840 times. You would find, in the course of twenty-four hours, that your arms would be paralysed with work before you had got to the end of the labour. Yet that is the extra work we put upon the heart when we indulge in moderate drinking to this comparatively small extent.

There is another evil connected with moderate drinking, which is this, that it induces false and bad automatic acts. Men do things in drinking, and repeat drinkings without ever intending to do so, from a habit or automatic movement. I was driving into Canterbury in an open carriage in the course of my holiday last summer, and was sitting on the box by the driver. The horse stopped at an inn, and the driver said, "If you were to drive past this place twenty times a-day, the horse would invariably stop here." I said, "Why?" "Because always at this place we give him a pint of beer." That was a good representation of what men constantly do. Men are accustomed just to go near a public-house until they cannot pass it. It becomes automatic to go in, and all through their lives they fall into that defined habit. Moderate drinking leads on to that, and in such respect it is extremely bad, not only in regard to the individual himself, but because it induces a habit which passes from the generation that is, into that which is to be.

I see another evil in moderate drinking, that it generates a taste and a desire for alcohol—(Hear, hear)—and here I have made some research of a physiological and of a psychological kind, which is extremely interesting. So long as any portion of alcohol remains in the body and has to be eliminated, though the quantity be ever so minute, the desire for the continuance of alcohol is present, and present in the strongest degree, so that we may say of a confirmed alcoholic, he is never safe from the desire until the whole of the alcohol has been eliminated.

There are still more serious influences. There is the influence on the mind. Why, not one of you can wear a ring, a married woman, for instance, and have it taken away without feeling the sense that it is still there, or that it ought to be there. Such is the effect of the impression. So it is with regard to alcohol, even taken in the most moderate way possible; it generates the impression for it, and it is one of the most determined banes of those who begin by indulging in its moderate use, that they must resort to it as if it were a support. (Cheers.) Now, all this is unnecessary, and this taste is unnecessary. If I were to take you through the whole world of life from the first development of life in the minute amoeba floating simply in its fluid, onward through the whole range of animal life up to man, and if I were to expound to you the organisation of all that life, I should show you that Nature, in her supreme and divine wisdom, has arranged for no form or kind of fluid support for living organisation except water. (Cheers.) Further, I should show you that when anything else is introduced, immediately the organisation begins to change. Therefore, when a man introduces alcohol to take the place of water for the building up of his body, for the constitution of his organic parts, for the arrangement of his

thoughts and actions, he becomes a new organisation—an alcoholic organisation, differing in temper, in power, in mode of thought, in characteristics of the most important kind, from that which he would be if he let nature have her supreme control. (Cheers.)

Once more, this system of moderate drinking is, to my mind, injurious in that it keeps up in the minds of those who indulge in it one persistent course of self-deception. I am quite sure there is not a man or woman who indulges in alcohol, even slightly, who, if he or she retires, shuts out the world, locks up the senses, and lets no passion enter to warp the reason—I say there is not one who thinks over the matter in this way who remains unconvinced in his own inner soul that he can do perfectly well without strong drink, and that whenever he indulges in it for the sake of the support it is reputed to give, or for any other reason whatever, he is simply deceiving himself, and is taking that which he knows to be of no service whatever. (Cheers.) It cannot be good that this system of self-deception should go on, and we, in opposing its beginnings, are doing the greatest work towards the conversion of man to sober and wholesome thought. To sum up, ladies and gentlemen, I say that the agent which employs and carries with it a false necessity, a false idea of happiness, false action, false organisation, false belief in self, self-deception, is a bad agent. (Hear, hear.) No priest, no physician, no poet, no painter, ever clothed the devil in more telling attributes of evil. We are sometimes told it is fanatical, it is unpractical, it is contrary to the interests of individual men, or classes of men, to speak these things and oppose alcohol. Be it so. In another age it will be a wonder that such arguments as those which we are obliged to use were ever necessary to convert an unwilling world. (Cheers.) In the meantime, undeterred by any of those specious pleas, it is our duty, whether it be called fanatical or philosophical, practical or unpractical, advantageous to class interests or opposed to them, to unite, body and mind, heart and soul, in suppressing this evil at its root, and in endeavouring to make this earth something nearer heaven, by pulling down from his high place the demon who still reigns so triumphantly in the sphere in which we live. (Loud and prolonged applause.)

## Canon Farrar's Speech.

The Rev. Canon FARRAR, D.D., who experienced a hearty reception, said: Air. Chairman, ladies and gentlemen,—When I had the honour of being asked to take part in this meeting, I was told that its object was to consider the physiological aspects of the Temperance question, and my chief reason for accepting the invitation was that I might hear the remarks and the researches of those two gentlemen, so pre-eminent in their profession, who have just addressed you. (Cheers.) It is quite obvious that to the physiological aspect of the question, neither you nor I can give any independent contribution. To give any original remark on the subject, would require an expert capable of verifying the researches, and of sifting the conclusions, of men of science, who on the subject are not yet agreed; but at the same time, as Dr. Richardson has just said, we at any rate can each of us contribute to this subject the results of an individual experiment, and all that I have to furnish to this part of the question is only one little grain of evidence; and yet grains of evidence contributed by a large number of persons must not be despised when we remember that, after all, it is the little grains of sand upon the seashore that form at last the sole efficient barrier to the raging of its waves. (Cheers.) Now the only individual grain of experience that we can contribute, is the fact that in so far as any of us have retrenched the very moderate amount of alcohol which many allow themselves, we have distinctly gained by doing so. (Cheers.) If, then, we come to the conclusion—as we do—that we may try the experiment without any danger, I think that it is one worth trying. (Hear, hear.) Now, in prisons and penitentiaries, thousands of people are yearly admitted who may have been in the habit of intoxication probably from their earliest years, and from whom, from the moment of their entrance into the prison, every drop of alcohol is withdrawn—and what is the result? The men, so far from suffering in health, gain in power and force, and the women recover that bloom which often has entirely vanished from faces that have been sodden by intemperance and crime. Every one of us, therefore can, without any sort of danger, try this experiment; and if we can try the experiment, without *danger* to health; if there be reason to think, as we have heard from two such eminent authorities, that we can try the experiment with a positive gain to health; if by doing so we can contribute a little, be it ever so little, to a noble cause, and do a little, be it ever so little, towards dispelling the nightmare of intemperance that rides upon the breast of England like its deadliest sin—then I do think that it is worth the while of every reasonable and right-minded man to consider whether, instead of turning away from this subject, as they so often do, with disdainful impatience, they might not rather go up into the tribunal of their own consciences, and ask themselves, deliberately and calmly, whether by a small and insignificant sacrifice they might not perhaps do something to further for the benefit of their fellow-creatures an unspeakable blessing, and do something to save from some of their fellow-creatures an intolerable harm. (Cheers.)

Now, ladies and gentlemen, it is with deliberate and entire sincerity that I call this a small and insignificant

sacrifice. (Hear, hear.) In pamphlet after pamphlet and article after article, I see that total abstainers are sneered at and railed at as though they assumed to themselves an amount of Pharisaic virtue. (Here let me pause to say that I greatly prefer the title "total abstainer" to the wretched and ridiculous word, however much it may have been honoured, of "teetotaler.") Now, so far as that charge has any ground at all, I think we may say in reply. Do not misunderstand us. It may be true that some of us have used language simply from the intensity of our feelings—(hear, hear)—or from our conviction that nothing but enthusiasm can break the bonds of a colossal tyranny—language which sounds, perhaps, laudatory to ourselves and condemnatory of others; but, so far as we have done so, we hope that that language may be attributed simply to our conviction of the dreadfulness of the necessity, and to our conviction of the sacredness of our crusade; and so far from thinking that by becoming total abstainers we have done anything at all great or to be proud of, we are quite convinced that you would not bring that objection against us if you would turn to the subject your unprejudiced and deliberate attention; for when you had faced the overwhelming amount of evidence which is now so easily accessible to all, you would be ready at once to join us in so trivial and effective a self-denial. I call it a "trivial self-denial" because I am sure that no total abstainer would so libel the manhood of myriads of moderate-drinkers as to believe that if they thought it right they would find any sort of difficulty in giving up what is at the best a needless and, perhaps, not very noble luxury: I call the self-sacrifice "effective" because, as Sir Wilfred Lawson says—(loud cheers)—the mitred heads of the whole of the episcopate together could not discover any cause for drunkenness except drinking—(laughter)—and if every total abstainer was only able in different ranks of life to win over a few others by moral suasion and by manly argument to his own view of the case, then the national sin which now sullies the name of England would soon become an extinct and a forgotten shame. (Cheers.)

But, ladies and gentlemen, leaving, therefore, on one side altogether the physiological aspect of the question, I do think that there are two strong reasons why we may begin to assume and to assure people that since alcohol is not, at any rate, as Dr. Richardson and Sir Henry Thompson have just demonstrated, a food, it had better be regarded either as an exceptional luxury or an occasional medicine; those two reasons—and they are all that I shall dwell upon to night, without entering upon the great field of the subject of temperance and all the reasons for it—are public example, and personal security. (Cheers.) I think there is enough in these two grounds to persuade us that total abstinence is an absolute necessity for some, that it is a positive duty for a great many, and that at least as "a counsel of perfection"—at any rate in the present time, and in the present aspect of a great national struggle—it may be desirable for most to give up the habit of moderate drinking, and to take to total abstinence as the general habit of their lives. Now, I do think that there are circumstances at present which would give exceptional force in this matter to a public example. (Hear, hear.) I am not going over the too-familiar ground of those horrors—horrors disgraceful and unutterable—horrors foul as the reek of the gin-palace, and glaring as its nightly gas—which are the direct consequence, the normal result, of the ramifications of this immense traffic, and of the multiplication of every conceivable facility for propagating what we believe to be a dreadful peril, and perpetuating what we know to be a fearful curse. I think if we are able to resist the evidence given us by gaoler after gaoler, by clergyman after clergyman, by magistrate after magistrate, no evidence on this subject is likely to convince us at all.

I must confess that it is only familiarity with the subject that can at all impress us with its magnitude. In the providence of God, my own life has been passed in quiet country places, and it was not until I came to London, and not until my attention was very deliberately turned by circumstances to it, that I was at all aware of how frightful was the degradation, and how terrible was the curse, which was at work in the midst of us? (Cheers.) It seems to me nothing more nor less than a Fury, withering and blighting the whole fame of England. Every week in the organ of the United Kingdom Alliance, there is published a ghastly column called "Fruits of the Traffic." It is no invention; there is no rhetoric; it is no exaggeration; it is nothing that is disputable; nothing that can be in the least questioned; it is nothing in the world but a series of horribly prosaic cuttings from the accidents and offences, the police and the criminal reports of other newspapers, and it records calamity after calamity, and crime after crime, disease, shipwrecks, conflagrations, murders, the kicking and trampling of women, the maiming and murdering of little children, all of which are directly attributable to the effects of drink, not by any inference of the editor, but by the indignant declarations of judges, by the reiterated testimony of witnesses, and by the constant remorseful confession of the poor criminals themselves. Are we, then, ladies and gentlemen, simply, as it were, to pass from chamber to chamber of this great temple of abominations and look at what we see as though it were a cabinet of curiosities, and gaze coldly on all these scenes of shame and horror which are painted upon its walls? Or are we to be aroused by these facts merely to talk the vague language of philanthropy, and to sigh over wretchedness, while we do not so much as lift a single finger to help the wretched? We send abroad bishops and chaplains and missionaries, and at home build national and Sunday schools; we multiply holidays; we improve wages; we endow churches;—and what happens? Our bishops and chaplains and missionaries bear witness, and cry to us from distant lands, that the contagion of this national sin follows them even there (hear, hear)—that it often blights into extermination the poor ignorant savages, and

that in other countries it makes the more thoughtful and polished heathen turn away with scorn and hatred from the very name of a Christian. (Cheers.) And at home this same potent spell of sorcery frustrates our education, empties our churches, throngs our prisons, and crowds our penitentiaries. It makes perfectly useless—nay, it turns even into a bane, our shortened hours of labour, and makes improved wages, at which otherwise we should rejoice with all our hearts, a ruin and not a boon.

Well, now, if these be the results, even if we shrink from so terrible and fearful an expression as that which Dr. Richardson has at once appropriated and repudiated of calling alcohol "the devil in solution," I am quite sure that we should not shrink from saying that it has a very great deal of bad spirits in reality, and that whether "alcohol" or "Apollyon" be the true name for that multitude of fiends, they would all of them bear testimony with one mouth, and exclaim—in the language of the demoniac of Gadara—Our name is Legion, for we are many." (Cheers.) Now, ladies and gentlemen, what is it, then, that, under these circumstances, we ought to do? Some people will say, "Build better houses for the poor? give them improved means of amusement; pass the Permissive Bill—(cheers)—try the Gothenburg system—"No, no!"—withdraw the grocers' licences—(cheers)—sternly punish adulteration, provide lighter beverages; try to bring public opinion to bear upon the supporters of the trade so that they may rigidly, in God's sight at least, regulate and, if possible, minimise it within what are supposed to be its absolutely necessary limits." Well, try these and thousands of other things (and may God speed every possible effort to combat this colossal evil), but, at any rate, do not let us waste time in mere talk. Let us, at any rate, try to do something. Would to God that the millionaires in England, of whom there are now a considerable number, instead of trying to thrust themselves into the ranks of the landed aristocracy, might only have their hearts moved to try rather to make to themselves friends of the Mammon of unrighteousness, and to aim at the infinitely nobler and better end of lavishing their wealth to do all the good they possibly can in this sternly practical direction to millions of their fellow-creatures. (Cheers.)

While, in the meantime, the Legislature is trying experiments; while conferences are sitting; while congresses are talking; while the requisite thousands are being collected; while efforts are being made to meet this immense and powerful monopoly, all this while thousands and tens of thousands of our stalwart men and fine lads, and our young girls, are simply reeling along that path of fiery pitfalls which ends in the drunkard's grave; and, therefore, let us all try to do something, and if we can do nothing else, we can do this one very little thing—viz., show by our personal example how easy a thing it is, and how beneficial a thing it is, to abstain from that which in extreme moderation may have produced no injurious results, but which is most fatal and most ruinous to thousands who begin with that extreme moderation, and are led by it to fatal excess as by a direct and yet most treacherous avenue. (Cheers.)

And, now, if I am not trespassing too long on your attention—"No, no"—I should like to say one word on the other aspect—viz., that of personal security; and, ladies and gentlemen, you must not be either startled or incredulous at my saying anything about it. You may with perfect truth say that all your life long you, like thousands of others, have daily drunk perhaps one or two glasses of wine or beer, and yet have never known in your lives, by personal experience, what it is to exceed moderation, and that may be perfectly true. And yet I do think that if you were to look round you—it may be in your own family circles, and it may be in the range of your personal acquaintance—you would probably find many very grievous cases which would lead you to doubt the advisability of the process of moderate drinking; in fact, I am certain that if this great meeting were polled and asked whether they knew of any one man or woman whom drink had ruined, the answer would be that there was not one, or scarcely one, house in which there was not one dead. (Cheers.) Certainly I myself have known many who have been ruined in this way. They began without any thought of excess whatever. I dare scarcely summon either from the living or from the dead these ghosts and shadows of what once they were in order that they may warn us from this peril by the waving of their wasted hands; still I may distantly and dimly describe one or two cases only which I have known in my own rank of life. I think of one young gallant officer, brave as a lion, liberal as the light of day—a man whose name was once not unknown in his country's service, whose career was suddenly cut short, and who died a disgraced and ruined man. I think of the case of another—a young University student of brilliant attainments, of unusual promise, who suddenly sank from the same cause to destitution; who used to write begging letters most abject in tone, and yet written in Latin so choice and so eloquent that few could have surpassed it, and who died disowned by his family in the ward of a London hospital of delirium tremens. I think of a lawyer, whose practice once bade fair to be magnificent, indulging in such "pleasures," sinking into dubious practices, losing his place and influence in society, and dying a dishonoured man. I think of another—a clergyman, very eloquent and widely known, whose presence was everywhere desired, who died miserably with a mysterious blight upon his name from the same cause. And I could go on giving many more cases which have come under my own immediate knowledge. There is very near my own parish a common lodging-house, where, if you entered, you might be met by people who would address you in French, or German or Italian, or even Latin, or Greek—men who were men of rank and position, men of culture, captains in the army, teachers in the university, but who, by this cause, have sunk down to the

degraded rabble of guilty sufferers.

Well, now, what is the moral of these facts? Surely it is that alcohol, whether you call it a poison or not, has something very peculiar in its nature: that there is about it a sweetness and seductiveness, a sort of serpentine spell of attraction, which gradually draws men on while they do not know it, and which at last they find themselves unable to resist. They begin by admiring the "orient liquor in the crystal glass" of the enchanter, and they go on drinking their wine day by day, and at last the hour of misfortune comes when they are tried by toil or disappointment, when they are tried by sorrow or bereavement, and perhaps on that account alone they drink too much; and although they began life as gay, and proud, and as happy as any of us, they are now sitting amid the entanglement of terrible temptation—amid the very ruins of their former state. Coleridge says: "Evil habit first draws, then drags, and then drives." Or, as an eminent French writer expresses it, "We are insensibly led to yield without resistance to slight temptations which we despise, and gradually we find ourselves in a perilous situation or even falling into an abyss, and then we cry out to God, 'Why hast Thou made us too weak to rise,' and, in spite of ourselves, a voice answers to our consciences, 'If I made thee too weak by thins own power to rise out of the gulf, it was because I made thee amply strong enough never to have fallen into it.'" (Cheers.) Oh! do not let any of us be so proud as to think we should be safe. If men of the highest genius have fallen under this temptation, if even an Addison, a Burns, a Hartley Coleridge, and hundreds of others, had been tempted by the excess of their intellectual work to rekindle the vestal flame upon the altar of Genius, by the unhallowed fires of alcohol, I, for one, will not be the man to abstain from saving to anyone,—Let him that thinketh he standeth—however superior he may think himself from the same possibility of temptation—still let him beware lest he fall. (Cheers.)

These, then, seem to me to be sufficient reasons, both on the grounds of public example and personal security, why everyone of us might, with perfect rectitude and perfect honour, and without any fanaticism or any folly, try an experiment which can do us no harm, which may do us great good, and which, at any rate, may be the means of enabling us to do good by our example to thousands of others. (Cheers.) Our leading journal told us the other day that speeches on education were tiresome to fatuity. Be it so. It is not possible without persistence and without enthusiasm to carry on a battle like this. (Cheers.) Let our speeches be tiresome and fatuous so long as they be in the slightest degree necessary to the permanence of the glory of England and the preservation of thousands of her sons; however dull our speeches may be, I take it that they are not by a long way so dull as the monotonous wail of misery that rises from thousands of homes which drunkenness has made as intolerable as a wild beast's lair; and however wearisome our speeches may be, I am quite sure that they are not one tithe so wearisome as the pauperism, and crime, and degradation which are handed on from generation to generation, and against which we seem to strive in vain, it may seem to be in vain, but it will not be in vain. (Cheers.) The rock which shatters and flings back the assault of the billows, is gradually undermined by the flowing wave, and as long as we hear the incessant lapping of the water on the crag, we may believe that the tide of public opinion is rising and rising—rising by these very means, rising by these very meetings, rising by these tedious and fatuous speeches—until I venture to prophesy it shall have risen so high, that before another twenty years is over it will have resistlessly swept away the strong rock of opposing interests. It will have risen so high, that it will have utterly overwhelmed, under fathoms of national shame and national indignation, that sunken reef of vice on which we are now suffering so many a gallant and noble vessel to crash, and to be irremediably shipwrecked. (Prolonged cheering.)

## Mr. E. Baines' Speech.

Mr. EDWARD BAINES: Sir Henry Thompson, ladies and gentlemen, the judicious officers of the National Temperance League have wisely determined that you should not be detained to a late hour, and they have done so by intimating to the speakers very delicately how long a time they may, for the general convenience, employ in their speeches. Most heartily approving of a recommendation of this kind, and determined not in my own case to infringe upon it, I think that my wisest course would be to condense my thoughts and facts into a small compass of writing, and to read, if I might be permitted, my own personal experience, which will be like that grain of sand to which Canon Farrar has alluded, and of which a sufficient number built up forms a barrier that will be absolutely impregnable. I therefore will, with the permission of the chairman of this meeting, venture to read a very snort paper; and I especially desire the kind and impartial consideration of those sincere friends of Temperance who would not object to be called or to be considered moderate drinkers. There are scores of thousands of good men and women, rich and poor, who, if they could really believe that alcoholic liquors were absolute superfluities, and also dangerous as well as useless, would discontinue their use. I remember when I thought a glass of good sherry must necessarily help digestion, and that a glass of old port must pour strength into the veins. Happily for myself, I was led to put the matter to the test of fair experiment; and it will be in

accordance with the object of this meeting that I should tell the result. Wishing to save a man addicted to drink from impending ruin, and knowing that persuasion would be useless without example, I resolved to try total abstinence for a month. Finding myself just as well at the end of the month as at the beginning, I repeated the experiment for a second month, and with the same satisfactory result. It then occurred to me that it would be useful to know how long I could dispense with strong liquor without affecting my health and strength. But had to wait a long time for the final conclusion of this experiment, and I have not yet arrived at it. (Cheers.) More than nine-and-thirty years have passed, and I declare that I have the same consciousness of sound health, though not of youthful elasticity, in the year 1877, that I had in the year 1837. (Loud applause.) I find that He who made the human frame made it so wisely that it does not need the stimulus of beverages which, when taken in excess, blind the reason, inflame the blood, sow the seeds of disease, and implant an unconquerable craving for the fatal poison. The kitchen and the dairy, with the cheering and fragrant drinks which we owe to China and the Indies, supply every want of animal life, and keep all its springs in motion. To the doctor it speaks volumes when I say that I never sit down to table without an appetite, and never rise from bed with a headache. When I hear total abstainers designated as ascetics, I smile at the ignorant blunder, because it has always been my firm conviction that I enjoy the pleasures of the palate much more than if I had taken wine of any kind or in any quantity; and for this good reason, that the digestive organs are in a healthier state than they would have been with that indulgence. (Cheers.)

If examined as to my mode of life, I may humbly and thankfully say that it has been one of no small activity, at first as a pretty close student, and afterwards having taken part in the public questions and controversies that have stirred one of the most exciting periods of our history. After many years of editorial and political work, I was called, at the age of fifty-nine, to enter Parliament; where I spent fifteen years in charge of the business of a great borough, and taking interest in the concerns of the empire, through several eventful Parliaments. (Applause.) When I entered the House of Commons, I was told by one of my predecessors that I should not be able to go through the business without the help of wine. My judicious medical adviser knew better; he did not recommend any alcoholic drink, and only laid upon me one injunction—namely, that whatever late hours the House might keep, I should every night lie in bed seven hours. The advice was worth more to me than all the wine in the London Docks. (Cheers.) Not one glass of wine or ale ever touched my lips; and, *in consequence*—not in spite of it, but *in consequence*, I say—I was able to do almost as much work as any man in the House. (Renewed cheers.) I am perfectly certain—every organ of my body and function of my mind tell me—that I should have been much more likely to suffer from Parliamentary worry, from late hours, hurried meals, bad air, party strife, and anxious responsibilities, with wine, even in moderate quantity, than without it. I left Parliament absolutely unscathed, and all but unworn. I need scarcely say that this simple statement owes whatever value it may possess to the fact that it disproves the necessity or usefulness of alcoholic drinks to the human frame, and therefore to men in general as well as to me. For I am an ordinary and average person; I think my constitution is sound, but not particularly strong; and I am as fair a subject for experiment as Dr. Richardson himself could desire. If wine or ale were needful, as so many men and women imagine, to help them through the hours from breakfast to dinner, or through a moderate railway journey, I should have found it out long since. If these drinks were necessary to make blood, or muscle, or nerve, or sinew, or bone, I must, for want of them, have experienced constant deterioration, and by this time have wasted away. If they even imparted cheerfulness, or inspired thought, or kindled affection, I must without them have dried up into a log. How can it be accounted for that, well advanced in the eighth decade of life, my pulse beats as firmly, that I walk up hill nearly as fast, and that I play with my grandchildren as merrily, as ever?

But if my testimony should be disregarded, I believe there are thousands who have abstained from liquor as long or longer than I have, and who would give the same testimony to the well-working of the regimen. And if we go to the Eastern world, we shall find hundreds of millions of lifelong abstainers, and among them many of the finest races upon the earth. I have asserted, perhaps to the astonishment of the moderate drinker, that the total abstainer has more enjoyment of the palate than he could receive from the choicest wines. But he will perhaps be still more astonished if I assert that the moderate drinker is compelled to practice far more of painful self-denial than the teetotaler. Yet I do assert it unhesitatingly. If any propositions are beyond question, they are these, that wine is the most seductive of drinks, and that the thirst for it grows stronger with indulgence. Therefore, the moderate drinker, if he continues moderate, has every day to put a constraint upon himself, and to deny himself in that which he enjoys most keenly. He is constantly tempted to go beyond moderation into excess, and without knowing the boundary line where safety ends and danger begins. (Hear, hear.) He has "looked on the wine when it was red;" he has drunk of the Circean cup; and how to tear himself from its enchantment he knows not. I put him on the horns of this dilemma. If his enjoyment of the cup is great, his danger in tasting it and his pain in leaving it are proportionately great. If, on the contrary, his enjoyment is trifling, why, for a trifling pleasure, should he run any risk at all? The abstainer, on the other hand, has never landed on Circe's isle; has never tasted her cup of sorceries; and he no more craves it than he craves a thing

un-thought of or unknown. (Cheers.) Or if at any former time he should have fallen into that swinish bondage, he has now escaped; and, unless he is demented, he is too grateful for the deliverance again to dally with the sorceress, or to think of her without dread and disgust.

One word more to the moderate drinker, and I have done. By taking strong liquors, he not only continues in danger himself, but he sets an example that may be fatal to others. A professional gentleman once followed me at a temperance meeting, and said that he was older than I was, yet he had lived as a moderate drinker. He thought the reply was conclusive; but it was not. He died a moderate drinker, but I dare not tell how many of his children became confirmed drunkards. Could he have foreseen this, he would not for worlds have touched the drink. I fear there are not many families in England from which the demon of intemperance has not selected one or more victims; and it is said that the annual sacrifice of precious lives and souls by this vice may be reckoned by scores of thousands. If this be so, is it considerate, is it humane, is it Christian, to continue the practice which leads to issues so dreadful? (Loud cheers.)

## Sir James Sullivan's Speech.

Admiral Sir B. JAMES SULIVAN, K.C.B.: I feel that, though perhaps one of the oldest abstainers in our Service, I ought not to have taken the place of one who has had much more experience than myself, for this reason, that my naval career has ended for many years, during which years the greatest progress in total abstinence has been made amongst our seamen. There are some, like my friend on the left, Sir William King Hall—(cheers)—and one I can recollect, who I wish was here, Admiral Prevost, who paid off a frigate of eighty officers and men at Plymouth, one-third of whom were teetotalers. I cannot allude to temperance in the navy without also recalling the name of a very dear fellow-surveyor of mine, the late Admiral Otter, who, long before the Russian War, had a large temperance society connected with his vessel on the Western Highlands of Scotland, where large numbers of the Celtic race joined in the temperance society named after his vessel. He afterwards, about twelve or fifteen years ago, paid off a vessel at Plymouth, a surveying vessel, with every officer and man in her a total' abstainer. (Cheers.) I will not refer but slightly to what we have all heard lately—the wonderful superiority in the matter of health and strength of the abstainers in the Arctic regions. In that, as in one or two other cases I will allude to, I wish you to see that abstainers compare favourably with the most moderate of moderate drinkers, because in those regions they only have a very small allowance of the very best and purest Jamaica rum, which is said to be one of the purest of spirits. Therefore it is impossible that the drinking could have been other than the most moderate, and yet what do we find? Some years since, when an Arctic Expedition was lost for four years, under the late Sir John Ross, they went through sufferings such as never an Arctic expedition experienced before, They were reduced at last to fall back upon the provisions of a wrecked Arctic ship—some of the part}' carrying the rest on their backs, so reduced were they in health and strength. They there found ample provisions, and some of one very best naval rum that could be found in those days, which had been weakened by lying there—for it always loses its strength by keeping—and what was the result? In trying in boats to reach the whalers, they suffered unheard-of trials, and failed in their object. As the result they had to go back and pass another winter in those regions; but from the fact of Sir John Ross standing the work apparently better than the others, and he being the only abstainer among them, he suggested giving up that small allowance of rum which they were accustomed to have. Their health was so benefited by abstinence that, though it lay alongside them, they didn't take it again. At that time it seemed extraordinary how such a thing could be, because there was prevalent the old fallacy that a glass of grog warmed you; but now we know that, in those Arctic regions especially, it would be dangerous, because every drop of alcohol lowers the temperature.

Then, if we go to the Antarctic regions with Sir James Ross, who was one of those who served under his uncle in that voyage, we find this remarkable testimony. Dr. J. D. Hooker, now the President of the Royal Society, writes thus:—"Several of the men on board our ship, and amongst them some of the best, never touched grog during one or more of the Antarctic cruises." Many had laid in for themselves large quantities of coffee, and gladly would the others have exchanged their grog for this beverage. In the same letter he says:—"I do think that the use of spirits in cold weather is generally prejudicial. I speak from my own experience. It is very pleasant at the time, for the glass of grog warms the mouth, the throat, and the abdomen; and this, when one is wet and cold, with no fire, and just before turning into damp blankets, is very enticing. But it never did me an atom of good; the extremities are not warmed by it; and when a continuance of exertion or endurance is called for, the spirit does harm, for then you are colder or more fatigued a quarter or half-an-hour after it, than you would have been without it." There is a remarkable, valuable, and disinterested testimony from Dr. Hooker, which, coming from such a man as he is, must have great weight with the general public.

I happen to know one remarkable case of the evil of medical men recommending moderate drinking, which

I will narrate. (Cheers.) A gentleman connected with a large mercantile business, who worked his brain very much, and who had been a very moderate drinker, at fifty years of age began to show signs of an overworked brain—in fact, incipient tokens of paralysis. He was told by his medical man, "If you don't take a little more stimulant you will have a stroke of paralysis," and every now and then he was induced to take a little more. That went on for five years, when the stroke came so heavily that he nearly died. When able to be moved he was carried to a hydropathic establishment. Ten years later, when on a visit, I saw him in that establishment a healthy man at sixty-five; and two years ago I saw him again, a healthy man at seventy-five. He had never put a drop of alcohol, in any form, inside his lips from the time he had that paralytic seizure; so that while the alcohol could not prevent it, the water kept it from returning for twenty years. (Cheers.) I will tell you another remarkable fact: six years after his first attack he had a very slight symptom of sleepless night\*, which alarmed his wife. She sent for the doctor who had done him so much good before. He took him out of bed, and poured two buckets of tepid water over his head in a tub. He then had him rubbed with a rubbing-sheet, and put him to bed, where he slept for sixteen hours without waking—(laughter)—and when I saw him last, which was fourteen years after he had that slight symptom, he told me that he had not had another symptom of the kind since. I believe he is now alive and well, at seventy-seven, and I should think from what I saw of him, though his hair has got white, that he is likely to live, humanly speaking, some years yet to come. I will give you a remarkable medical testimony the other way.

Some eighteen or nineteen years since, I was dining with a large party at Cheltenham. After the ladies left the table, the gentlemen began discussing this question, because I did not drink any wine, and they declared that at least elderly people could not give it up without danger, if they had been accustomed to it. There sat at the table one of the most eminent physicians in the place, but he said nothing. I did not think of appealing to him, because I thought in those days the doctor was sure to give the verdict against me. One of the gentlemen at last appealed to him. To my astonishment, he took my side, and he gave these facts as his reason. He said, "I have had for years among my patients here, old Indians, and old retired officers, and others, of perhaps from sixty to seventy years of age, who have been invalids, and I have honestly told them that, as they had been in the habit of taking something all their lives, it would not at that time of life be safe to give it up, and therefore I encouraged their taking a moderate amount of wine. During the last few years I have seen so many of my patients that I honestly gave that advice to go to Malvern, and return in a few months looking stronger and healthier by far, that I have asked them, 'Do you take any wine?' They have replied, 'No.' I have then asked them, 'Do you feel any evil effects from not taking it?' and the reply has also been 'No'; and I have seen those men live alongside of me in better health than before; so that I cannot, as an honest man, but allow that even old men, however much accustomed to it, can give it up with benefit." (Cheers.) That was a very rare testimony from a physician seventeen or eighteen years ago, I am afraid.

And now I would say a word about the tenfold danger of moderate drinking to females. We know that intemperance is increasing sadly amongst women, and often it has had its first beginning in the prescriptions of medical men. I have known in my own acquaintance two friends and brother officers of mine, of very high position, whose wives died of drink, through having first been made to take it by medical men when suffering pain, and I am sure there is, if possible, more danger (not perhaps as regards numbers) in the drinking amongst females and their influence on families than there is among men, and for this reason—all of us who know anything about the working of local temperance societies, can count the men drunkards sawed by dozens and even hundreds; but ask them where they have seen a woman drunkard saved, and but one or two at the most they can speak of, if so many. (Hear, hear.) Does that not show that moderate drinking is a greater danger to females than to males? (Hear, hear.) I will give you one instance of that. A gentleman who took very high classical honours at Oxford, and who became a Fellow, was called to the Bar. He got quickly into practice, and became in a position to marry a lady who was considered a good match for him. His friend, from whom I heard the story, heard nothing of him for several years, but one day he received a letter from him asking him to go and see him in a lodging-house in the East of London. He found him there, dying of drink, and on that deathbed, he told him this:—"I never had the slightest tendency to drink; I had a horror of it, but after I married that beautiful girl, in whom I thought I had found such a valuable wife, I found she was a secret drunkard, and her drinking drove me to drink. She is dead, and now you see me dying." I think such an incident as this is enough to show the dreadful danger of moderate drinking to females as well as to men. ("Hear, hear," and cheers.)

## Dr. Paterson's Speech.

The Rev. H. SINCLAIR PATERSON, M.D.: Having the courage of my convictions, and believing as I do in the endurance of total abstainers, I rise at this late hour to make a speech. (Laughter.) Permit me to say that it has been my belief for a number of years, that there is no absolutely certain method by which we can banish

national drunkenness except by the method of national total abstinence, whether voluntary or compulsory. Now the question just rests entirely on that simple fact—the question that we meet to discuss to-night. If we are prepared to allow drunkenness to continue, then we may accept moderate drinking as a right and proper thing, but if we are resolved, if this country is in earnest, if Christian men and philanthropists are decidedly of one mind in this matter, that drunkenness should cease, then we ought to set ourselves with united heart and life against all moderate drinking—(cheers)—for there is nothing surer than that drunkenness follows in the wake of moderate drinking. There are some who are able to continue moderate drinkers throughout a long life, but there are others, as any physiologist can tell us, who cannot continue in that particular state. They must either be abstainers or drunkards, and so long as we have this practice of moderate drinking condoned or allowed by the Christian Church, so long must we every year and every generation have a certain number of drunkards. I think I would have met the difficulty which you sir, have encountered in a rather different way. I must confess that I am somewhat sceptical about the numerous cases in which men have lived to extreme old age whilst indulging in drinking habits, and I certainly would not admit a single case unless I had good evidence placed before me. But supposing that I accept such cases as are printed in the public journals from time to time of men who have been "three-bottle men," and "four-bottle men," and have lived to the age of eighty, or ninety, or 100 years, what does it prove? It proves that drunkenness is safe if it proves anything. These are not cases in support of moderate drinking, but cases in support of drunkenness, and that is entirely aside from the question to-night. (Hear, hear.) No physiologist would listen to any such cases as any proof of the safety of drunkenness for a single instant. They are out of court.

Now allow me to say that the true state of the question as it presents itself to my mind is this: Is moderate drinking safe, and is it right? (Hear, hear.) The question of the Tightness and the safety of total abstinence is not before us. I venture to say that there are very few indeed, now, who would dare to call in question the one or the other. Total abstinence is both safe and right. (Cheers.) Those of us who are and continue to be total abstainers can never be drunkards, and we are at perfect liberty to put on or keep off our tables whatever we please. (Cheers.) If I, for instance, find it is not good to use intoxicating drink, surely no one can quarrel with me if I choose not to use them; but the question is—and let moderate drinkers understand it—is *moderate drinking safe, and is it right?* They are on the defensive—not we. They have to make good their position—not we. Matters are changed very markedly, and after the testimony to which we have listened tonight, I think no one here can fail to perceive that it must be difficult to find good reasons why moderate drinking should still continue. I cannot argue against likings. (Cheers.) I can venture to stand up against arguments and answer them, but likings!—no, I cannot deal with them. (Hear, hear.) If people like to drink moderately, let them say so, and let them continue to do so in the face of the tact that they are extending drunkenness into the next, generation and into all coming generations who follow their example—(cheers)—but if we are to deal with them as reasonable men, let them produce their strong reasons that we may examine them in the light of common-sense and of experience. They say they do not want to be ascetic, forsooth: they do not want to be dull and stupid as we total abstainers are. Ah! we do not need to dull our memories or to deaden our consciousness before we begin to get merry; they do. (Laughter and cheers.) We do not require to stupefy ourselves before we can enjoy ourselves, because there are thoughts and feelings that must be kept in check, otherwise we cannot give the animal spirits fair and free play. Asceticism! We do not need any help to our enjoyment. We are able to enter upon the possession of the whole field of gladness that God has given to us, and we know, for we have proved it, that the will of God is good and perfect and acceptable. (Hear, hear.)

I was very much interested in Dr. Richardson's cases of moderate drinking. The least of them was 3 ozs. of alcohol per day. We used to bear some years ago that two ounces was the limit that could be safely taken, and that as far as appeared anyone might take two ounces without damage; but it would appear that three ounces is the lowest limit to which our moderate drinkers in many cases condescend to come. Well, I venture to make this statement, that, although there are thousands of moderate drinkers who do keep within the limits of what any physiologist would call temperance; that is to say, they do not lose their reason, they do not confuse or stupefy their brains by the excessive use of this poison, still there are many—and I won't give the percentage, because I don't want to be thought uncharitable—who are in the habit of drinking moderately, who once a-year, or once in their lifetime, do get beyond the limit of moderate drinking into what physiologists would call drunkenness. (Laughter.) A total abstainer cannot do that without ceasing to be a total abstainer. We can shake ourselves free entirely from all connection with this sin—not that we are sinless, the Lord knoweth, but in regard to this sin we have no participation in it. I was going to make this observation in regard to the two ounces—viz., the thought has been expressed repeatedly that within that limit there is no marked appearance of mischief. Now do not all physicians know that there is soil required as well as seed in order to the manifestation of disease: that not only must you have the particular exciting cause brought to bear upon the patient, but also that there must be a preparedness and an adaptation within the body for that exciting cause, and that in a great many instances you have the seeds of disease or the exciting causes of disease present, and yet because the

patient who subjects himself to these causes has no soil to give the seed lodgment he escapes unharmed. We venture to say, as Sir Henry Thompson has already said in his celebrated letter, that moderate drinking is one of the most frightful preparers of the soil: that it does it perhaps insensibly, but surely, gradually, not perceptibly, because slowly and steadily the soil is being produced into which the seed in due time falling manifests its power by its destructive harvest and fruitage. (Cheers.) Now, that can only be avoided by our ceasing to use these drinks. I wonder our sanitary reformers have not thought of this. (Hear, hear.) Some of them have. I do not mean to say, for instance, that Dr. Richardson has not done so—(cheers)—but while they are taking so much care in other directions to secure us against infectious disease, why should they not endeavour to extirpate the preparedness into which the seeds fall and spring up to yield such awful and such abundant returns?

"But," it is said, "there is no *apparent* mischief done by two ounces daily." I found a very curious thing the other day in the *Lancet*, which is one of the oldest and most respectable of our journals. If I recollect rightly, many of the medical papers not many years ago said that we ought not to reason upon anything within those limits of 2 ozs., because nothing within them could do harm; only where it begins to show marked harm have we any right to call in question the usefulness of the substance taken. You know that only a few days ago the question was raised as to the rightfulness or wrongfulness of the adulteration of certain substances with salts of copper. These salts give a beautiful green colour to the article, and make it look much more palatable than it would otherwise do, and it was argued that such a small quantity of copper could not possibly do any harm. Here is what the *Lancet* says:—

"It is just now, curiously enough, a vexed question how much copper—a foreign and, under certain conditions, poisonous substance, with which preserved peas are adulterated, to impart a fine green colour to the article—may be taken by the consumer without actual injury. This is a novel mode of looking at the subject. How much lead can be introduced into hair-dyes without afflicting those who use them with lead-colic or lead-palsy? How much arsenic may be spread over wall-paper without seriously affecting those who inhabit apartments in which such deleterious decorations are employed? How long may a man go on eating dishes poisoned with minute doses of antimony before he succumbs? Common-sense suggests that it would be wise to eliminate poisons such as lead, arsenic, antimony, and copper from our food, especially when they are only required for colouring purposes. We think it would be well if the law simply registered and applied the dictates of common-sense." Long live the *Lancet*. Only let me add alcohol, and I subscribe heartily to the whole of the statement. I wonder if our friends who have talked so much about the innocuousness of alcohol when it does not produce these marked effects will just apply this kind of reasoning (which appears to me to be, as the writer terms it, common-sense) to alcohol, as they do to the other things. (Cheers.)

If I may venture to speak longer to the meeting, there is one other point—the moral point—which I think is of exceeding great importance. We are bound, I take it, to set a right and a true example in regard to this matter as well as all others, and it has been said in very high quarters, to which I generally—not always—pay the utmost respect, for I never respect error, no matter from what source it comes—(cheers)—though oftentimes it is unconsciously and unintentionally uttered—it has been said by some persons that moderate drinking is a better and far nobler thing than total abstinence. Aye! it has been said by very wise men, men wiser than some of us—although we do not choose to agree with this particular statement—men whose motives cannot be questioned, and who are earnest and true, and in regard to whom I desire to speak with the utmost reverence and charity—it has been said by them that moderate drinking is a nobler and a better thing than total abstinence. Well, it may be that a man who can take intoxicating drinks within certain limits, and who never does allow himself to exceed these limits, is a nobler and a better man than one who cannot, and who therefore must either abstain or exceed, although I would not like to claim that as my title to nobility, for I would think it sounded suspiciously like this: "Stand by thyself, for I am holier than thou," and I would always pray to remember that I have nothing I have not received, and that if my nervous system or will is stronger than that of my neighbour I ought not to boast of myself or to despise him. (Cheers.) But suppose it to be true that these men are nobler and better in their ability to use intoxicating drinks than others who cannot take them without abusing them; let me remind them that they are not dealing with the facts of the case in instituting this comparison. The comparison is not between the moderate drinker and the drunkard, but between *the moderate drinker and the voluntary abstainer*. Many of us could drink moderately if we chose, though we prefer to abstain for the sake of our fellow-men. (Prolonged applause.) I dare them to say that *their* conduct is nobler than *ours*. Our conduct is the conduct of Christ and of Paul, and of all the martyrs and the host of men who have borne testimony by self-denial and self-sacrifice for the sake of others from the beginning until this good hour. Let the question be fairly stated, and there can be no doubt as to where the nobility and betterness is to be found.

"The quality of mercy is not strained;

It droppeth as the gentle rain from heaven  
Upon the place beneath: it is twice blessed:  
It blesseth him that gives, and him that takes:  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown:  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings,  
But mercy is above this sceptred sway;  
It is on throned in the hearts of kings:  
It is an attribute to God himself;  
And earthly power doth then show likest God's  
When mercy seasons justice. . . .

Consider this,—  
That, in the course of justice, none of us  
Should see salvation: we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy."

(Loud cheers and prolonged applause.)

## VOTES OF THANKS.

Mr. SAMUEL BOWLY: It would not only be bad taste, but bad policy, to attempt to keep this meeting at this late hour. I think we have had as much food as almost any of us can properly digest, and what I desire is that those who are here should digest that food, and ask God to give them light upon their judgment upon it to-morrow. Every man who drinks says to all around him, "Drink is safe and drink is proper." You cannot escape the position of exercising an influence by your example in some condition of life or other; and I am therefore desirous that everybody should feel whether it is not his duty in the sight of God to set an example which will be safe to himself and for all around him. When I adopted this principle forty-one years ago—(cheers)—I believed I was making a little sacrifice of my enjoyment; and I do not know anything, I trust, of the patriotism, or benevolence, or duty, that is not prepared to make some sacrifice for the well-being of the human family; but, instead of making any sacrifice, I find I have reaped nothing but benefit. (Cheers.) After forty-one years of total abstinence I stand here, at seventy-five, as well able to do my work as I was then. I have saved largely in pocket, and I am quite sure I have lost nothing in true enjoyment. Beyond that, I have had abundant satisfaction in the good that God has enabled me by my example to do. I shook the hand of a man only a few days ago, who said, "It is pleasing to shake hands with one's father; it's thirty-nine years ago since you convinced me of total abstinence, and I have to thank God for it." Why, my friends, if I had made a home happy for thirty-nine years it is pay enough for all I have ever done. (Cheers.) But now, my friends, I have only one more word to say. I honour, and respect, and esteem those men who, when they have discovered physical or scientific truth, are prepared to declare it in the face of all the prejudice around them. I do not hesitate to say that our admirable chairman, Sir Henry Thompson—(cheers)—and Dr. Richardson—(cheers) are entitled to the gratitude of this whole country; for I believe it will be found that their evidence upon this matter of alcohol will be quoted by those that are yet unborn. We are only now, as it were, in the commencement of this movement. I began when the thermometer was below the freezing-point. (Laughter.) We are now getting .to a temperature when the seeds that we have sown are beginning to grow and to look beautiful; and I have faith to believe that as the Sun of Righteousness shines down upon us, and the rain-dew of God's mercy falls upon us—in a very short time we shall be able to point to a harvest of happy homes and happy hearts through this meeting. May the day speedily come, my dear friends; may the blessing of God rest upon our labours; and now I will simply ask you to record your vote of thanks to our valued chairman for his courage in taking the chair on this interesting occasion. (Loud cheers.)

Vice-Admiral Sir WILLIAM KING HALL, K.C.B.: Ladies and gentlemen, I think I may congratulate our chairman upon the representative platform that we have here. Here we can all meet, whatever our differences

upon other points. I will not detain you long; but with regard to our venerable friend and commander-in-chief, Mr. Samuel Bowly, the president of the National Temperance League, I will mention one circumstance. He may remember a young fellow coming up to him when he was at Plymouth before he started by the Great Western Railway to return home. That young fellow signed the pledge. He subsequently went to Coomassie as a teetotaler, and returned as a teetotaler, he being my son-in-law. (Cheers). Now I think as we are all here—soldiers, sailors, and everybody—if we put ourselves under his command wearing the good old-fashioned Quaker's hat and coat, and marched through the Strand with all those whom he has made teetotalers by his example and influence, we should have as big a fair as on the Lord Mayor's Day. (Laughter.) My part is to second the vote of thanks to Sir Henry Thompson for so ably presiding this evening. I was told that a great number of people are under a complete misapprehension as to the object of this meeting. They have said, "The teetotalers have changed their plans; they are going to take to moderate drinking." (Laughter.) That was actually told me. "The teetotalers," it has been said, "find it don't answer, and now they are going to throw themselves into the arms of the moderate drinkers." That is a mistake, as I hope you will show by all going away teetotalers. (Cheers.)

The motion was carried by acclamation.

The CHAIRMAN, on rising to respond, was received with loud applause. He said: I have first to thank your venerable president, as well as Admiral Hall, for the very much too-flattering allusions they have made to me. I have next to thank you most cordially for the indulgence you accorded me during those prefatory observations I addressed to you; and furthermore I will only say that in that preface I promised you a very handsome, a rich, and well-furnished volume, and I ask—Am I not as good as my word? (Loud cheers.) Offer then your thanks to those gentlemen who have advocated the cause so admirably to-night, and now, when you have done that, I will declare the meeting closed.

Dr. Richardson: Before we part, there is one vote of thanks which is most richly deserved, and that is a vote of thanks to the man who has organised this great meeting, and who is ever organising meetings in the great cause of Temperance and of the National Temperance League. I propose a cordial vote of thanks to Mr. Rae. (Loud cheers.)

The CHAIRMAN: I will second that, and put it to the meeting.

The motion was carried unanimously.

Mr. RAE, who was received with a hearty cheer, said: I am very much obliged to you for the unexpected compliment that has been paid to me, and can assure you that you can best discharge any obligation you feel you owe to the National Temperance League and to myself by working energetically in the cause which we have met to advance, and if there are any present who have not become total abstainers we should be glad to receive their names, their sympathy, and their support. (Cheers.)

The meeting then closed shortly before ten o'clock.—*Temperance Record*, February 15, 1877.

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H. W. Acland, M.D., LL.D., D.C.L., F.R.S.

*Regius Professor of Medicine in the University of Oxford,*

THIS SIMPLE EFFORT, IN BEHALF OF A GREAT CAUSE, IS SINCERELY DEDICATED.

## Preface.

THIS Address was delivered in the Sheldonian Theatre, at Oxford, on March 30th, 1876, at the request of the CHURCH OF ENGLAND TEMPERANCE ASSOCIATION. It has already been issued in the Report of the excellent and most useful body to whom it was originally addressed, and has met with much favour. At the earnest

request of the present Publishers, and of many others whose labours are devoted to the cause of Temperance, it is here published in a separate form, with the hope that the anticipation as to its usefulness may be equal to the desire.

12, HINDE STREET, W.,

*Christmas Day, 1876.*

## Results of Researches on Alcohol.

SUPPOSE it were possible for every one in this large assemblage to say with all truthfulness, while recasting the experiences of life, "I know of one particular agent or thing which has directly killed one person whom I knew. The human being thus slain had the slaying agent under his own absolute control. He need not have touched it unless he had willed so to do, and he would never have felt any want for it if he had not been trained to feel the want!"

Suppose this audience, as an English audience merely, were enlarged until it included all who might fairly form an audience capable by experience and years and capacity of mind to make a correct statement on what they had clearly and definitely seen. Suppose every one of them could say, "I, too, know that the same agent has killed one person who lived in my circle of acquaintance, so that taking us all in combination in the span of our lives, which may fairly be included in thirty years, the fatal effects of the said agent have been witnessed by ten millions of observers"!

Suppose we could listen to a foreign voice speaking to us from across the Atlantic, and could hear it declare on the authority of an official census return: "For the last ten years this one agent has imposed upon the nation (The United States) a direct expense of 600,000,000 dols.; an indirect expense of 600,000,000 dols.; has destroyed 300,000 lives; has sent 100,000 children to the poorhouses; has committed at least 150,000 people into prisons and workhouses; has made at least 1,000 insane; has determined at least 2,000 suicides; has caused the loss by fire or violence of 10,000,000 dols. worth of property; has made 200,000 widows, and 1,000,000 orphans"!

Suppose, returning to our own country, we were to discover that among those unhappy persons who fill our asylums for the insane, two out of three were brought there owing to the direct or indirect effects of this destroyer. That amongst the paralysed who sit or lie there day after day until inevitable death takes them away—all of them already in the shroud of a living death, toneless, speechless, helpless, existing only by their mere vegetative part—that nine-tenths of these are brought to the condition in which we see them by the direct or indirect effects of this one destroyer!

Suppose we entered the cells of our prisons, and amongst those we met wearing out their lives in solitude, shame, and misery, so that the noblest of all that is human, *work*, sank the victims into a sense of deeper degradation: and suppose as we stood that we heard the voice of the most scientific scholar who ever graced the Judicial Bench of England since the days of the illustrious Chancellor, Bacon, saying, as the voice of Mr. Justice Grove lately said, that the most potent influence for securing these incarcerations, and for placing the miserables before us in such terrible position, was this same agent.

Suppose we could at the present moment see before us, passing in sad panoramic display, some of the broken-heartedness of this still unhappy country. Tortured women, undergoing torture, or listening with palpitating hearts, and with their children scared and hidden away, waiting for the dreaded footsteps of him whose faintest sound ought to be the joy of their expectant lives. Could we see all the weeping mothers and fathers hoping against hope for the reformation of their children; mourning a loss that the grave even will relieve—loss to truth, honour, self-respect, affection, duty, honesty, every virtue on which parents find new life in their offspring. Suppose, seeing these things in their unutterable vastness, we could say they are the work of the one and the same destroyer!

Suppose we could, day by day, keep under our observation for one year the thousand dep#ts in which this agent is stored up, and from which it is dispensed in million potions a-day to smite and to slay young and middle-aged and old, rich and poor, deluder and deluded, polluted and polluting. Could we watch the inroads of death into each of those centres of distributing death, and discover that out of them the marauder tore one hundred and thirty-eight to one hundred of his other victims elsewhere, and seeing this fact could recognise that death, more than just, acted on the sellers through the thing sold!

Suppose we took into our consideration the reckoning that the capital which is invested in this destroyer represents in the British Islands alone the sum of £117,000,000 sterling. That the duties paid in one year amount

at least to £30,000,000 of money; that each taxpayer who has an income of £500 a-year is assessed £31 towards this imposition, whether he avail himself or not of the means to injure himself by the cause of the imposition!

Suppose we knew of two classes of people who were seeking, in fore-stalment of calamity to their families, to insure their lives, and that the distinction into classes lay simply in one matter:—That a certain class (B) habitually subjected itself, and a certain class (C) did never subject itself, to this particular substance. Suppose it were found in respect to these applicants that Class B showed a mortality of 7 per cent, below the calculated average of life, and Class C a mortality of 26 per cent, below that average: that from bonuses, or returns from amount of premium paid, Class B received 34 per cent., Class C 53 per cent.: that dealers in the particular agent under review were hardly admissible even into Class B, and that their vocation added a mortality of two out of three compared with the vocations of Class C!

Suppose, in passing through our hospitals for the cure of the sick, the physician in attendance were to name all the forms of diseases there, and were to say, as he might most honestly, these names, very different in kind, and seeming to denote very different maladies,—gout, paralysis, albuminuria, apoplexy, delirium tremens, enfeebled heart, eczema, epilepsy, consumption (in one phase of that disease at least), liver disease or cirrhosis, dropsy,—to say nothing of other maladies under dispute as to their origin: these names do truly but indicate various forms of disease originating in one agency to which these afflicted have been directly or indirectly subjected!

Suppose it were possible, after this general survey, to be able to cast up the sum of misery represented in such varying disguises, and to prove that they are all the work of one common enemy of mankind, should we not hesitate, almost in fear, fear which familiarity itself would not utterly conquer, as we asked ourselves: Is it really true? Is there such an enemy, such a power, such a *bonâ fide* devil in our midst?

The facts must stand for themselves in all their terrible reality. There is such a devil, though he is not in polite language called so. He assumes various names. The learned,—owing to his infinite subtlety, a subtlety as refined as the impalpable powder with which ancient ladies of the East dressed their hair,—the learned call him *alcohol*. The unlearned call him *beer*. The savages call him *fire-water*. The rollicking scholars call him *wine*. The slangsters call him *B. and S.*, or *cocktail*, or *gin-sling*. Gentler lips, that ought to know less of him and more of botany, sometimes call him *cherries*. We will call him today, because of his subtlety, and because, after all, the term defines him best for our purpose, *alcohol*.

In this audience it is unnecessary to go over again, with proofs in hand, the details of the charges I have made against this subtle agent. He has been arraigned for them over and over again: he has been proved guilty of them all over and over again. Yet hath he always escaped scot-free, and continued his marauding, kept together his retinue, and defied his enemies. He has paid his servants in their own coin and his own, making them obey, killing them as they obeyed, and, stretching out his empire over their graves, has imprinted his brand on the offspring they have raised, whether the offspring approved or loathed the badge of his service.

## Why the Enemy Exists.

The startling question hereupon faces us—Why is this subtle enemy thus allowed to go free? He is not recently discovered as a new enemy. Not at all! Solomon detected him, and the good race of preachers who take their lead from that wise man have continued his denunciation. The Esculapians from the first have detected him, and, with a few fluctuating periods of complacency or dalliance, have run him down. The law-makers have denounced him in all ages.

And yet he lives!

There are two reasons why this enemy survives and flourishes, which reasons are personal to man. I mean by this that they belong to man individually, according to his likings and beliefs. These are primary or direct reasons because personal. There are other reasons which have sprung out of the personal, and have slipped into the rule of what is called political necessity. These are indirect reasons, and they rest exclusively on the direct. They hold, therefore, notwithstanding their immense practical importance, a second place. They would speedily be set aside so soon as the first came under the control of the majority of the nation. They may even now be brought under correction with a view to the removal of the errors they sustain.

I am aware that many of those who are most earnest in the cause of Temperance, look to the removal of the primary reasons, by which alcohol retains its place, as the grand remedy; and certain it is that until those primary reasons are removed, the greatest reform in legislative action can be but of slight and temporary service. It seems, however, to me, that sufficient has already been done in the way of influencing the education of the people towards the truth, to enable the Legislature, backed by the large and increasing constituency which holds to Temperance, to begin to invent some practical measure which shall put suppression of the common enemy under certain forms of legal recognition, so that the moral reformer may have a clear course, instead of being impeded, as he is at this time, by the protection which the law

systematically extends to the evil he would root up.

I will return to this topic again, at a later stage of my discourse. Let me recur now to the two primary reasons by which the use of alcohol, with all its attendant calamities, is sustained.

## **An Inbred Enemy.**

There is an old proverb which says that "What is bred in the bone will never come out of the flesh." The proverb is not quite correct anatomically. It should have said, "What is bred in the brain will never come out of the flesh." Even then it would be imperfect, physiologically, and should read, "What is bred in the brain will never come out of the flesh in one generation." The proverb, with all its faults, is impressive and expressive. It tells correctly enough that those sins which are engrafted into men are not readily eradicated. In this question of alcohol and the errors of life and taste depending upon it, the saying is signally correct. In communities which take wine, as a general custom, there exists a system of breeding the custom, which is not dispelled in one, nor completely in two, generations. This is a peculiarity of the action of alcohol on the nervous organisation, or on that essence of nervous organisation subtler than the mere nerve-matter into which the impressions are instilled, that the impression it makes remains, and is transmitted, like feature, and taste, and disease, from the parent to the child. Of the nature of the inscrutable design, by which attributes and faculties, evil as good and good as evil, pass from the born to the unborn, I pretend to know nothing beyond the fact. But to me it always seems, as I think it must to you, one of the most solemn passages of human knowledge. To know that even in this world we none of us ever die. That our acts, our virtues, our failures, our physical conditions, appetites, passions, pass on to other generations. That the forms we mould ourselves to by acts original to ourselves, pass on to other generations. That habits and passions we subdue in ourselves are subdued, as far as we are concerned, in other generations that spring from us.

Therefore, in relation to the influence of this destroying agent, alcohol, one of the primary reasons for its continued use is that the desire, or appetite, or passion, for it has been transmitted to us by our predecessors. If there were no such foundation of appetite and passion for it, any one of the arguments against it to which I have adverted were sufficient to destroy its potency. With such foundation all the arguments, and as many mere equally cogent, were of no direct avail with the masses that are influenced.

Happily the virtues are transmitted not less readily than the errors of mankind and so in considering this primary cause of the continued power of the destroyer we are not driven as men without hope to doubt our efforts for the destruction of the power. Our efforts, in every instance where they succeed in the present, are multiplied so many times into the future, that a generation or two will plant a new order, and make what is to us the most difficult portion of our labour the easiest part of the future emancipation.

In every effort it is always best to look the gravest difficulty first in the face; and I put this difficulty in view at once, that all may see and detect for themselves the mode of removing it. Detect that its removal is certain, and some day rapid, if the course of reformation be steadfastly pursued: detect also that patience is necessary, and that time spent is not time lost, but is time employed, in the most useful way, for securing the harvest of good results, the success that will assuredly follow.

## **False Beliefs.**

The second primary cause for the continued power of alcohol in the world is falseness of belief as to the effect of the agent upon the body and the bodily powers. From the hilarity produced by wine, and which was originally conceived to be its only virtue, to "make glad the heart," there has crept into the habits of men the desire to be made hilarious at every meal. From this desire has come the practice of introducing wine or other spirituous drinks at certain meals regularly; and from this, again, by association of wine and its allies with food, has come the idea that the hilarity-provoking stimulant is also a food.

To this view Science herself, in opposition to common-sense experience, gave, some years ago, her sanction. It was a sanction slowly rendered, and never perfectly rendered. It was a sanction founded on the analogy of physical action of alcohol outside the body, its property of preserving from putrefaction and its burning, rather than on any correct observation as to its true physiological action on living animal organisms. But there is no denying that the sanction was given, and that it has inflicted, for a time, an incomparable wrong. It has given a reason for the habitual use of alcohol, which is, I repeat, a primary reason. It suggests not only that alcohol is a food, but that it is a necessary food. A food man cannot do without. A sustaining food, which in this overworked day is more requisite than ever.

A few persons, whose eyes are opened to the fallacy of this reasoning, use it, notwithstanding, because in their hearts they are infatuated with the liking for alcohol, and are glad to find any excuse that shall minister to their own inclinations. The majority of persons whose eyes are not opened to the truth, believe in this reasoning

absolutely, and act upon it with implicit honesty. These often tell you with perfect candour they regret as much as can be regretted the evils they cannot fail to recognise, but, say they, of what use is it deploring evils that spring from a necessity? I have never yet met with a legislator who declined to legislate against alcohol who did not express as the reason for his action this theory of necessity. I have never yet conversed with a member of my own learned profession, who was in flavour of alcohol, who did not assign the self-same argument. I have never yet spoken with a clergyman on that side of the question who did not follow the politician and the doctor, and adduce not only their reason but their authority.

It is the duty of us who have seen the true light on the question of temperance to deal plainly and faithfully with the reasoning on this point of necessity. That false doctrine eradicated, the power of alcohol for all its evil is undermined. That left in doubt, the power of alcohol to continue all its evils remains practically untouched. X believe, therefore, that from the position I now, by your favour, occupy, I cannot do better than tackle this reasoning again on scientific evidence: and on the ground that—

*"Truth can never be confirmed enough,  
Though doubt should ever sleep,"—*

venture in a few sentences to repeat what I have spoken on many public occasions on this vital matter.

## **Original Researches on the Action of Alcohol.**

In so speaking, I cannot, I think, do better or simpler than narrate the individual method of inquiry by which, in an independent way, I was brought, without being able to avoid the result, to the conclusion I submit to you, viz., that the popular prevailing idea that alcohol, as a food, is a necessity for man has no basis whatever from a scientific point of view.

Let me say, that at the commencement of the labours which brought me to the conclusion above stated, I had no bias in favour of or preconceived opinion respecting alcohol.

Like many other men of science, I had been too careless or too oblivious of those magnificent labours which the advocates of temperance for its own sake had, for many previous years, through good report and evil report, so nobly and truthfully carried out. But for what may be called one of the accidents of a scientific career, I might indeed, to the end of my days, have continued negative on this question.

The circumstance that led me to the special study of alcohol is simply told. In the year 1863 I directed the attention of the British Association for the Advancement of Science, during its meeting at Newcastle, to the action of a chemical substance called nitrite of amyl, the physiological properties of which I had for some months previously been subjecting to investigation. My researches attracted so much attention, that I was desired by the physiological section of the Association, over which Professor Rolleston most ably presided, to continue them, and, in the end, I was enabled to place in the hands of the physician one of the most useful and remarkable medicinal agents that has ever been supplied by the chemist for the relief of human suffering. The success of this research led the Association to entrust me with further labours, and in the course of pursuing them, other chemical substances, nearly allied to that from which I started, came under observation. Amongst these was the well-known chemical product which the Arabian chemist, Albucasis, is said first to have distilled from wine, which on account of its subtlety was called alcohol, which is now called ethylic alcohol, and which forms the stimulating part of all wines, spirits, beers, and other ordinary intoxicating drinks.

In my hands this common alcohol, and other bodies of the same group, viz.: methylic, propylic, butylic, and amylic alcohols, were tested purely from the physiological point of view. They were tested exclusively as chemical substances apart from any question as to their general use and employment, and free from all bias, for or against their influence on mankind for good or for evil.

The method of research that was pursued was the same that had been followed in respect to nitrite of amyl, chloroform, ether, amylene and other chemical bodies, and it was in the following order. First, the mode in which living bodies would take up or absorb the substance was considered. This settled, the quantity necessary to produce a decided physiological change was ascertained, and was estimated in relation to the weight of the living body on which the observation was made. After these facts were ascertained the special action of the agent was investigated on the blood, on the motion of the heart, on the respiration, on the minute circulation of the blood, on the digestive organs, on the secreting and excreting organs, on the nervous system and brain, on the animal temperature, and on the muscular activity. By these processes of inquiry, each specially carried out, I was enabled to test fairly the action of the different chemical agents that came before me.

In the case of alcohol, tried by these tests, I found then a definite order of facts, the principal of which I may narrate. It was discovered that alcohol, being a substance very soluble in water, would enter the body by

every absorbing surface: by the skin, by the stomach, by the blood, and by the inhalation of its vapour in the lungs. But so greedy is it for water that it must first be diluted before it can be freely absorbed. If it be not so diluted it will seize the water from the tissues to which it is applied, and will harden and coagulate them. In this way it may even be made to coagulate the blood itself, and in some instances of rapid poisoning by it, the death has occurred from the coagulation of blood within the vessels, or in the heart.

The quantity required for absorption in order to produce distinct effects is from twenty to thirty grains of the fluid to the pound weight of the animal body, in those who have not become habituated to the influence of it. In quantities that can be tolerated it affects the blood, making that fluid unduly thin or coagulating it, according to the amount of it that is earned into the circulating system. It acts on the blood-corpuscles, causing them to undergo modifications of shape and size, and reducing their power of absorbing oxygen from the air. It changes the natural action of the heart, causing the heart to beat with undue rapidity and increasing the action, in extreme instances, to such a degree that the organ in an adult man is driven to the performance of an excess of work equal to the labour of lifting over twenty-four tons weight one foot in twenty-four hours. In some instances the number of extra strokes of the heart produced by alcohol has reached 25,000 in the twenty-four hours. The effect on the respiration follows that on the heart, and is correspondingly deranged.

On the minute blood vessels, those vessels which form the terminals of the arteries and in which the vital acts of nutrition and production of animal heat and force are carried on, alcohol produces a paralysing effect in the same manner as does the nitrite of amyl. Hence the flush of the face and hands which we observe in those who have partaken freely of wine. This flush extends to all parts, to the brain, to the lungs, to the digestive organs. Carried to its full extent it becomes a congestion, and in those who are long habituated to excess of alcohol the permanency of the congestion is seen in the discoloured blotched skin, and, too often, in the disorganisation which is planted in the vital organs, the lungs, the liver, the kidney, the brain.

On the digestive system alcohol acts differently according to the degree in which it is used. In small quantities it excites the mucous membrane of the stomach so as to increase the secretion of gastric juice, and from that circumstance some think it assists digestion. In larger quantities it impairs the secretion and weakens digestion, producing flatulency and distension of the stomach. On the liver, if the action of the spirit be at all excessive, the influence is bad. Organic change of the structure of the liver is very easily induced. The same is true in respect to the action of the agent on the kidney.

On the nervous system alcohol exerts a double action. There are two nervous systems in man and in the higher animals, viz.: the vegetative or mere animal nervous system, and the cerebral and spinal nervous system which receives the pictures of the external universe, and is the seat of the functions of reason and of the supreme mental faculties. On both these systems, vegetative and reasoning, alcohol produces diverse actions, all of which are perverse to the natural. At first it paralyses those nervous fibres of the organic or vegetative system which control the minute vessels of the circulation. By this means a larger supply of blood is driven by the heart into the nervous centres, and nervous action from them is first excited, afterwards blunted; the brain is in a glow, and that stage of mental exhilaration which is considered the cheering and exciting stage of wine-drinking is experienced. After a time, if the action progresses, the opposite condition obtains; the function of the higher mental centres is depressed, the mere animal centres remain uncontrolled masters of the intellectual man, and the man sinks into the lower animal in everything but shape of material body. In the lower animals a state of actual madness accompanies this stage, and in man, sometimes, the same terrible condition is also witnessed.

Not only are the brain and nervous centres thus paralysed, the other vital organs of the body which have their fine minute vascular structures governed by the nervous current, the lungs, the brain, the liver, the kidney, the lining or mucous surface of the digestive system, the various serous surfaces of the body, are also through their weakened vessels surcharged with blood. They are congested as the skin is when the body of the drinker is flushed with wine; or, to use another *simile*, as the surface of the body is after the vessels, long stricken by cold, are relaxing and glowing red under the application of heat.

In this manner, by the course of experiment, I learned, step by step, that the true action of alcohol, in a physiological point of view, is to create paralysis of nervous power. It acts precisely as I had seen nitrite of amyl and come other chemical bodies act.

Previously to the performance of these researches, some distinguished physiologists had shown that mechanical division of the nervous cords which govern the vascular supply of special parts of the body leads to flushing those parts with blood. I traced, a little later, that the local paralysing action of extreme cold was practically the same process, and was therefore followed by the same effects. And now in these inquiries into the influence of chemical agents, I discovered an exact analogy, nay, I may say, in all but the method, an identity of principle. If we could temporarily divide with the knife all the nervous supplies of the vascular structures of the body, we should temporarily produce the same conditions as are produced by such diffusive escaping agencies as nitrite of amyl or alcohol. We should set the heart at liberty to work against reduced

resistance: we should see the vessels of the skin and other parts intensely injected with blood: and, if we repeated the process many times, we should witness structural changes of parts, organic disease, structural diseases; such changes as are produced in those who suffer from excess of alcohol during long periods of time.

In brief, my experimental inquiries led me to discern, without original intention of such discernment, that the power for which alcohol is esteemed, its power as an agent to liberate the heart, to excite the nervous centres and influence the passions, to afterwards congest the centres and dull the passions, to make men violent and mad, then imbecile and palsied, is, all through, one power in various stages of development and degree: a power not exercised for the elevation but for the reduction of all the functions of life.

Pursuing still the plan I had set forth for the general method of investigating the action of chemical substances on animal bodies, I was led to study the influence of alcohol on the animal temperature. The prevailing view on this subject had been that alcohol increases and maintains the animal temperature. This view, it is true, had been challenged. Dr. Aitken had challenged it many years ago in the first volume of the Literary and Philosophical Society of Manchester. The illustrious Beddoes had challenged it. The late Dr. Cheyne, of Dublin, had challenged it. Dr. Carpenter, Dr. Lees, and some others whose prescience had been far more acute than mine, had challenged it. In perfect candour, the inference had been drawn by many observers that alcohol reduces the animal temperature; that those who are exposed to extremes of cold are best fortified against cold when they abstain from alcohol and depend on warm un-intoxicating drinks; and that the popular idea on the subject was wrong. At the same time, it is certain that the impressions of these eminent scientists were not so confirmed by direct and absolute experimental research as to satisfy the world in general of their correctness. For my own part, I was ignorant, and that is why I sought for certain knowledge. To the research I devoted three years, from 1863 to 1866, modifying experiments in every conceivable way, taking advantage of seasons and varying temperatures of season, extending observation from one class of animal to another, and making comparative researches with other bodies of the alcohol series than the ethylic or common alcohol.

The results, I confess, were as surprising to me as to any one else. They were surprising from their definitiveness and their uniformity. They were most surprising from the complete contradiction they gave to the popular idea that alcohol is a supporter and sustainer of the animal temperature.

It will be borne in mind that I have described a flush from alcohol as the first effect of it in its first stage, when into the paralysed vessels the larger volume of blood is poured. In that stage, that is to say in the earlier part of it, I found an increase of temperature. This increase, however, was soon discovered to be nothing more than radiation from an enlarged surface of blood; a process, in fact, of rapid cooling, followed quickly by direct evidence of cooling. After this I found that through every subsequent stage of the alcoholic process, the stage of excitement, of temporary partial paralysis of muscle, of narcotism and deep intoxication, the temperature was reduced in the most marked degree. I placed alcohol and cold side by side in experiment, and found that they ran together equally in fatal effect, and I determined that in death from alcohol the great reduction of animal temperature is one of the most pressing causes of death. I showed that this effect of alcohol in reducing the animal temperature extends through all the members of the alcohol group of chemical substances, and that with increase of the specific weight of the spirit the reducing effect is intensified.

Thus, by particular and varied experiment, it was placed beyond the range of controversy that alcohol, instead of being a producer of heat in those who consume it, and therefore a food in that sense, is a depressor, and therefore not a food in that sense. The earlier scientists were confirmed in their peculiar views to the letter. I honour them for their originality and truth as heartily as I appreciate the privilege of having been the first to apply the modern and more accurate system of thermometric inquiry to test, and, as it turned out, to confirm and establish their observations and practices.

From the study of the action of alcohol on the temperature of animal bodies, I proceeded next to test it in respect to its effects as a sustainer of the muscular power. Here I had the experience of the trainers of athletes to guide me, an experience which was strongly against the use of alcohol as a supporter of muscular power and endurance. I preferred, however, to test again minutely the direct effect of alcohol on muscular contraction, the result being the determination that, with the exception of a very brief period during the earliest stage of alcoholic flushing, the muscular force, like the temperature, fails under its influence. In a word, I found that the helplessness of muscle under which the inebriated man sinks beneath the table, and under which the paralysed inebriate sinks into the grave, is a cumulative process, beginning so soon as the physiological effect of alcohol is pronounced, and continuing until the triumph of the agent over the muscular power is completed.

## Summary of Research.

What I may call the preliminary and physiological part of my research was now concluded. I had learned purely by experimental observation that, in its action on the living body, this chemical substance, alcohol, deranges the constitution of the blood; unduly excites the heart and respiration; paralyses the minute

bloodvessels; increases and decreases, according to the degree of its application, the functions of the digestive organs, of the liver, and of the kidneys; disturbs the regularity of nervous action; lowers the animal temperature; and lessens the muscular power.

Such, independently of any prejudice of party or influence of sentiment, are the unanswerable teachings of the sternest of all evidences, the evidences of experiment, of natural fact revealed to man by experimental testing of natural phenomena. If alcohol had never been heard of, as nitrite of amyl and many other chemical substances I have tested had never been heard of by the masses of mankind, this is the evidence respecting alcohol which I should have collected, and these are the facts I should have recorded from the evidence.

This record of simple experimental investigation and result respecting the action of alcohol on the body were incomplete without two other observations, which come in as a natural supplement. It will be asked: Was there no evidence of any useful service rendered by the agent in the midst of so much obvious evidence of bad service? I answer to that question that there was no such evidence whatever, and there is none. It has been urged, as a last kind of resource and excuse, that alcohol aids digestion, and so far is useful. I support, in reply, the statement of the late Dr. Cheyne, that nothing more effectively hinders digestion than alcohol. That "many hours, and even a whole night, after a debauch in wine, it is common enough to reject a part or the whole of a dinner undigested." I hold that those who abstain from alcohol have the best digestions; and that more instances of indigestion, of flatulency, of acidity, and of depression of mind and body, are produced by alcohol than by any other single cause.

This excuse removed, there remains none other for alcohol that is reasonably assignable except that temporary excitement of mind which, in spite of the assumption of its jollity and happiness, is one of the surest ultimate introductions to pain and sorrow. But if there be no excuse favoured by scientific research on behalf of alcohol, there is sufficient of appalling reasons against it superadded when the pathological results of its use are surveyed upon the physiological. The mere question of the destructive effect of alcohol on the membranes of the body alone would be a sufficient study for an address on the mischiefs of it. I cannot define it better, indeed, than to say that it is an agent as potent for evil as it is helpless for good. It begins by destroying, it ends by destruction, and it implants organic changes which progress independently of its presence even in those who are not born.

## **Expulsion of the Enemy.**

I would venture now for a few minutes to pass from narrative of fact to invite attention to the question of the means that are before us for expelling from our homes, from our nation, from the world, an enemy that is so subtle and destructive. The time has come when that expulsion is the duty of every man who is bold enough to feel that he is his brother's keeper, not less than the keeper of his own selfish interests and desires. The period of silence on this subject has passed; the period of ridicule has passed; the period of fear has passed. The period for united common work amongst all classes of society against the common foe has come.

As I touch this question, I ask myself—What has influenced me to take part in this cause? I answer—The facts I have observed in regard to the action of alcohol on the animal body; the facts of its utter uselessness; the facts of its deadly evil. I argue thereupon that if I, who had no bias against this agent, who was taught indeed in schools of science and from lips I revered, that the thing was a necessity of life; if I, thus trained, can be brought by new light to see the actual truth and to be moved by it, so can all, except those who are so enslaved that their fetters have become an inseparable part of their existence.

I argue further on this, that the primary duty of all who would join in the war of expulsion of the common enemy is to teach, proclaim, demonstrate, the same facts as I have to-day, with other such persuasions as may be adapted to the mind, and, I may say, to the heart, of him who is being taught. Specially would I urge that the young should be thus impressed. That in every Board school of England there should be a class beyond the three It's—a class where the claims of temperance should be impressed on the scholar with all the force of scientific instruction. If from the present Conference this one suggestion could find its way into practical working, we shall not have met to-day in this great seat of learning in vain.

## **Power of Example.**

The next advance towards the great reformation we have in view is to place side by side with the propagation of truth the example of truth. I have done something in this crusade by my work as a teacher; but the work would be badly supported indeed if it were not seconded by the practice of that which I have taught. To say to a man who is wavering, who believes the teaching of abstinence to be right, and who yet fears to try it, I, the teacher, can do without the agent you trust in, can work better without it, can live better without it, can live much happier without it, can feel that what I once thought to be a necessity would now be an incumbrance;

to say this is to be strung up to the very heart, is to feel the argument strung up to the height of tension, and every word an arrow going straight home. To be able to do less than this is to act "doubtingly," and to experience what the Lord Protector so truly defined,— "whatsoever is so is not of faith; and whatsoever is not of faith is sin to him that doth it."

## **The Moderation Fallacy.**

This thought leads me to add a word on what is called the practice of moderation in the use of alcohol. I believe the Church of England Temperance Association is divided by two lines, one of which marks off total abstainers, the other moderate indulgers. I am one of those who have once been bitten by the plea of moderate indulgence. Mr. Worldly Wiseman, with his usual industry, tapped me on the shoulder, as he dees every man, and held a long and plausible palaver on this very subject. If I had not been a physician he might have converted me. But side by side with his wisdom there came fortunately the knowledge, which I could not, dare not, ignore, that the mere moderate man is never safe, neither in the counsel he gives to others, nor in the practice he follows for himself. Furthermore, I observed, as a physiological, or, perhaps, psychological, fact, that the attraction of alcohol for itself is cumulative. That so long as it is present in a human body, even in small quantities, the longing for it, the sense of requirement for it, is present, and that as the amount of it insidiously increases, so does the desire.

On the other hand, I learned that the entire freedom from the agent controls entirely the desire. That he who is actually emancipated is free. But that he who has a single link of the tyrant on his sleeve is still a slave, on whom more links are attached with an ease that gives no indication until the limbs are bound.

## **Legislation and the Permissive Bill.**

A man of science trusts, naturally, to the development of truth and to progress out of natural growth of scientific labour. He feels but secondary sympathies with the mere legislator who so often, in the present grossly empirical phase of his labour, legislates in darkness and in backward movement towards ages darker than his own. My mind, therefore, has been more directed to the educational part of the alcohol question than to the legislative. Yet I could not close this address without recurring a moment to what I have already said, viz., that the time has come when the Parliament of this country must in earnest legislate for the suppression, at least in part, of that national folly and disgrace,—the raising of national funds from national degradation. It cannot surely be long now that a free Government will extract its resources from the graves of its people!

It is impossible to ignore these truths, and so, as legislation is forced on the attention, we who are in the forward ranks as teachers must guide the uninformed to that legislation which we consider wisest for the moment, most practicable, and most possible. For my part, at the present moment, while keeping up perfect freedom to accept any other measure that may be suggested or may occur to one's self, I see nothing better in the way of proposed legislation than the Permissive Bill. Were I in the House of Commons, I should, in the absence of a better and more comprehensive measure, give it my most earnest support. It would, as the law of the land, do more to remove temptation than anything else I can conceive possible; and what this means let all who are influenced by temptation declare. Those who are not influenced need not vote: they will do no harm.

## **Conclusion.**

In summary:—The grand effort for us all to make is to stand firm, in precept and example, by what is right, and to proclaim the right without dismay or fear.

Once, while the thunder of a great conqueror was playing on a doomed city, there stood in that city, in calm repose, a poor scholar speaking to a few earnest students words which, far mightier than the cannon of the conqueror, penetrated his nation, lifted it up, and helped to make it what it now is, the conqueror of the conqueror. Let every son of temperance plant these words in his mind and heart, and he, too, shall conquer the conqueror.

"To this am I called! to bear witness to the truth. My life, my fortunes, are of little moment. The results of my life are of infinite moment. I am a priest of Truth. I am in her pay. I have bound myself to do all things, to venture all things, to suffer all things for her. If I should be persecuted for her sake; if I should even meet death in her service; what great thing shall I have done? What but that which I clearly ought to do? "

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## Stimulants and Narcotics.

### First Lecture.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—The object of this lecture is to lay before you in a clear and popular manner the effects of alcoholic liquors upon the animal economy; but, in order to prepare your minds for a due appreciation of the subject, we must first direct our attention to "stimulants and narcotics" in general. My first step is to explain to you the exact signification of the words "stimulant" and "narcotic," as applied to medicinal agents.

In common *parlance*, a narcotic means an agent capable of producing sleep, whereas the term stimulant is generally applied to those agents which rouse up the nervous system to a greater exhibition of energy.

If your horse moves slowly, either from laziness or on account of the length of his journey, a prompt application of whip or spur will urge him to make greater exertion. In this case the whip or spur is the stimulant.

If you feel fatigued with walking, or muscular labour of any kind, a glass of beer or a little brandy and water will remove the sense of fatigue, and act as a stimulus to your nervous system, bestowing a feeling of newly-acquired strength, which sends you back to your work almost as fresh as when you started.

If your head feels "stupid" and dull from long study or much mental worry, so that you are quite unable to compel your thoughts to follow the subject in which you are engaged, a glass of wine will immediately enable you to proceed with your work. Such is the effect of a stimulant; it removes the feeling of laziness or exhaustion, and spurs on the nervous system to renewed exertion.

When the schoolboy runs behind his companion, and administers a prick with an unsuspected pin, he uses a stimulant which liberates an immense amount of energy throughout the entire playground. The two boys at once confront each other in attitude of battle, and, if well matched, their struggle will probably continue until mutual exhaustion compels them to desist. Then as they drag their weary limbs homeward from the village-school, appearing and feeling scarcely able to crawl along, they see rushing towards them a maddened bull from the nearest farmyard. In a moment, as if transformed by the wand of a fairy, they start to their heels and make off as nimbly as ever their legs have carried them. They rush to the nearest wall, and, in the twinkling of an eye, are out of reach of the furious animal. The fear of being gored to death was a stronger stimulant than had yet been applied; under its influence they performed prodigies of strength and fleetness, which a moment previously seemed utterly beyond their power.

And here I desire to impress upon you the fact that a true stimulant imparts no power whatever to the body. It merely compels the brain, or muscles, or other portion of the organism, to liberate the energy which is stored up therein. The whip gives no strength to the horse; the fear of the mad bull infused no new force into the worn-out schoolboys. And I hope to show you that the same is true of all pure stimulants of whatever kind. In particular, I hope to make clear to you that the stimulating power of alcohol, which is the principal substance that will engage our attention this evening, is exactly the same in kind as that of the whip, and that of the terror produced by the bull. A narcotic, on the other hand, does not prime you for fresh exertion; its effect is of an entirely opposite character. Instead of producing a feeling of renewed vigour, it creates a sensation of exhaustion, and induces a pleasant condition of drowsiness, which may or may not be followed by complete unconsciousness. The most familiar example of a drug narcotic is opium—a juice obtained from certain "poppy-heads." Morphia is an active principle yielded by opium, and laudanum is opium dissolved in spirit. So that whether you take crude opium, laudanum or morphia, the same effects, more or less, are produced, viz., feelings of languor, want of power, and a tendency to sleep.

If you have been reading or writing too long about some interesting question, or should you feel worried and harassed about business, the brain will frequently refuse to cease acting. You go to bed and resolutely close your eyes, but no sleep comes; you count a hundred or a thousand in order to divert your thoughts from the subjects which have engaged your attention during the evening; but even that charm leaves you as wide awake as before. It is in such circumstances that men are tempted to take a dose of morphia or chloral, and the effect is frequently miraculous. In a short time the condition of restlessness is entirely removed, and is succeeded by a comfortable sensation of exhaustion and drowsiness. But the so-called sleep produced by a narcotic is by no means so refreshing as the undrugged repose which is earned by vigorous exercise or labour in the open air. For my own part, I would rather lie awake all night through, than bring on sleep by any drug whatever. If my brain is at any time too active to permit me to enjoy natural slumber, I attempt to repress its activity by the sedative influence of a cold head-bath gently applied; and if this means fail I go out for a short walk in the open-air. The best sleep-producer is open-air exercise. No other bestows such natural repose, or makes you feel so fresh and ready for-work on the following day. Among ladies, tea-drinking in the\* evening is a very common cause of sleeplessness. This is due to the stimulating properties of the tea which, in the case of those of nervous temperament, continue to exert their influence for many hours after being taken. Those in whom tea produces this effect ought to drink it much earlier in the evening than is their usual custom, for when its stimulating power is exhausted, a slight narcotic influence follows. In very many cases of confirmed sleeplessness, I have found a complete cure effected by the discontinuance of tea-drinking and the adoption of a short daily walk in the open-air.

So far we have been considering the effects of stimulants and' narcotics upon the nervous system as a whole. Let us now direct our attention to their influence when excited upon a single nerve. A nerve may be regarded as an animated telegraphic wire, which is capable of conveying only a limited number of messages. The nervous power which enables it to transmit a message is termed irritability, and a portion of this irritability is exhausted in sending every message, so that if you compel the nerve to perform a large amount of work, you will sooner or later find that its energy has become exhausted. In other words, the nerve will have become paralysed, and is unable to convey another message until it has had sufficient time to store up a fresh supply of

energy.

This is the reason why you cannot keep a nerve in operation night and day as you can a telegraphic wire. Suppose you administer a stimulant to the animal whose nerve is under observation, you will discover that, after a small dose, messages can be sent along the nerve with greater ease than when no stimulant has been given; but you will also find that the amount of work done by the nerve when under the influence of a "stimulant" is much less than when no "stimulant" has been administered. The "stimulant" has the power of liberating the energy resident in the nervous structure. While this liberation of energy is taking place, work is more easily done; but when the direct effect of the "stimulant" has died away, the exhaustion of the nerve-power is out of all proportion greater than the work performed. And if you administer a sufficiently large quantity of stimulant, you may liberate the entire volume of nervous energy so rapidly that the nerve will be rendered incapable of performing any work whatever. A stimulant, then, does not communicate energy to the nervous system, but has a directly opposite effect, although its primary action exalts the irritability of the nerve tissue, and enables work to be done for a short time with less apparent effort.

Now, I am well aware that this view of stimulus is combated by Dr. Anstie and other able writers. Dr. Anstie held that alcohol not only produced an evolution of nervous energy, but supplied the force necessary for such an exhibition of power; and he believed that this force was generated by the oxidation of alcohol (i.e., its combustion) within the organism. I believe that alcohol is oxidised within the animal body, but that it supplies more than the merest fraction of the force which it calls into operation I most unhesitatingly deny.

To rob a man of a sovereign, give him back a shilling, and expect him to be satisfied, would be as reasonable as to suppose that the excessively low form of oxidation which alcohol undergoes within the organism, can possibly supply the amount of energy which its stimulant action liberates.

Those who maintain that alcohol burns within the body with a considerable evolution of energy, ignore the fact, so ably pointed out by Dr. Richardson, that alcohol, immediately on its introduction to the animal body, saturates itself with the water which it finds abundantly pervading all the tissues. Thus, if they would discover how much energy alcohol really generates within the system, they must attempt to burn it when saturated with water. Dr. Richardson informs us that under such circumstances the energy is so inconsiderable as to be practically of no avail in the economy.

Moreover, it is abundantly proved that alcohol, unless taken in small doses and at considerable intervals, decidedly lowers the animal temperature—a result which could not follow its administration if it supplied as much energy as it calls forth from the nervous system. Every medical practitioner who is familiar with the use of the thermometer knows that the temperature of those who drink alcohol to the exclusion of ordinary diet, is distinctly lower than that of his other patients. Now, if alcohol really supplied the amount of heat or energy which it is said to be capable of producing, such excessive drinkers ought to exist in a condition of continuous febrile heat.

Many years ago attention was drawn to this point by Dr. F. R. Lees, and it has lately been settled on a scientific basis by Dr. B. W. Richardson.

The opponents of this view of stimulus further argue that if alcohol does not supply energy sufficient to make up for what it liberates, then every successive dose must necessarily produce greater and greater depression, until ultimately death must, in many cases, ensue from excessive liberation of nerve force. And they say that such does not accord with our experience of stimulants in inflammatory and febrile diseases. Now I am fully prepared to say that my experience of the treatment of fever and inflammation by large doses of stimulants is precisely what has just been referred to—viz., that every successive dose produces greater and greater exhaustion until death, in very many cases, takes place from intense nervous depression, just as if the patient had sunk from narcotic poisoning, as is indeed the case.

I do not deny that many cases of fever and inflammation recover after such treatment; but that does not necessarily prove the efficiency of the remedy employed. In the old days of excessive bleeding, only one case out of every three of inflammation of the lungs ended fatally; but the fact that two out of every three recovered was not considered sufficient evidence in its favour to prevent the utter condemnation of the bleeding treatment when it was discovered that only one out of every thirty-two died when no blood was abstracted. When I have in former years been compelled as a junior practitioner to bow to the dictation of some elder in my profession, I have seen patients literally stimulated to death. I am happy to say that such treatment is already on the wane, and that all the better educated men in the medical profession are giving evidence of more faith in nature, and less faith in drugs of every kind.

But we are able to adduce the proof of experience that the doctrine of stimulus herein upheld is in accordance with scientific fact.

I am informed by a soldier who has served many years in India, that he distinctly experienced the exhausting power of alcohol in his own person when undergoing severe marches. One day, for some reason, he did not receive his usual allowance of rum in the middle of his day's march. When he arrived at the halting

place, he felt much less exhausted than on previous days—an experience quite opposed to his own expectations and those of his comrades. The next day he and several of his friends determined to keep their rum until the inarch was finished; which they did, with the same result as in the case of my informant on the previous day. They then begged and obtained permission of their commanding officer to drink their rum regularly after the march was ended. These men were not fanatic teetotalers; they did not wish to give up their rum; but they felt its power to exhaust their nervous energy, and thus to unfit them for severe exertion, therefore they preferred to drink it as a sleeping draught when their work was done.

In support of this soldier's statement I am happy to be able to quote the opinion of the commanding officer of this district, General Robertson, C.B. At the Mayor's tea party, in honour of the members of the Church of England Temperance Society, this distinguished officer, in speaking of the possibility of war, remarked, "that it might not be inappropriate to the occasion which had gathered them together to say that he hoped that among the preparations that would be necessary to fit and equip the army, a preparati on hitherto considered necessary would be omitted—namely, the povision of rations of rum for the men. He did not think it did any good at all when work had to be done. He was not a teetotaler, but whenever he had had any work to do, like a inarch or anything of that sort, he drank nothing but water, and he considered spirits a mere luxury."

Moreover, we are informed by Dr. Parkes, the highest authority on such matters, that in the Ashantee campaign of 1874, "alcohol was injurious to the soldiers while on the march, the reviving effect passing off after, at the utmost, two and a-half miles march had been accomplished, and being succeeded by languor and exhaustion as great or greater than before. When again resorted to its reviving power was less marked; and its narcotising influence was often traceable in the dulness, unwillingness to march, and loss of cheerfulness of the men. Meat extract, on the contrary, in quantities of not less than half an ounce at a time, was not only powerfully reviving, but also sustaining, and so was coffee, though to a considerably less extent." Hannibal and his warlike Carthaginian followers, who came so near to destroying the power of the old Romans, never drank wine when out on military service. These ancient warriors enjoyed their wine as a luxury, and used it as a medicine; but they exercised too much keen observation to be led away by the idea that a narcotic could impart strength to the human frame.

In the face of such well-attested facts and experiences as I have just narrated, it is quite impossible to believe that alcohol adds the smallest amount of energy to any man, either healthy or diseased. Moreover, the evidence just adduced strongly supports the conclusion that it is not merely useless for such a purpose, but that it is positively injurious.

The reason of its baneful effect lies in the fact that it liberates nervous energy more rapidly than it can be made use of, and thus, when the energy is desiderated for further exertion it is not forthcoming. In fact, it spends nerve-power as quickly as it is spent when a man is undergoing hard bodily or mental labour. If, therefore, any man works hard and drinks hard at the same time he will feel doubly exhausted when his day comes to an end.

It is on account of this power to exhaust energy that a large dose of "stimulant" produces the same effect as an ordinary dose of a "narcotic."

How many business men are there, and professional men also, who cannot sleep without their whisky-and-water at bedtime, and who, therefore, take their so-called "stimulant," that it may produce the effects usually ascribed to a "narcotic."

This brings me to the most important piece of information which I have to impart, and for which you must by this time be fully prepared—viz., that *every stimulant is a narcotic, and every narcotic is a stimulant.*

This may appear paradoxical, nevertheless it is the very essence of truth, and if this truth were generally known it would save thousands of useful lives annually. But I must leave the consideration of this proposition for a future lecture, as I have already occupied my full time.

## Second Lecture.

Mr. Chairman, Ladies, and Gentlemen,—In my last lecture I endeavoured to explain to you the generally-accepted signification of the terms "stimulant" and "narcotic," and also to show you the manner in which these agents produce their peculiar effects upon the nervous system. I laid before you what appear to me satisfactory reasons for the belief that a "stimulant" adds no power whatever to the animal bod}', but that it seems to do so by its ability to liberate the energy which is resident in the tissues. I also pointed out to you that a large dose of a stimulant produces a narcotic or paralysing effect, while a small dose of a narcotic exercises a stimulating influence. And this led me to the first proposition which I desire to lay before you this evening—viz., that every stimulant is a narcotic and every narcotic a stimulant. It is not difficult to understand how the same agent may act both as a stimulant and as a narcotic. Suppose, for example, that you are lying about your house on a Sunday afternoon, languid and listless. You set out for a walk in the park, but the

sedative effects of a hearty meal deprive you of all inclination for exertion. You persevere, however, and ere long the fresh air and gentle exercise brace you up to such a degree that you prolong your walk perhaps for many miles into the country. On your return you experience more or less exhaustion, and you sleep much more soundly than you would have done had you not exposed yourself to the stimulating influence of the country breezes. Thus it is plain that exercise and fresh air may act both as a stimulant and as a narcotic. In the same manner the whip and spur when applied to the unwilling horse not only compel him to greater exertion, but are the means of obtaining for him a good night's rest; for he certainly sleeps better after a good gallop than he would have done had he been permitted to stand all day in his stall, or had he been allowed to jog along at his own lazy pace, without interference on the part of his rider.

A good example of a single agent, producing first a stimulant and afterwards a narcotic influence upon the nervous system, is found in the effect of cold upon the human body. What produces a more stimulating influence upon the nerves of the skin, and, through them, on the brain, spinal cord, and ganglionic nervous system, than a plunge into your cold bath, before entering upon the duties of the day? It braces you up for exertion to such an extent that you feel able for any amount of arduous labour, and, if you have not remained too long in the water, you are none the worse for your morning stimulus. If, however, you expose yourself for a considerable length of time to the influence of cold, either in your bath or otherwise, the effect is injurious instead of beneficial. The stimulating influence will have been so great that it will soon produce more or less of a narcotic effect. Just as certainly as exercise creates exhaustion, so surely will antecedent stimulation result in subsequent narcotism; so that if you have been much exposed to the stimulating influence of cold, you will find yourself dull and sleepful several hours earlier than you are wont. If the cold should be very intense, and your nervous energy easily exhausted, the time of stimulation will be short, and it may be painful, and will be rapidly succeeded by extreme narcotism. But there must always be a period, however short, of stimulation, previous to that complete exhaustion of nervous power which is termed narcotism. It is during the period of stimulation that nervous energy is being expended, and unless a certain amount of energy is exhausted narcotism cannot supervene. *Ceteris paribus*, then, the smaller the amount of energy possessed by the organism, and the greater the degree of cold applied to that organism, the shorter will be the period of stimulation, and the sooner will it terminate in a state of narcotism. We have striking examples afforded us of the narcotic power of cold in the experience of those who have visited the Arctic regions. When these travellers have been exposed to intense cold for a length of time they are frequently seized by an irresistible impulse to lie down and sleep in the snow, and sometimes it is almost impossible for their companions to compel them to continue their march. So long as muscular exertion is kept up there is sufficient heat generated by the increased oxidation of the food and tissues to prevent death; but as soon as the traveller ceases to move, the low temperature causes a rapid evolution of the entire nervous energy, and thus narcotism and death speedily follow.

The stimulating effects of cold are experienced when we find ourselves in a damp bed or with an insufficient supply of blankets. Then, indeed, we have no excessive tendency to sleep; but, on the contrary, we roll over and over all night long in miserable wakefulness. And if by reason of excessive exhaustion we sink into slumber in spite of the cold, we are almost certain to awake next morning with the seeds of an internal inflammation sown within us. Put into the same bed a stronger man, whose heat-producing power is very considerable, and the cold will not cause him the slightest inconvenience. He will sleep soundly, and on awaking will be refreshed and benefited. In his "Ride to Khiva," Captain Burnaby supplies us with many examples both of the stimulant and narcotic power of low temperature. "On one occasion," he says, "we threw ourselves down upon the snow and tried to sleep. No fire could be made, as there were no brambles in the neighbourhood, and the cold, which was becoming very intense, penetrated through my sheepskin clothes. It was impossible to go to sleep, the frost not being of that violent nature which utterly prostrates a man, although it was quite sufficient to make me feel very uncomfortable. However, the guide seemed to be impervious to the weather, whilst some loud, snoring informed me that he was lost to consciousness. . . . Lighting a cigarette, I walked up and down, straining my eyes in the direction of our gradually-approaching caravan. I was looking forward to the moment when we could once more trot onwards, the rough motion of the horse, frostbites and all, not being so hard to bear as this wearisome onslaught of the elements, which utterly prevented slumber."

Now, if Captain Burnaby had indulged in some alcoholic stimulant to "keep out the cold" he would soon have been stretched alongside of his guide sound asleep; but it is highly probable that from that sleep he would never have awakened. The stimulus of the cold, assisted by the stimulus of the alcohol, would have exhausted his energy to such an extent as to produce in all likelihood a condition of fatal narcotism. On this point we have Captain Burnaby's own testimony. He informs us that the most suitable drink for those who are exposed to a very low temperature is "boiling tea." He says, "this beverage becomes an absolute necessity when riding across the (Russian) steppes in mid-winter, and is far superior in heat-giving properties to any wines or spirits. In fact, a traveller would succumb to the cold on the latter when the former will save his life." This evidence is quite in accordance with scientific fact in so far as alcohol is concerned, it having been conclusively proved that

the effect of alcohol is not to increase, but rather to diminish the heat of the body. With regard to the heat-producing properties of tea no exact experiments have been made—the fact of its being less injurious than alcohol during exposure to cold proves nothing whatever, seeing that alcohol, instead of imparting heat, exercises its influence in the opposite direction. From careful scientific experiments, conducted by Dr. Alexander Bennett, it has been demonstrated that tea produces a condition of narcotism when its stimulating effects have passed off. Therefore I am persuaded that the principal heat-giving agent in Captain Burnaby's "boiling tea" is the boiling water in which it was infused. Practically I do not think that much harm will be produced by tea under such circumstances, because its stimulating power is very slight, but that it generates any increased heat in the organism must be scientifically denied. The Indian porters of South America, when about to undergo severe exertion, drink nothing but water as hot as the stomach will bear. They seem to have discovered empirically one of the most important of scientific truths—viz., that heat is one form of energy. And my belief is that Captain Burnaby and his train would have suffered slightly less from the cold had they drunk their hot water without any admixture of tea. As an example of the stimulant influence of cold we may instance the following. A courier informed the captain that "the wind was the main difficulty (in travelling in cold climes), for, cutting keenly against the horses' faces, it caused them so much pain that the poor beasts could not face it. This, he said, was the reason that travellers found themselves so constantly driving off the track."

The pain is produced by the stimulating effect of the cold upon the sensitive nerves of the skin. If the animals were driven forward in spite of this suffering, these sensitive nerves would become paralysed, and no pain whatever would be experienced; and if this condition were not interfered with, the portions of skin thus affected would lose their vitality—in other words, would become frost-bitten. The stimulus of the cold has compelled these nerves and portions of skin to give out all their inherent energy, and when any part of animal tissue has expended all its energy, its life is at an end. It must then be thrown off, and an ulcer will remain in its place until new tissue be supplied by the surrounding parts.

Here is another extract to impress upon you the narcotic power of cold. Captain Burnaby says:—"The evening wore on, and one by one our party lay down to sleep, or to find what rest they could obtain on the wooden planks of the floor (of a Russian station). In spite of the hardness of the boards, we were all speedily plunged in the arms of Morpheus, the cold winds and exposure having taken more out of me than any other clime which I had hitherto experienced. The burning rays of a tropical sun on an African Sahara dry up the sap of the human frame. A long camel journey fatigues the rider, but nothing like the pitiless cold and physical suffering which inevitably accompany a winter tour in Russia."

From the above-quoted instances it may be plainly perceived that cold acts upon the human body both as a stimulant and as a narcotic, and I maintain that its narcotic effects are entirely dependent upon its stimulating power. A nerve is in a state of narcotism when its energy is more or less exhausted; and as every stimulant produces its peculiar effects by liberating nerve energy, it must of necessity produce more or less narcotism when its stimulating power is exhausted. The mode of action of a "narcotic" is exactly the same as that of a "stimulant;" but the power of the former to liberate nerve energy is so great that it very soon exhausts the irritability of the nervous system, and narcotism sets in much more rapidly than when a so-called stimulant is administered. A stimulant produces narcotism after a long period of stimulation, while a narcotic produces narcotism after a very short period of more energetic stimulation. Stimulants, then, are simply weak narcotics; and narcotics, on the other hand, are strong stimulants.

Tobacco is generally classed among the narcotics, nevertheless its first effect is decidedly that of a stimulant. In some men a few whiffs from the pipe will stimulate the nerves of the stomach so as to sharpen the appetite; but, as the indulgence is continued, these nerves become paralysed, and the craving for food passes away.

Some years ago I met with a very remarkable case, which proves the stimulating power of tobacco. A gentleman in good position had just returned home from a dinner party where he had indulged very moderately. He sat down in his smoking-room on his return to enjoy a few whiffs of tobacco before retiring to rest. He had been merry previously, but now he became furious and excited, and was with difficulty restrained from murdering his wife and children. When next morning he was informed of what he had attempted he was quite thunderstruck, and vowed that he would never again run the risk of being a murderer. He was one of the most abstemious men—not to be a total abstainer—that I have known, and yet this one mistake might have terminated in a fearful tragedy. Had he imbibed more alcohol, or had he continued his smoke some time longer, the narcotic effect would have been produced, and complete unconsciousness would have prevented such maniacal excitement.

Such a case as the above shows that tobacco first produces a stimulant and then a narcotic effect, or, in other words, that it produces its narcotic effect by means of its power to liberate nervous energy.

With chloroform, which is generally looked upon as a narcotic, we find the same stimulating influence preceding its narcotic effects. Those who are in the habit of administering chloroform have abundant examples

of its stimulating power, as it frequently requires considerable exercise of force to restrain the patient during the stage of stimulation. And the feeling of exhaustion which is experienced by those to whom it has been administered is sufficient proof that it produces its narcotic effect by previously inducing a rapid expenditure of nerve-power.

It is the same with alcohol. When you take a small quantity you experience its stimulating power; but when you take a large quantity it puts you to sleep. A comparatively small dose of morphia acts as a narcotic; but if you take a still smaller amount, it acts as a stimulant and keeps you awake.

This is the reason that so-called stimulants produce such various effects upon different persons. The same quantity of the same alcoholic liquor makes one man uproarious, while in his neighbour it produces merely a feeling of comfort. Pitt could electrify the House of Commons after his second bottle of port; whereas Sheridan, after an equal potation, would have been utterly unable to hold up his head. Both the stimulant and narcotic effects are more easily produced upon one man's nerves than upon those of his more sensitive neighbour.

One of the most powerful narcotics at present known has been proved to be a stimulant when used in sufficiently small quantity. This poison—called curara,—produces a rapidly fatal narcotic effect upon man and other animals, even when administered in small doses. It was doubted whether curara could ever exercise the smallest stimulating effect, however minute the quantity given. But M. Brown-Sequard, a great French physiologist, has settled this point in the affirmative. He injected a very small amount of the poison into an animal, and watched the effects produced on its nerves.

At first the nerves became very easily excited, but, in a short time complete paralysis set in, so that the animal could not move. In fact, all the latest scientific experiments tend to confirm the truth of the proposition which I now lay before you—viz., that all stimulants are narcotics and all narcotics stimulants; or, in other words, that stimulant and narcotic effects are not independent phenomena produced by two different classes of agents, but that these phenomena are inseparably connected, both being the necessary effects of the same class of agents, and both being manifested in an invariable sequence, so that stimulus always precedes narcotism, and, more or less, narcotism invariably follows stimulus. And such being the case, it must be evident to all that the occasions must be exceedingly rare on which a stimulant will be really useful to any man whether in health or disease. Since I became convinced of the truth of this principle, I have had abundant opportunity of testing its correctness in the conducting of a large and varied private practice in Liverpool during the last six years. And my predecessor and former partner, Dr. Burrows, who conducted the same practice for nearly forty years previously, gives similar evidence—at least in so far as alcoholic stimulants are concerned.

What, then, are the circumstances in which a stimulant (either alcoholic or otherwise) may prove useful? Suppose that a medical man satisfies himself that he has to do with a derangement of some organ, or of the system generally, which may be removed by the temporary excitement of the nervous system, then he will feel bound to administer a stimulant in one form or another. But if the diseased condition is not cured before the stimulation has produced symptoms of commencing narcotism, the patient will be in a much worse plight than had nature been allowed to manage the cure in her own way. For it must always be borne in mind that the usual termination of disease is not death or loss of function, but recovery, and unless the physician unites his efforts with those of nature he will do harm instead of good. But, even although his efforts be exerted in the proper direction, he will still do positive and irretrievable injury if he miscalculate the amount of stimulation which the nervous system will bear, through ignorance of the fact that every stimulant is a narcotic. The driver must have good grounds for believing that his horse will not become exhausted ere he reach the summit of the hill before he urges the animal with the lash to drag his load straight from the bottom to the top. If he doubts the horse's strength he gives the poor animal longer time, and leads him gently by a zigzag course. In the same way the careful physician will refrain from administering a stimulant to any patient whose nervous energy is very deficient, and he will by innumerable devices endeavour to smooth the way, so that nature may have as little difficulty as possible in effecting a cure. A stimulant, then, is only admissible when there is a good supply of latent nervous energy which nature is sluggish in bringing into operation, and it will rarely be useful except when a cure can be effected in a short time.

When stimulation is carried on for weeks, months, or years, its effect is in every respect pernicious, and cannot be too strongly reprehended; for then it produces a chronic condition of partial narcotism in those delicate portions of the nervous system which are intimately connected with the nutrition of the tissues.

These effects are produced not merely by alcohol (although its effects are most frequently observed on account of its extensive 'consumption') but by all other stimulants. Tea, coffee, tobacco, ammonia, quinine, opium, and excessive mental excitement (either from business or pleasure)—all these have a paralysing effect upon the more delicate portions of the nervous system. When nature is endeavouring to put new energy into the injured nerves, a feeling of discomfort and unrest is experienced by the patient, and to dispel such a depressing sensation a renewed application is made to the cause of the distress. The effect of the stimulant is to reproduce the paralysed condition, and thus repair of the nerve tissue is effectually prevented. This succession of paralysis

and stimulation goes on month after month and year after year, in many cases, until the health is completely broken and the constitution ruined, without the patient ever exceeding the bounds of, to all appearance, the strictest moderation in the use of alcohol. Seeing that mental excitement acts in the same way upon the nervous system as alcoholic and other stimulants, it must be evident that any man who has much excitement or worry, either in business or otherwise, or whose work directly produces nervous exhaustion, ought to avoid as far as possible all extra stimulation.

Those who enjoy perfect health, who live much in the open air, and who have no business worries or family troubles, may drink alcohol in almost any form without apparent injury, at least for a considerable length of time; but whenever the nervous energy begins to fail, either from disease or otherwise, or when healthy country life is exchanged for the enervating atmosphere and excitement of the town, then the pernicious influence of the stimulant begins to make itself felt. If professional and business men, who have injured their health by using up an excessive amount of energy, could be got to understand that it is not tonics and stimulants which they require, but rest and fresh air, there would be saved to the community many useful lives which are now sacrificed through ignorance and prejudice.

The next proposition which I wish to lay before you is that a certain dose either of alcohol or other stimulant may produce a stimulating effect upon one portion of the nervous system and a narcotic effect upon another portion in the same person at the same moment. This depends upon the difference of delicacy between one set of nerves and another. Some nerves are much more easily stimulated and are therefore much more quickly paralysed than others. Why is it that the same quantity of brandy-and-water, which stays the appetite of a hungry man, makes him continue his work with greater ease than previously? The nerves of the stomach have been paralysed, so that they cannot express the wants of that organ; but certain portions of the brain and spinal cord have been stimulated to a greater exhibition of energy. If the brandy-and-water had produced the same effect upon the brain and spinal cord that it has produced upon the nerves of the stomach, the man would have been reduced to a state of complete intoxication. The brain and spinal cord will, to a certain extent, suffer a sedative influence when the stimulant effect has passed off, so that, unless the man gets his work accomplished before that time, he will be compelled either to renew the stimulus or cease from further exertion. If, instead of the brandy, the man had taken food and rest, he would probably have been able to do double the amount of work with less exhaustion. I may here remark that a *very small amount* of alcohol would have the effect of increasing the appetite by its stimulating effect upon the gastric nerves; but when the stimulating effect had died away, slight nerve paralysis would set in, and thus digestion would be seriously interfered with. Many an epicure is led to believe that alcohol materially aids his digestive organs, when in reality it merely exerts a narcotic influence upon the gastric nerves, and thus prevents him experiencing any dyspeptic inconvenience. The dyspepsia is not removed, it is merely disguised, and will at some future time break forth with uncontrollable severity.

The comfort experienced by the worn-out merchant after his evening potation is the result of the combined stimulant and narcotic effect of the alcohol imbibed. Those nerves which inform us that we have done enough of work, and make us feel uncomfortable so as to prevent us doing too much, are very quickly paralysed by a small amount of alcohol. But the quantity which paralyses such nerves is just sufficient to exert a stimulating influence upon certain portions of the brain; hence there follows both freedom from uneasiness and positive stimulation besides. When the merchant has been led to understand that his sherry and whisky-and-water deprive his nervous system of as much energy as a few hours' extra work, he will either give it up entirely, or, at all events, he will only drink it as a luxury and at such times as he can well spare the loss of nervous energy to which it gives rise. Those portions of the nervous system which convey to us the most delicate impressions are most easily paralysed. Take, for example, the nerves which inform us, from looks, tones, accents, and movements, what people are thinking about us. You notice a young man who goes out to an evening party among entire strangers. At first he feels very bashful and "conscious" of himself. He cannot get himself into an easy posture. He doesn't know what to do with his hands; they seem such a burden, so awkward and so useless. He thinks everybody is looking at him, and he cannot think of anything to say to anybody. How differently he feels after his second glass of wine. The "conscious" feeling is banished; he is at ease with himself and all the world besides; and he gives forth his opinions with a boldness which is quite astonishing to those who have witnessed his embarrassment half-an-hour previously. He has no longer the notion that others are invidiously glancing at him. On the contrary, you may soon make a joke at his expense without his being able to detect that you are laughing at him. One portion of his nervous system has already become paralysed, while other portions are as yet undergoing stimulation.

When alcohol is indulged in to excess, even the least sensitive portions of the nervous system become more or less paralysed; but a very moderate quantity disables a man from distinguishing with accuracy the modulations of sound; it diminishes his sensibility to light, and renders his sense of touch less accurate. All this may take place while he is at the same time bright and cheerful, and showing no symptom whatever of having

had "a drop more than is good for him." Every abstainer must have remarked the pointlessness of the jokes, and the inane character of the general conversation which delights many moderate drinkers after dinner, even although they are men of considerable intelligence and attainments. And most literary and scientific men have noticed that they are unable to perform work requiring severe exactitude of detail after they have indulged to a very small extent in alcoholic liquor. I am informed by an eminent architect that whenever he takes a "stimulant" to enable him to proceed with work which involves careful calculation, he is invariably compelled to lay it aside. Again, although a little brandy-and-water will urge with fresh impetus the worn-out skater over the glistening plain of ice, he will find himself less able than previously to perform those wonderful feats of precision in which accomplished skaters so much delight. Having thus endeavoured to explain the mode of action of stimulants, and to show that more or less narcotism of some portion of the nervous system is an invariable consequence of their use, let me now conclude by a few words of practical import.

From what I have said, it naturally follows that the daily use of alcoholic liquors, tobacco, or even strong tea or coffee, must be more or less injurious. At the best they are merely luxuries, and as such, ought only be used on special occasions, and in small quantities. It must be borne in mind that, although we cannot prove that a small quantity of alcohol taken occasionally will do positive injury to a healthy man, neither can this be proved of small doses of strychnine, morphia, nor arsenic. We have, however, fully demonstrated the truth of the following, viz., that whenever a man has much bodily or mental work to do, or whenever his energy becomes more or less exhausted, either by disease or otherwise, the worst possible course for him to pursue is to take a stimulant. What he then requires are rest, food, and fresh air. As a medicine, alcohol is no worse than other drugs, but the less medicine a man takes the better it will be for his health.

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*Intemperance and Its Remedy.* By Norman S. Kerr, M.D., F.L.S. London: W. Tweedie & Co. (Limited), 337, Strand. 1877.  
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## Intemperance and its Remedy.

**Read at a meeting in the Pavilion, at Eastbourne, June 13; the Bishop of Chichester in the chair.**

AMONGST the most hopeful signs of the present day is the awakening of the Christian Church to the terrible and, hitherto, but little regarded and abounding evil of intemperance. And it is indeed time for the Church of the living God to shake off her apathy and set herself in earnest to seriously and exhaustively examine into the causes of this great and growing vice, and if possible discover an effectual remedy. In the solution of this problem it is but too often forgotten that we have to deal mainly with a physical evil. It is in virtue of the physical effects of alcohol on the brain of man that there arises so plentiful a crop of social, moral, mental, and spiritual mischief; and, therefore, if we desire to thoroughly comprehend the causation of intemperance we are, on the very threshold of our inquiry, constrained to examine into the physical influence of alcohol on the human economy. Alcohol, the one common ingredient for which all alcoholic liquids are used, is a narcotico-acid poison of the most deadly nature. A pint of claret contains 2 oz. of it, a pint of London stout oz., a pint of port or Bberry 4 oz., a pint of brandy 104 oz., and a pint of rum 15 oz. One ounce of alcohol having been known to kill a child seven years of age, it will at once be apparent that a pint of average malt liquor contains more poison than will kill a seven-year-old; a pint of claret sufficient to kill two such children; a pint of sherry, four;

a pint of brandy, ten; and a pint of rum, fifteen children. All alcoholic beverages, therefore, are, beyond a few unimportant constituents simply watery solutions of this poison, alcohol, and the dilution with water does not alter in the slightest the nature and tendency of the alcohol contained in any particular drink. The greater the dilution the more are the effects of the poison diminished, or, in other words, the less the amount of alcohol consumed the less poisonous effect does it produce. Its first interference is with the organs of digestion. Alcohol, being of a thirsty nature, seizes upon water wherever that exists, and thus at once begins its work as a disturber of the functions of the living body by depriving the mouth and salivary glands of a portion of their natural moisture; and in this way the use of alcoholic liquors, so far from quenching the natural desire for fluid, simply irritates and provokes an artificial and unnatural thirst. The stomach is robbed of natural moisture in the same imperious way, the inner coats are irritated, inflamed, and ulcerated, and the natural process of digestion is rudely and seriously disturbed. A steady daily perseverance in this irritation and ill-usage of the stomach greatly disturbs the digestive organs, and frequently induces, even in those who—though regular—are very careful and limited drinkers, that intractable and depressing disease, alcoholic dyspepsia. More than half of all the cases of this ailment that I have had under my care have been in the person of respectable, well-living, and orderly citizens against whom no one could whisper even a suspicion of intemperance. As a type of the mere physical suffering accompanying digestive disturbance arising from a very limited indulgence in alcohol, I may narrate the case of a clergyman who consulted me some time ago. He was thirty-eight years of age, and naturally of a wiry, healthy constitution, very active, of sanguine, nervous temperament, and of strictly regular habits. He stated that he was frequently subject to severe attacks of palpitation of the heart, suffered from constant nausea and flatulence, had little or no appetite, was afraid to be alone anywhere, and never went into the pulpit without a dread of dropping down dead. He was the very picture of misery, but after examining him carefully, and finding that he never smoked, I came to the conclusion that the *fons et origo mali* was the daily indulgence in one pint of beer and two glasses of wine, with occasionally half-a-glass of spirits as a nightcap, the latter allowance being resorted to only when in a state bordering on desperation from want of rest and sleep. I prescribed a gentle tonic, and insisted on total and immediate abstinence. He was exceedingly uncomfortable for the first fortnight, but after that time all the former distressing symptoms began rapidly and steadily to disappear till, in a couple of months, he described himself as a "freeman, emancipated and disenthralled by the genius of unconditional abstinence." Alcohol, now absorbed into the circulation, has a marked effect on the life's blood of the body. The corpuscles, whose vitality is so necessary to health, are contracted and shrivelled up and prematurely decay, and by this means the due purification of the blood is prevented, which, in addition to the deposit of free fatty globules, impoverishes the whole vital fluid, and thus weakens and poisons every organ and tissue in the system. It is through the agency of the vitiated blood of the mother that a large percentage of the mortality of infants is directly and indirectly caused by drinking. I have known half-a-glass of whisky taken by a nursing mother give rise, in a few hours, to the most alarming symptoms in an infant who ultimately made a very narrow recovery; and I have frequently had occasion to examine the bodies of infants whose deaths were clearly traceable to the direct effects of the alcohol imbibed at the maternal breast, the mother all the while unconscious of any possible mischief to her little darling from her own daily so-called "moderate" drinking. Many medical men have recorded instances where beer and porter were the sole cause of infantile diarrhoea, convulsions, and wasting sickness; and I have again and again been enabled to put an effectual stop to the disease and emaciation of infants at the breast by the simple prescription of non-alcoholic diet to the mother, or of unalcoholised and innocent artificial food to the child. The every-day prescription of "nourishing stout" to nursing mothers is not scientific medicine, but is the grossest quackery, and is but too often productive of most lamentable results to both mother and child; and the resort to alcoholic beverages in such circumstances is a practice that ought no longer to be tolerated in an educated and civilised community. Where the child's natural food is deficient in quantity, oatmeal gruel or porridge, cows' milk, farinaceous food, and good beefsteaks will accomplish all that is desired, but all the alcohol in the world will never add a drop to the store of real milk. It will only dilute, adulterate, and poison the previous scanty supply. Most distressing cases have come under my own observation, where the lowest depths of drunken degradation have been reached by females brought up as abstainers, whose first introduction to the "maddening bowl" was reluctantly forced upon them on the unfounded plea that alcohol was imperatively demanded to support the constitution under the continuous drain arising from the nursing of strong and hungry children. For the mother and for the infant there is no nutriment in alcohol, but for both there is ever bodily risk and moral danger, and the only safe regimen is that prescribed of old by the great Ruler of the universe, when, with wine and strong drink forbidden, lie—

*"Made choice to rear*

*His mighty champion, strong above compare,  
Whose drink was only from the limpid brook."*

It is also mainly through the alcoholic vitiation of the blood that the greater part of the rheumatism and gout which so afflict our population is induced. And I refer to all classes when I make this statement. These two diseases are to be met with as generally amongst the poor as amongst the rich, and I have rarely found them disassociated from the regular drinking of beer, porter, or wine. There is but one cure for all forms of alcoholic rheumatism and gout, and that is total abstinence. Where the disease has existed so long, and the system has become so depraved that a perfect cure is hopeless, still abstinence will alleviate the discomfort and lessen the distress. In 1,540 cases of gout that have fallen to my lot, only one was in the person of a life abstainer, and he inherited the disease as a legacy from his port wine-loving ancestors. The impoverishment and vitiation of the blood lead to the building up of a badly-nourished and weakly frame quite unfitted to withstand, without serious damage, the wear-and-tear of modern civilised life. Every organ in the body is supplied with deficient nourishment, every tissue is deteriorated by the constant and regular use of alcohol even in quantities far short of drunkenness. But, though every part suffers, some organs are more liable to be affected than others. Alcohol has a special affinity for the liver and the brain, and the continued and repeated irritation and congestion of the structure of both these organs leads in the long run to serious functional and organic disease. The heart, however, is perhaps the first sufferer, and certainly has to bear the brunt of the alcoholic attack. The result of well-authenticated experiments shows that the drinking of two glasses of port or sherry in a period of twenty-four hours compels the heart to undergo additional work equivalent to the person having to lift 3 ½ tons one foot high, and even one glass of wine daily causes an excess of four per cent, in the number of the heart's pulsations. Is it not reasonable to conclude, then, that some disease of the heart or blood-vessels must eventually result from a continuous daily over-action such as so limited an allowance of alcohol involves if spread over a lengthened series of years? In addition to the disease induced by constant and persistent overwork, alcohol is a very common cause, indeed the most common cause, of that very frequent affection known as fatty degeneration of the heart, and I have been able to trace three-fourths of all my cases of chronic disease of the heart, whether functional or organic, either to the alcoholic degeneration of tissue, or to the effect of alcoholic overaction, or to both causes combined. I am constantly meeting with cases where young persons have been prematurely, though gradually, cut off by alcoholic poisoning, one of the most recent being a man whom I found dead in bed, and whose body I found to be a mass of alcoholic fatty degeneration of the muscular tissue. Though only thirty-seven, and though his friends testified that he never was known to be drunk, the verdict of the coroner's jury was "death from alcoholic poisoning." But all these disastrous results put together are as nothing compared with the long array of mental and moral evils which flow from the narcotic action of alcohol on the brain and nervous system.

"Inflaming wine, pernicious to mankind,  
Unnerves the limbs, and dulls the noble mind."

Alcohol is, in fact, an anaesthetic, or nerve-paralyser, and the flush that one feels overspread the face immediately after the ingestion of the smallest quantity that will produce this effect on any particular person, is but the first symptom of the paralysis of the vasomotor nerves, and is of the same nature, though greatly less in degree, as the complete paralysis of unconscious and comatose drunkenness. The soothing, comforting sensation consequent on the swallowing of a single glass of wine is, from a scientific point of view, a part of the same physiological effect as is the oblivion in which many drinkers are accustomed to temporarily drown their griefs and cares. And it is this lulling of the senses by the paralysis of brain and nerve that renders the habit of drinking and the downward tendency to more frequent and deeper potations so insidious and dangerous. The restraints of public and social opinion, the hallowed charm of the family circle, and the sacred influence of spiritual considerations guard most of us, by God's grace, from yielding to the narcotic and benumbing fascinations of alcohol, but the number of the victims of both sexes, in all ranks and conditions of life, alike amongst the learned and the unlearned, the accomplished and the ignorant, who have fallen a prey to this "tricksy spirit," attests but too truly the power of this most deadly and subtle poison. After careful investigation, I am satisfied that at least 100,000 are slain directly by intemperance every year in Britain. Mental and moral obliquity, irritable temper, the most brutal crimes, and the most drivelling, as well as the most uncontrollable, insanity are all forms of mental and moral perversion arising from the use of alcohol, and all these evils are wrought mainly through the narcotic and paralysing influence of alcohol on the brain and

nervous system. Bear this in mind, and the only radical and effectual remedy is not far to seek. There is but one way to prevent drunkenness, and that is to cease drinking altogether. Let the members of the Christian Church become abstainers in a body, and no longer uphold the respectability of the habit of ordinary drinking by the ægis of their example; and let, at the same time, the Permissive Bill, or any other efficient method of removing public temptations to drinking, be put in force, and a blow will be dealt at the present rampant power of the whole liquor influence which will lay the tyrant Alcohol low, and stay his destroying ravages on the Church and the nation. And no one need have any hesitation in adopting the practice of total abstinence on the score of health. Many a learned volume has been written on the diseases produced by drinking and drunkenness, as many as forty different ailments having been described by different authors as arising from the use of alcohol; but I have never yet heard of any disease described by any medical author as arising from the practice of total abstinence. All the vital statistics I have been able to procure, whether of insurance societies, sick clubs, or various services—military, naval, and civil—unmistakably bear witness to the fact that deaths and cases of disease amongst drunkards are four times as numerous, and amongst moderate or careful drinkers twice as numerous as the deaths and cases of disease amongst water-drinkers in the same circumstances. I regret to be compelled to say, what I have already stated to medical audiences, that many clergymen and others desirous of throwing in their lot with the abstinence movement have been prevented from so doing only by medical advice, and I therefore feel called upon to record my deliberate opinion that you are just as able as any medical man to judge of the healthfulness or the contrary of the practice of abstinence. The commonest plea on which good men are generally deterred from taking the "cold-water plunge," is that of a weak heart. How often have I been told, "My doctor tells me I have a weak heart, and I am liable at any moment to fall down and die; and I cannot do without some spirits-and-water." Well, I have already spoken of the tremendous extra labour imposed on the heart by even very small quantities of alcohol, and I put it to you as men and women of common-sense, if the frequent resort to an agent which greatly increases the heart's work can by any possibility be good for that organ, especially when in a weak and enfeebled state. The truth is, that if a heart be weak it should not be subjected to the influence of an agent which will give it more to do, but it ought to be treated as if it were really weak—viz., by rest, freedom from excitement, and non-stimulating and nourishing food. By these means—and by these means alone—even a very weak heart can be kept in a tolerably healthy and serviceable state. And if at any time the heart's action suddenly flag, I have verified from a not inconsiderable experience that Liebig's extract of meat and Brand's essence of beef, with external warmth, are generally as efficient as, and are decidedly less dangerous than, brandy or any other alcoholic liquid. For those, and I know more than one clergyman who is in this predicament, who feel that they cannot go about with comfort unless they carry in their pocket some cardiac stimulant against an emergency, I am in the habit of recommending a pocket pistol of carbonate of ammonia in camphor water, and I have not yet found reason to regret the advice. We all have weak hearts, and we are all liable to fall down dead at any moment, but let me distinctly state to any sufferers from even organic disease of the heart, that, other things being equal, they will in all probability feel better, physically enjoy life more, and live longer on water than on alcohol and water; while if, as is generally the truth in such cases, the disturbance is functional and not organic, the most of their distressing symptoms will vanish ere they have long foresworn the deceptive anaesthetic. (Several cases were here given, showing the marked improvement in both young and old, suffering from heart disease, following the adoption of total abstinence.) Alcohol, even when in times of bodily and mental weariness it gives a feeling of relief, is but a broken reed after all. To the weary it imparts no strength, to the worn it supplies no real comfort. All that it does is, through its anaesthetic action, to disguise the true state of affairs, and to blunt our sensations of languor and of worry; but, as far as any real strength of body or mind is concerned, the promises of this physical arch-deceiver are nothing but a mockery, a delusion, and a snare. It draws imprudently from the stock of strength and force which ought to be reserved for the emergencies of life, and physiological bankruptcy is but too often the fatal result. (The speaker here stated that three winters ago he was ordered by high medical authority to take certain definite doses of alcohol when worn out and threatened with overpowering pain in the region of the heart. The alcohol, acting as an anaesthetic, warded off the attacks for the moment, but the consequence was that, ere the winter was half over, he was taken suddenly and alarmingly ill, and was quite prostrated. He had become physiologically bankrupt, and narrowly escaped with his life. Since his recovery he had used no alcohol, and had accomplished nearly three times the former amount of professional work, with frequent public efforts in addition, and had not broken down yet while confining his potations to such nourishing and innocent beverages as milk, chocolate, and the only wine worthy of the name, and that could with any propriety be called "a good creature of God"—unfermented and unintoxicating wine). Even in extraordinary circumstances of mental and bodily exhaustion, and when the jaded intellectual worker loathes the very sight of food, alcohol affords no speedier temporary relief than extract of meat, soups, coffee, or other liquid foods, while these latter are free from any dangerous sequela). In the Ashantee Expedition, those who took coffee before the evening meal rose next day less languid and with less headache than those who took rum; but the men who regaled themselves

with meat extract, though they found their refresher not quite so pleasing to the palate, awoke with no headache, and stepped out like true British soldiers, clear in head and light in heart, and

*"Like to prove most sinewy swordmen."*

And then there is the lurking danger in the alcoholic pick-me-up. To no one is a resort to alcohol, in mental or bodily exhaustion, more dangerous than to the brain-worker. "The mind attuned to highest flights of thought" is the most susceptible to the narcotic influence of nerve poisons, and thus amongst the most abandoned of drunkards have been men of the most refined natures and the most cultivated intellects. The fate of Pitt, Sheridan, and Porson shows how utterly unavailing are the defences raised by the loftiest aspirations, the keenest wit, and the most profound learning—

*"Boundless intemperance in nature is a tyranny;*

*It hath been the untimely emptying of the happy throne,*

*And fall of many kings."*

Intemperance not only abounds in our midst, but, unhappily, notwithstanding the depression existing throughout the various departments of manufacture and commerce, is increasing in spite of all the efforts hitherto made to arrest its progress. The police returns of Scarborough, Manchester, Liverpool, and London are but the most recent proofs of this alarming increase. And the most deplorable feature of this extension of the evil is that it shows a marked increase in the amount of female intemperance. My own practice, too, has revealed to me within the last three years an indulgence in secret drunkenness amongst this sex in the middle and upper classes of such a nature and extent as to appal the stoutest heart. I am continually being consulted as to the cure of habitual drunkenness in the persons of accomplished ladies, respectable fathers of families, physicians and surgeons, lawyers, and clergymen. During the past twelve months there has been an increase of 30 per cent, in the amount of female drunkenness in Edinburgh, and the chaplain of the gaol in Liverpool assures me that there were 300 more females than males committed to prison for drunkenness and allied offences during the year. And all this evil arises from the use of a poison which is quite unnecessary and in no way advantageous to healthy existence. Let us consider the hapless case of the helpless dipsomaniac. The cure of habitual drunkenness is one of the most trying and difficult tasks that can fall to the lot of anyone. I have personally inspected many institutions established for this end alone, I have carefully examined the records of all such published efforts, both in this country and in America, and I have been working hard for the last twenty-two years in the same cause, and I find that not more than 30 per cent, of male inebriates have been permanently reformed, and, most sad to relate, not more than 3 per cent, of females. I am thankful, however, to be able to record that Mrs. Clayton and other individual workers, and the Good Templars, have met with much greater success, and I know personally of more females reformed during the last three years than during the entire preceding portion of my professional life. Such has been the happy issue in the case of a lady of independent fortune to whom I was repeatedly called when she was suffering from dipsomania. On one occasion her friends told me she was lying upon the floor of her room dead, but I found her only dead drunk. After taking and breaking the total abstinence pledge four different times, she took it once again, throwing herself upon the Lord for strength, and with His aid—encouraged and cheered in her practice of abstinence by many Christian and abstaining friends—she has thus far triumphed over her besetting sin, and is now as truly temperate as, when one of an abstaining family—

*"She knelt before her mother's feet, And*

*prayed, with folded hands to God."*

I thoroughly approve of, and heartily co-operate with, the Association lately formed to ask for compulsory powers from Parliament for the seclusion and detention of habitual drunkards, and I trust that our efforts will ere long be successful; but all the victims we could, by a legal enactment, deprive temporarily of their liberty, form but a comparatively small proportion of the slaves to intemperance. With God all things are possible, but He works through human means, and, so far as our present knowledge and experience go, there is but one remedy which, with Divine aid, will cure the drunkard, and that is the remedy of total abstinence. The victim must abstain entirely, and his wife, family, friends, and acquaintances must do so too, or he will not have a fair chance of reformation. But this is not enough. The Russian cannonade that mowed down "our noble six hundred" at Balaclava was directed by an enemy, an open, honest, and valiant foe; but the British Government, which ought to be the friend and protector of all its subjects, has planted, more thickly than the guns on the Russian heights, licensed mantraps on every hand to tempt and seduce to their former living death all of our own six hundred thousand drunkards who have, so far, successfully run the gauntlet of the murderous and destroying liquor batteries. To succeed in the prevention and cure of all drunkenness, habitual and occasional, you must spike the guns by total and immediate prohibition, or by that justest, fairest, and most practical of all the measures at present before Parliament—the Permissive Bill. The public-houses can be shut up and the liquor-traffic can be suppressed, as I well know from ten years' happy experience in the birthplace of the Maine Law—the State of Maine, once the most drunken, now the most sober State in the American Union. Much

nonsense has been talked about the Maine Law by flying travellers who have passed but a few hours in Maine, but I here publicly declare, as I have repeatedly done before, and dare anyone who has a real acquaintance with the State to contradict me, that this law is now as well carried out as any other law in this now classic State. My most intimate friend and host in America was our distinguished representative, Mr. Consul Murray, who has been frequently, though wrongly, quoted, as stating that the Maine Law was a failure; and his very last official report to the Foreign Office bears ample testimony to the wondrous success of prohibitory legislation over five-sixths of that portion of the American continent within the consular jurisdiction of my old and valued friend. To all who desire to aid in that arduous yet Christ-like work, the reformation of the intemperate, let me earnestly appeal to openly take the pledge of total abstinence, not as a badge of craven servitude, but as an emblem of true freedom, not as a weakness to be ashamed of but a strength to be thankful for, not the manacle of a slave but the sign-manual of a conqueror. For years did I endeavour to haste to the rescue of strong drink's victims, but all my efforts were fruitless and my soul was faint within me till, challenged by a drunkard to the step I was urgently pressing upon him, I took the pledge, and now, thank God, I daily meet with those in whose redemption from this hideous bondage I have honoured me with some little part. Faithfulness to my own conscience, and to the great cause whose claims we are met to advocate, will not allow of the concealment of the fact that I dare not send a drunkard, for aid or advice in his struggle to emancipate himself from the fetters with which he is bound, to any one who is not a personal abstainer. I have seen most disastrous results follow from the adoption of such a course, and painful experience has taught me that it would be safer by far to send such an erring one to a fellow, drunkard, who would be but a beacon to avoid, while the moderate drinker, however sincere and pious he may be, sets an example which the struggling victim, humanly speaking, has little hope of being able to follow, try he ever so hard. And I would be sadly wanting in the discharge of my duty were I to omit the declaration of my firm conviction, a conviction shared by all medical practitioners who have had experience in the treatment of the intemperate, that in no circumstances whatever, secular or sacred, in health or in disease (unless, it may be, in a state of unconsciousness), can a reformed drunkard ever safely taste of the intoxicating draught. The grace of God alone can enable such to stand fast in any circumstances, and to no penitent is the prayer "lead us not into temptation" more vital, this sin ever leaving a sting behind; the rescued inebriate, physically speaking,

*"Bearing away the wound that never healeth,  
The scar that will, in spite of cure, remain."*

This particular branch of the temperance question I bring forward, not so much for public discussion as for private, personal, prayerful consideration, and I do most solemnly and affectionately ask of you, when alone with God, to think over the names of all your acquaintances, and see whether there be one drunkard, or one in danger of becoming such; and if there be but one I do most earnestly implore you, in the name of our common Master, to ask yourself this question, "Am I setting this falling brother a perfectly safe example?" I have asked myself this question, and the result is that while, as a practical physician and a scientific observer, I am bound to declare any use of alcoholic liquors as beverages to be, in a state of health, not only unnecessary and useless, but also questionable and unsafe, I am not ashamed to confess that, as a professing Christian, bought with a price, I dare now no more drink a social glass of wine than I dare frequent a gambling-house or patronise a racecourse—all these practices, whatever the abstract innocence of the amusements, being, in this our day and generation, fraught with eternal danger to vast multitudes.

'Christian, Christ for thee has died,  
And for thy brother too.  
See that his soul no woe betide  
Through thoughtlessness in you.

Look upon yonder drunken slave,  
Fettered in thought and limb,  
Whose hopes lie only in the grave:  
Go thou and ransom him.'

Such are my views as a physician on the great and growing intemperance of our land. Alcoholic liquor is

quite unnecessary to man in a state of health, and all such beverages, in exact proportion to the quantity of alcohol they contain, and the physical capacity of the drinker to resist its poisoning influence, are neither more nor less than disturbers, or poisons. When taken in a large dose, they may quickly destroy life, like any other active poison; they may also destroy life more slowly, though not less surely, when taken in small and constantly-repeated quantities; and even when they do not directly cause death, they may so deteriorate the vital organs and lower the tone of the whole system as to induce various chronic disorders and render the body an easy prey to acute disease which might otherwise have been shaken off with impunity. To such conclusions was I compelled to come more than twenty years ago, when I had the honour of giving public utterance to them, and every day's experience and observation since have confirmed their soundness. Like chloroform, aconite, opium, and other deadly poisons, alcohol may be occasionally useful in medicine, though even here it has been mainly in emergencies that I have seen any benefit accrue from its administration—all the liquor I have thus prescribed during my entire professional career not amounting to as much as would fill a half-pint bottle; but on no scientific or physiological ground can I see the slightest excuse for its ordinary use. You may be aware of some occult spiritual good to be derived from a limited indulgence in alcohol which may outweigh the physical, mental, and moral evil we have seen resulting from its poisonous action on the brain and nervous centres; but, unless you can adduce proof of such counterbalancing advantages, it seems to me that there is but one course open to Christians of every denomination, and that is, to separate themselves altogether from the unclean thing. If we abstain and do all in our power to discountenance the ordinary drinking usages, great good will follow; but so long as we allow licensed public temptations to drinking, the complete cure and prevention of drunkenness will be an impossible task. Moral suasion, followed up by legal prohibition, will by God's grace prove a prompt and effectual remedy. The clerical and medical professions have, between them, an unlimited power for good in the deformation of the physical, moral, and social habits of the community at large; and let us all earnestly pray that the present increasing interest which the existence of the widespread intemperance around us is arousing in the Church of Christ will never slacken, but go on till it permeate all the Christians and true patriots amongst us with an earnest and irrepressible determination to search out every cause of this appalling evil, and adopt every suitable and lawful means of arresting, and, if possible, abolishing this common foe of our Church, our country, and our race.

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## To the Rescue!

*"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another! For every man shall bear his own burden."*

—GALATIANS vi. 1-5.

I NEVER speak on the subject of Temperance without much anxiety—not because I doubt the truthfulness of the cause which I plead, but because I know that no words of mine can give utterance to the intensity of my conviction; and I always fear lest I leave the impression upon my audience that I am not so earnest, that I am

not so thoroughly impressed with the importance of this matter, as I ought to be. I do believe—and please accept my confession of faith at the outset—that there is no subject which so much demands the careful and the prayerful attention of Christian men and women in our land at this time as the subject to which I call your attention this afternoon. We know that there is no specific evil so great as that against which we contend. We know that there is no hindrance to the progress of the Gospel so mighty as that against which we have been battling with such feeble power, and with such little success, for many years; and there is nothing in my judgment that has been less studied, and that has been less successfully resisted by the Christian Church, as this very evil, to which it ought to have given its best attention and its most earnest labours. Surely I do not need to tell you that it is the duty of Christian men to labour for the reclamation of the lost—to follow the footsteps of Christ, who went about doing good and healing all that were possessed of the devil. At this time of day at least it ought not to be necessary to insist upon this, that the plain and paramount duty of all Christians is to do all the good in the world they can; but especially to use that mighty instrument—the Gospel of God's grace—which has been entrusted to them, so that sinners may be saved from the snares of the enemy, and made partakers of the salvation that is in Jesus Christ with eternal glory. And I am convinced, if men were really painfully alive to their duty in this matter, studied it, and wrought in it as they ought, there would be less carelessness and much more real effort directed to this sin of intemperance. They would find it, as earnest Christian labourers have found it, and have been taught by finding—they would find it to be the enemy against which they had to do the most earnest battle. And they would be taught to "gird on the whole armour of God that they might be able to withstand in the evil day, and having done all to stand." Yet, while I propose to call your attention to this special labour for saving the lost, and for promoting the security of others, I dare not enter upon the subject without remarking that, for Christian men and Christian women themselves, this question has a very close and common interest. Some people talk as if asceticism were always a hurtful thing, and as if self-indulgence were always a safe thing. They speak as if they required to be continually on their guard lest they in any way hindered themselves from getting all the pleasure possible in life, and they seem to imagine that it is a very dangerous thing to limit or narrow their enjoyments either on the right hand or the left. Now, I don't plead for monkery, I do not plead for asceticism in the old sense; but I do plead for what Paul taught us to be a desirable thing—a thing concerning which he himself felt that he needed to make self-denying provision. Let us not forget his wise and needful words: "I therefore so run not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body and bring it into subjection, lest by any means when I have preached to others I myself should be a castaway."

Do we not need to be reminded in these times that, as the soldiers of Jesus Christ, we ought to endure hardness, and that our dangers are not from the side of lessening our pleasures, but from the side of increasing them: that we need, as philosophers have done for the sake of their philosophy, and as statesmen have done for the sake of their patriotism, to reduce our living within narrow limits that we may not be subject to temptation. For I have read of a man of science who would not have his science prostituted, and become solely the means of any desire for gain, and of a patriot who would not have himself subject to bribes, and therefore each taught himself to live on bread and water. So also, that our bodies may not tempt us, and that our minds may not be misguided or misgoverned, we ought to restrict ourselves within very narrow limits indeed, if we would live unspotted lives, and bring forth fruit unto God. Then let me say, moreover, that I believe in all its quantities, and in all its so-called usefulness, intoxicating drink blunts the fine edge of conscience, and lessens that sensitive spirituality which those who work by the Spirit of God should so carefully preserve. And if we would have keenness of heart and integrity of purpose in following the Lord, we cannot afford to introduce into our system that which will lessen and lower in a remarkable degree—in a degree in which many, I believe, are not aware that it is possible that it should be so lowered—the spiritual power which God is so graciously pleased to bestow. While in the body, talk as we may, we are subject to the limitations of the body, and as the mind, distinct though it be, cannot work when the body fetters it, so the spirit, distinct though it be, cannot work when both mind and body fetter it; and both mind and body are fettered, in a lesser or greater degree, just in proportion to the amount taken of those drinks which so many people prize. I am not going to prove that, because everybody knows it. Those who use those things know it better than we do who don't use them, for they have experience of it every day they live. No man can be so devoted and so earnest in his zeal toward God if he is indulging the flesh in any measure, and every man feels that just in proportion as he blunts those spiritual powers that God has given him, to that extent is he hindered from manifesting Christian life and exercising Christian power as he ought to do. Now, without saying anything further on these points, on which I might have raised a personal argument in support of total abstinence, let me proceed to deal directly with the subjects that are suggested by our text. Listen, again, to what is specially said, first of all, concerning Christian duty, in the restoration or the recovery of the fallen: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." I am not going to insist on the meaning of the word "overtaken"—whether it means, as some suppose, "surprised by the sin," or

"surprised and detected in the sin ": it does not matter what interpretation we give to this term; if men are found in sin anyhow, it is the duty of spiritual men to extricate them from it somehow. This duty appertains specially to those who have made the greatest advance in spiritual life. "Ye who are *spiritual* ought to restore such an one." Some people think that spirituality consists in living apart from the common crowd, in maintaining solitariness, in avoiding the locality of evil, and withdrawing one's self from its sphere, as far as possible. When a man lives a hermit's life within a great city, and shuts himself up within the cell of his own peculiar life, and is always thinking, or seems to be always thinking about heavenly things, meditating upon scriptural subjects, that man is considered a most spiritually-minded man. That opinion is not scripturally sound. That man is most spiritually-minded who is fullest of the Spirit of God, who is like Jesus, on whom that Spirit rested in all its energy, and who went about doing good, grappling with disease and death and sin in all their strongholds. He ate and drank with publicans and sinners; He did not stand aloof or shut Himself up in His retirement that He might cherish His own feelings and desires, but He went about healing and helping, as God gave Him opportunity, all the days of His ministry upon earth; and we who are spiritual are to be like Christ, not caring only to keep alive the life in our own souls, but seeking to make that life tell upon others. And let me tell you a secret—that is the only way to keep it alive. If you shut it up, it will surely dull and die, for that is the law of all fire and life. A man who is not working for Christ in a Christlike manner, is starving his own soul, and if the grace of God is not specially given to him, that life will die out. It is in labouring that we thrive; in doing good as we have opportunity, that we maintain the spiritual-mindedness which the Lord hath first given us. This is the duty of spiritual men; are they fulfilling it? I apply the question, of course, to this special sin, which confessedly is the greatest sin of the present day. What are our spiritually-minded men doing to check drunkenness? I am not going to speak uncharitably; I am not going to condemn or call to account any of the members of Churches, or any Churches of any kind whatsoever; I am simply asking this question, and it merely rests with our consciences to give the reply: What are the spiritually-minded men, those who are most devoted and Christ-like, doing to check drunkenness? Sometimes they complain of what ungodly men are doing in this movement. Why, that should put them to the blush. "Tell it not in Gath; publish it not in the streets of Askelon." Do not let us hear such words as these coming from the Churches, when the Churches are folding their hands and doing little or nothing. It is the greatest discredit and disgrace that one can imagine that they should have to speak of the efforts being made to save drunkards by men who honour not the Lord Jesus Christ, if, meanwhile, they are idling or fooling with their duty. But, I ask again, what are the spiritually-minded men doing to check this sin? and if they are doing anything, what success has attended their endeavours? Are they seeking to restore those who have fallen, and are they doing it according to the advice that our text gives, and that I do not need to say the Gospel gives throughout? "Ye who are spiritual restore the fallen, *rejoin*, or in surgical language *reduce*, the dislocated member, restore such an one in the *spirit of meekness*." I beseech you by the gentleness and meekness of the Lord Jesus Christ. No one purer and no one meeker than the Lord Jesus Christ—in Him all purity and meekness dwelt together. If you show me a proud man I will show you a sinful man, and the sinfulness is just in proportion to the pride. If you show me a meek man I will show you a pure man, and the purity will be just in proportion to the meekness. Tenderly and hopefully deal with the fallen, "considering thyself." Sir James Simpson, in the advice he gave on one occasion to some medical students, said: "Let us all cultivate to the utmost the steady manliness of hand and head which our profession so urgently demands; but do not despise that gentle womanliness of heart which the sick in their depression and pain so often look for, and long for and profit by. Be to every man his beloved, as well as trusted, physician."

Need I say that this is specially needed in dealing with those who are suffering by sin, and that if we are to help those who have fallen, we require to go to them in a spirit of meekness. Now, I ask this: Are those who do not take our position inclined to deal with drunkenness in the spirit of meekness? Read the newspapers. Listen to the diatribes that are thrown out continually against this evil by men of the world, and sometimes, I am sorry to say, by members of the Church of Christ. They condemn it with unfaltering lips. They speak of it in the strongest and harshest terms, as though to clear themselves of any complicity in it. Where is the spirit of meekness? If we would save men we must be like Christ in dealing with them—as winsome as He was, as amiable, as equally willing and ready to help. He did, indeed, bid away the Pharisees from Him by a certain repellant that goodness always has towards hypocrisy, but we are told that the lost and the outcast in Judea flocked around Him, and listened eagerly to His words. They knew that He felt for them, and acquainted as they were with the terribleness of the evil against which—no, they were not contending, but under which they were suffering, they listened to Him, if peradventure some words of health and healing might come to them from His lips. So it is, we must be in the world. If we would reclaim the fallen, we must have that meekness and gentleness which characterised the Lord Jesus Christ; and this only comes to us sinners in its fulness, I believe, when we have this other qualification that is added in the text, "*considering thyself lest thou also be tempted*."

There are hundreds of our moralists who are not afraid to declaim against sin because they think themselves quite beyond it. They stand on a sort of pedestal that can never be assailed. Whatever others may do, they

cannot fall, and they have no consideration for those who have fallen. They are quite unlike the good man who, on hearing another speak uncharitably concerning a brother who had fallen into sin, said, "Ah! sir, if opportunity were on the one hand and Satan on the other, and the grace of God on neither, where would you and I be!" There are some people who think they could not be tempted into drunkenness, or into many other sins that I could mention, and they have no consideration for themselves in such matters at all. They do not know the subtlety of Satan, or the weakness of their own hearts; and they do not remember that in them—in their flesh—there dwelleth no good thing, and that their brethren who have fallen are just as good and as excellent in the sight of God, or, to put it correctly, as destitute of good and as destitute of excellence as they are. If we would save others, and if we would exercise the meekness that is essential, it must be with this genuine and salutary self-regard, "Considering thyself, lest thou also be tempted." Now, I say that the principles which we commend to-day, embrace all this. The origin of the temperance reformation was a desire in the hearts of good men to save drunkards. The movement has been characterised from its commencement by meekness when it has been rightly urged—perhaps not always meekness in rebutting Pharisaic falseness and pride—but, certainly, there is under all its efforts for the reclamation of the fallen a self-consideration, because of the knowledge we have of our own weakness, and the need of guarding ourselves against the possibility of being tempted into that sin. What does this fact mean, that we won't indulge in those drinks, but simply this—"Considering myself lest I also be tempted." Why do I keep so far aloof from this sin of drunkenness but because I believe that I may be sucked within the vortex almost unconsciously; because I know that there is no guarantee of safety if I wilfully intrude within the province of this direful temptation; because I know that it is only by guarding carefully and constantly against the very approaches to this terrible calamity that I can be safe from it. "Who can understand his errors i Cleanse thou me front secret faults. Keep back Thy servant also from presumptuous sin. Let them not have dominion over me. Then shall I be upright and innocent from the great transgression." "Considering thyself lest thou also be tempted."

Still, it is better, is it not, that we should prevent it? We are learning that in these times, and have reason to be thankful for the lesson. Ay, it is well that we should have our brave men at sea who will stand by their fellows when their ship has sprung a leak and is threatened with destruction; and who will dare amidst the storm and the roar of the hurricane to launch the boat that they may save their comrades from a watery grave. But it is better to send out our ships well found and strongly manned, that they may not be exposed to the hazard of foundering in the midst of the ocean. And this is the way we are learning the lesson in these times. We take precautions beforehand, that these shipwrecks may not so strangely take place as they have done in times that have gone. It is well to struggle with disease, to battle with it in its dens, and raise up from the fevered couch the stricken patient; but it is better still to hunt it out from those lurking places where it lies in wait, day by day, week by week, and month by month, to seize hold of its victims. It is better to prevent than cure—better to hinder the calamity than even to bring relief when the calamity has come. And so it is here. "*Bear ye one another's burdens, and so fulfil the law of Christ*" Bear the burdens and the heavily-weighted won't fall. Help them when they are stumbling along, strengthen the weak, and then you won't be called upon to restore fallen ones. "Bear ye one another's burdens, and so fulfil the law of Christ." How may we bear their burdens? By recognising these burdens and adopting such means as will lighten them, making them as easy as possible. Ah! how many carry weight in life, and how many might have that weight lessened by Christian thoughtfulness. Do you know that there are people who come into this life burdened with certain proclivities or temperamental sins, as we call them, and we might greatly assist them in resisting these inclinations to evil; and there is no sin the pressure of which may be more thoroughly lessened than the sin of drunkenness. Let us remember that many souls are in a real sense burdened by it from their birth, and that it is within the power of the Christian Church, to some extent at least, to ease them of this burden. There are men who are like tinder—ready to take fire when the spark is applied to them—men who are as much predisposed to drunkenness as others are to gout and consumption. They have only to be brought into the atmosphere where the seeds of this sin are flying about, and immediately their hearts and bodies become fit soil for the development of those seeds. Men that have inherited such tendencies from bygone generations, the result of the drinking habits of our forefathers, that are almost doomed to this curse from their cradles, may yet, by coming into a wholesome atmosphere—an atmosphere exhausted of these germs of drunkenness, the drinking customs—pass through life unscathed. By careful nursing, such nursing as would exclude the exciting causes of the disease, as would shield them from that-withering blight which seems, sooner or later, to destroy—if they were so cared for, they may pass their lives unhurt. But nothing less than the most thorough sanitary measures will suffice. If we choose to preserve moderate drinking, we must endure drunkenness also. The danger to which such unfortunates are exposed is not lessened by the fact that those whom they respect, and in whom they have confidence, are not at all disposed to "condescend to those of low estate," by a kindly policy of abstinence, but rather by their words as well as by their deeds, by their professions and by their practice conjoined, encourage and entice them to venture further and further in the way of danger until they are wholly engulfed in ruin. I do

not need to dwell on this. It is painfully suggestive to my mind, at all events—wonderfully suggestive. We might in these things bear each others' burdens, and here is the tender touching point in it—how sacredly it enforces the appeal!—"and so fulfil the law of Christ." Oh! after all that men say about this matter, and after all the objections that are brought from this part of Scripture and the other, and after all the difficulties that are conjured up by the extra-spiritual men in one and in another generation, think of the law of Christ, and that will bear them all down. Think of Him who lived not for Himself but for others—lived for them to this extent, that He died for them, and ask yourselves "What might we not do if, animated by His spirit, we were prepared to sacrifice, not only right hands and right eyes—not only lustful inclinations and desires, but were ready freely to give all that we have in this world: if we were ready to sacrifice ourselves, after His example, for the winning of men, and I so fulfil the law of Christ?" Oh! how weakly we can speak of this great argument, and how harmlessly it seems to tell on our hearts—"so fulfil the law of Christ." "He came not to be ministered unto, but to minister." And there are hundreds and thousands who are living lives of self-indulgence, and who, when we speak to them of yielding up that which, if it were abjured generally, would result in the salvation of thousands, torture Scripture to find a defence or excuse for self-indulgence. It *may* be wrong to drink. Tell me, is it not lawful to abstain? Where are the Christ-like? Where, are those who are under law to Christ—"As the Father hath sent Me, so send I you." Oh, if men were Christ-like, the world would be different from what it is. If we were bearing each others' burdens after His example, how readily and how speedily would we lessen the mischief of which we so commonly complain.

Notice next the error into which Christian men may fall. "*They think themselves to be something when they are nothing, and so deceive themselves.*" They think they are spiritually-minded, and the spiritual-mindedness, according to their judgment, consists in a zealous care for one's own interest—whether temporal or eternal—exclusive of thoughtful, practical care for the interests of others—both temporal and eternal. And such spiritual-mindedness always does issue in spiritual self-conceit—the most wicked and harmful form that base self-conceit can assume. Ah! their indolent *insouciance* only proves that they have never come under this blessed yoke—the yoke of the Lord Jesus Christ. They imagine that they are good men, near to God and dear to God, and yet they do not move their little finger, or sacrifice the least comfort for the well-being of their own brethren. "He who loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" "They think themselves to be something when they are nothing, and so deceive themselves."

No man is anything who is not seeking to save and strengthen others—anything in God's sight, or after Christ's fashion. If he thinks himself to be something let him go to the Word of God, and he will discern his utter worthlessness there. If such a man thinks himself something, let him get into God's balances and be weighed in them, and what is his worth? What is he doing? Is he making men more godly by his example, by his help, by his bearing their burdens, by his living under the law of Christ? Is he raising the fallen—preventing others from falling? Is he witnessing against evil, and for God? "If a man thinks himself to be something when he is nothing, he deceives himself." And how can we guard against this deceit? Thus:*Let a man prove his own work*, and then shall he have rejoicing in himself and not in another. Let a man prove his own work. Well, now, if we could only get the Churches to prove their own work in this matter of drunkenness. I believe we should advance a considerable distance in the direction in which we desire to go, if Christian men would sit down and consider this: "Well, we have been labouring for the lessening of this sin for many years, how much have we done? How far have we succeeded in the attainment of this end?" There are a great many theoretical objections to total abstinence—against its taking the place of more spiritual means and methods; but all vanish away just as the mists of the morning vanish before the rising sun as soon as they are touched by the test of practical experience. Mrs. Wightman, for instance, thought it was a wrong thing to embrace total abstinence, and in doing her good work among certain classes of the community she sought to deal with them simply by ordinary Christian methods and appeals; but she soon found that total abstinence was her strongest helper, and she adopted it most heartily, and by means of it was able to accomplish much more good than ever she had done in her life before. And, if I mistake not, a Canon of the Church of England said publicly that, during a great many years of his ministry, he did not know of any drunkards he had converted or brought into the Church by his special effort; but that lie had not been a total abstainer more than three years when he was the means of inducing fifty reclaimed drunkards to attend Divine worship, and of these at least one-half became communicants. And Miss Robinson, in her testimony concerning Christianity and teetotalism, recently published, gives us letter upon letter, testimony upon testimony, of Christian men who have been raised into Christianity, and strengthened in their Christianity, by the adoption of this principle of total abstinence. Why, in the name of wonder, should many people suppose that there is any opposition or antagonism between abstaining from a hurtful beverage and living according to the law of God in Christ Jesus? One can scarcely realise in calm thought that any such opposition should have been suggested, and yet we know that it has been, and we know that the direct and sufficient answer to it is an answer, thank God, that has been abundantly and repeatedly given in the practical experience of those who have made efforts to win souls for Christ. For what

has been that experience? Why just this, that in proportion to the thoroughness of their grappling with divers evils, they have been led to adopt and enforce this principle of abstinence as a notable element of success in gaining their great end.

Suppose that the Church outside teetotalism has been acting on the supposition that the practice of moderation is the right example; that we should not abuse these drinks; that we should keep within certain limits—I ask what has been the success of this method? Why, moderation must always fail. Suppose that I am perfectly safe—suppose that I can use it and not abuse it, as men say—and that it is not possible for me to be overcome (although "consider thyself lest thou be tempted" comes in here to check any such thought—nevertheless, for argument's sake, let us suppose that I am perfectly free from danger, though actually I never am if I use it), still, if it is used at my table, if it has my sanction and testimony to its safeness, others are encouraged thereby to use it who do abuse it. Oh! do not we know—one feels impatient with the foolish talk in which men indulge against the necessity for abstinence and in favour of the advantages of moderation—don't we know that where there is moderate drinking there will be drunkenness, for men here and there will cross the edge; not all men, but many men; and so long as this habit continues, so long you will reap your crop of thousands of drunkards. That has all the certainty of any observed law of nature; and so long as the Church encourages moderate drinking, she will be blameworthy in this matter. Moderation never can save men, or prevent them from falling. The only preventive—I say it in the sight of God, and I challenge an honest denial of this statement—the only preventive is to be found in our refusing to have anything to do in any case whatever with that which tempts and leads to drunkenness. Nothing but total abstinence is a preventive, and that does secure the end we have in view. Let a man prove his own work, and he will come to this conclusion. I have been told by some that their example would count for nothing. Perhaps it may be so; but, then, whether it be the case or not, so long as you are on the other side your example counts for something. You are helping to maintain these customs, and, however weak or insignificant you are, you go towards supporting this terrible, evil; and there is not a good man, a spiritual man, in the world, a Christian man, who takes his glass moderately, who does not, however unwilling and unintentionally, encourage those who are drifting hopelessly into drunkenness. Topers and revellers are pleading the example of such in support of their own misconduct. The whole weight of their influence, such as it is, is in favour of the evil; and they are the great resistance and incubus against which we have to spend so much of our strength in defence of the weak and the removal of temptation. Let men prove their own work. Let them ascertain what is the result of their own example. Let them ask what it would be if all indulged in moderate drinking. If we who are total abstainers returned to it, might not the world become even worse than it is? What would be the result, on the other hand, if they along with us made the sacrifice (which, they say, would not be a large one), and gave up the indulgence in these drinks altogether? What would be the result, then, if men did not meet with this temptation, if our young men and young women were raised up in atmospheres that were not polluted by it, and were not exposed to fascinations that are so deadly in the present day—what would be the consequence in the next generation? Tell me! Prove both! Will you prove moderation—but, oh! we do not need to prove it. It is proving itself in the present time. But prove the other. Think of the result if it were universal, and tell me how we can have rejoicing except in bearing each other's burdens, and so fulfilling the law of Christ. Hear what Paul says: "To the weak became I as weak, that I might gain the weak. I am made all things to all men that I might by all means save some; and this I do for the Gospel's sake." There is a responsibility on every man, and there are burdens he must bear which none can bear for him. There are burdens and burdens—burdens that we cannot bear for others, and burdens that we can. There are two distinct words in the Greek text, though they are both translated "burden." One means "weight," and the other means the "portions assigned to us"—something that is given to us, and that we must carry—our responsibility—we cannot rid ourselves of that. We must bear it; and how are we to deal with it in this matter? "Oh!" some tell me—and I believe this is frequently urged—"there is the Gospel. The Gospel will cure men." So it will—no doubt of it. I never doubted it. My life is spent in preaching the Gospel, and yet I am here to preach total abstinence, and I do it in the spirit of the Gospel. I believe it is the handmaid of the Gospel, and that it is absolutely required in dealing with a very large class in our community. What is meant when it is urged that the Gospel will save men? It must mean either of these two things: that the Gospel will make men total abstainers, and then I am with you. I do not care how the end is gained. But if you mean to tell me that by the Gospel being preached, men becoming members of the Lord Jesus Christ, and subjects of the grace of God, are saved from the danger of drunkenness if they continue to drink, I deny it—unhesitatingly I deny it. Christian men do fall into sin. You have the records of many instances in this book. The grace of God will not prevent a man from sinning if he walk not according to His will. And so long as men indulge in these drinks, and human nature is what it is (and here I am speaking as a physician) men will be tempted to drunkenness, and accordingly men will fall, as they have fallen, into this sin of drunkenness. Is there anyone here who will say he does not know of a Christian man who has become intemperate—I do not mean finally, that is another question—is there anyone here who denies that a Christian man may be overtaken in this fault as

he has been in others, just because he has done as other people do—just because he has not taken precaution against this sin—precaution which he ought to take against all sin—abstaining from the appearance of evil? "Ought not nature itself to teach us" in this matter, as the Apostle Paul says in regard to another thing? Men do discover and may discover that this sin is so ensnaring and subtle that before they are aware of it they are entrapped. The grace of God will keep a man when he yields to it, not when he resists it. The Spirit of God will bless a man when he follows Him, not when he vexes and withstands Him. The Gospel believed, the Gospel lived—that is, the power of God unto salvation, not the mere endeavouring to cast out evil by a form of words; but the truth of God as it operates in the cleansing of our hearts, while we yield ourselves to God wholly and thoroughly, that will preserve us safely unto God's heavenly kingdom.

Now I have done nothing more than indicate what I believe to be the truths contained in this text. One feels, after all, how little the matter is touched, and how cold our words are. Some may think I have been speaking strongly. I feel I have been speaking weakly, and I wish I could use more—what shall I say?—arousing language in regard to this matter. As I said at the beginning, I cannot give effect to my convictions by any language. I cannot utter all that is in my heart concerning this matter—all that I know of it, all that I believe concerning it; and I am fully convinced of this more and more, that it is only by the Church taking hold of these truths that it can do substantial good, and fulfil these words, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The Church needs this doctrine, while this doctrine needs the Church, and it would increase the strength of all who are labouring for Christ and build every Christian community in greater force and number, if these truths were enrolled in the catalogue of the things to be done and presented to men in the prosecution of our glorious task.

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## On Alcoholic Drinks as an Article of Diet for Nursing Mothers.

BY JAMES EDMUNDS, M.D.,

*Late Senior Physician to the British Lying-in Hospital.*

THE nursing mother is peculiarly placed in that she has to provide a supply of nutriment for the child which is dependent upon her as well as for the ordinary requirements of her own system. The nutrition of the child is to be provided for upon the same principles and by the same food-elements as is the nutrition of the mother, the only difference being that the young child is possessed of less perfect masticatory and digestive powers, and therefore requires food to be presented to it in a state more simple, uniform and readily assimilable than the adult who is furnished with strong teeth, and possessed of a fully-grown stomach. The mastication, digestion, and primary assimilation of the sucking infant's food is thrown upon the mother's organs; but the tissues of the child are nourished precisely as are the tissues of the mother, and a nursing mother requires simply to digest a larger supply of wholesome and appropriate food. As a matter of course mothers with imperfect teeth or weak stomachs cannot perform the digestion of extra food for the infant so well as those mothers who have an abundance of reserve-power in their digestive-apparatus, and with such patients the question arises, how are they to make up for the deficiency which they soon experience in the supply of milk? Such mothers appeal to their medical advisers to prescribe some stimulant which will enable them to overcome the difficulty which they experience, and often are greatly dissatisfied if informed that there is no drug in the materia medica which will make up for structural weakness in the organs which masticate, digest, or assimilate the food. The proper course for such women to adopt is a simple and rational one. They should assist their digestive apparatus as much as possible by securing an abundance of suitable and nutritious food, prepared in the best way and as is most digestible, while they should lessen the demands of their own system by the avoidance of bodily fatigue and mental excitement. These means, aided by that philosophical hygiene which is at all times essential to the preservation of pure and perfect health, will enable them to supply a maximum quantity of pure and wholesome milk; and further calls by the child require proper artificial food. Unfortunately such advice fails to satisfy many anxious mothers who refuse to admit or believe that they are less robust or less capable than other ladies of their acquaintance, and such mothers fall easy victims to circulars vaunting the nourishing properties of "Hoare's Stout," "Tanqueray's Gin," or Gilbey's "strengthening Port," circulars which are always backed up by the example and advice of lady friends, who themselves have acquired the habit of using these liquors, and who view as a reproach to themselves the practice of any other lady who may not keep them in countenance as the perfection of all moral and physical propriety. Unfortunately the pressure of such lady friends is often so persistent as to paralyse the influence of a conscientious and thoughtful medical adviser, while the appetites and beliefs of such friends often throw them into active antagonism to any medical adviser who may not endorse the habits in which, as they believe, and no doubt conscientiously, duty to their child requires them to indulge. The only course that a medical practitioner, whose family is dependent upon his practice, can safely take with veteran mothers on this question, is to let them have their own way without reiterated admonition. When once they have acquired the habit of depending upon large quantities of beer for nursing their children, they become perfectly infatuated, and are practically incapable of passing through the probationary fortnight which takes place before the digestive apparatus can work under its natural, but to them strange, conditions, while the temporary longing for beer, and the sudden lessening of the quantity of milk afforded by their strained and impoverished systems, are at once set down as clear proofs that their medical adviser is a crochety and

dangerous person, who must be superseded at the first convenient opportunity. Facts and arguments have no more influence on such mothers than they have upon opium-eaters, drunkards, or inveterate consumers of tobacco; while the extreme propriety of conduct which these ladies manifest, and the encouragement they receive from other medical men, make the convictions based upon their own personal sensations incontrovertible, and their position practically unassailable. I think I might fairly say that among the comfortable middle classes of society the views at present held on this question are so deplorable that a large proportion of children are never sober from the first moment of their existence until they have been weaned; while often after a few years the use of alcohol is again introduced to the children as a "medical comfort," as a part of their regular diet, or as an invariable accompaniment of all their juvenile visitation and company-keeping. Under such circumstances it is not surprising that Temperance reformers appeal in vain on this question, and that their facts and arguments are viewed with plausible indifference, or insidious opposition, by persons whose appetites and instincts have been undergoing debasement and perversion from the very dawn of their lives. My own deliberate conviction is that nothing but harm comes to nursing mothers, and to the infants who are dependent upon them, by the ordinary use of alcoholic beverages of any kind, and in the following remarks I propose to give very shortly and practically the results of a somewhat extended experience in reference to this question, and the reasons which I trust will justify to the minds of common-sense readers this expression of my own very strong convictions.

I fully believe that in most cases the use of alcoholic liquor does increase the quantity of milk secreted by the nursing mother. But what is the nature of the milk thus increased in quantity, and how is that increase brought about? These questions require consideration in regard to the constitution of the mother, and in regard to the health of the child. The supply of milk may be increased in the following ways:—

Firstly. By the transformation in the mother's system of some substance into milk which requires no digestion. For instance, if by any magic water—which will soak through the stomach as it will soak through a sponge—without any tax on the masticating, digesting, or assimilating organs, could be transformed into blood or milk, it is clear that any quantity of milk could be supplied by the mother in whose system such a transformation took place. But that would be virtually equivalent to water being poured into a tube at one end and coming out as blood or milk at the other—a feat which, so far as I know, medical men have hitherto discovered no means of accomplishing.

Secondly. By such use of any stimulant to the mother's digestive organs as would temporarily cause them to digest a larger quantity of food than they would naturally do. If in this way a larger supply of food be forced into the mother's system, a larger supply of milk would be provided for the infant; and in that case the only drawback is that the mother's digestive apparatus would be strained and injured in order to produce this result. Such injury might not be felt at the time, but it certainly would be incurred, and it would manifest itself in the long run, whether or not it were ever credited to the real cause, *i.e.* the use of alcoholic beverages as an unnatural goad to the digestive organs.

Thirdly. A greater supply of milk might be produced at the expense of the mother's blood and constitution, although without involving either of the two foregoing suppositions, just as a horse in good condition may be worked down by an amount of labour more than equivalent to the food it can digest, or—if the amount of its food be stinted—more than equivalent to the force yielded by the food which it consumes. In short, the results would be precisely equivalent to those which are exemplified every day in the London cowhouses, where, by stimulating but comparatively in-nutritious foods, such as the refuse of breweries and distilleries, healthy cows are made for a few months to produce an inordinate quantity of milk. The cows gradually waste away, lose their health, and are only saved from dying of consumption by the knife of the butcher, after a brief reversal of the treatment.

Fourthly. The quantity of milk may be increased at the expense of its quality by mere dilution, and this will readily take place if the mother be induced to drink an inordinate quantity of watery fluid. In this way the London cows are made to produce ready-made milk-and-water which needs no further dilution.

Fifthly. There are many substances which, when taken into the human system, are treated by the system as foreign and poisonous agents, and are immediately eliminated by the excreting organs. Thus diaphoretics, which increase perspiration, do so by virtue of a poisonous element which is most readily eliminated by the skin, and no sooner do medicines of this kind get into the blood than the skin immediately sets to work to get rid of them. The skin discharges them in a large quantity of aqueous perspiration derived from the blood, and many such medicinal substances may be recognised in the perspiration which they evoke. For instance, sulphur may be recognised by its odour; alcohol, which acts as a diaphoretic under certain conditions, and is commonly used as such to cure a cold, also may be recognised by its odour in the perspiration when it is thus eliminated. A more palpable illustration may be cited in the action of snuff, which when brought into contact with the lining membrane of the nose is at once washed away by a profuse secretion. Snuff, pepper, and other irritating substances, in like manner, when put against the mucous membrane of the eye, provoke a profuse secretion of

tears, which washes them away and gets rid of them. Other substances, again, called diuretics, enormously increase the action of the kidneys. Some of these substances will act either as purgatives, or as diuretics, or as diaphoretics, according to the conditions to which the patient is subjected while the medicine is in process of elimination. Thus if a patient, having taken a diaphoretic, go to bed immediately, and be placed under such circumstances as to facilitate the action of the skin, a profuse perspiration will follow; whereas, if the patient had gone out into a cold atmosphere, the medicine might have been got rid of, not by the skin but by the kidneys, and would have acted as a diuretic. A seidlitz powder, if taken upon an empty stomach, will act as a purgative; whereas, if taken with a full meal, it will act not as a purgative, but as a diuretic. Many medicines which ordinarily act as purgatives will, when taken by a nursing mother, act as lactagogues (milk drivers); *i.e.* they will be eliminated by the breasts instead of by the bowels, and will pass off by the intestines of the child instead of by the intestines of the mother; and the child, its system being a much more sensitive index than that of the mother, will often suffer greatly from drugs, or from crude or improper food, although the more callous system of the mother may not have shown that any impropriety of diet had been committed.

Alcohol, the essential principle of all intoxicating liquors, will, under different circumstances, act either as a purgative or as a diuretic or as a diaphoretic, or will be got rid of almost entirely by the lungs, or will act as a lactagogue, according to the circumstances and conditions of the alcoholised subject. The bilious diarrhoea which follows a debauch in hot weather, when the lungs are less able to eliminate the alcohol—the frequent urination required by habitual soakers—the sweating caused by a full dose of hot spirit-and-water on going to bed—the stinking odour of secondhand beer, wine, or spirit, which pervades the breath and perspiration of the drinker, and the profuse discharge of milk which comes from the breasts of a beery nurse—are all phenomena of precisely the same order, and which actually reciprocate with each other according to the exigencies and conditions of the system and circumstances by which the drinker is surrounded. It is a matter of common observation that a glass of spirit taken at bedtime by a nursing mother, not merely increases the flow of milk during the night, but causes the child to sleep heavily; in fact, the spirit under these circumstances acts, not as a purgative, nor as a diuretic, nor as a diaphoretic, nor does much of it pass off by the lungs, but it acts as a lactagogue, because the breasts are then in a state of great activity, and form the readiest channel through which the mother's system can eliminate the alcohol, and for that elimination the breasts have to discharge a profuse quantity of milk; but the increased quantity of milk is produced by a mere addition of alcohol and water, or it is produced by impoverishing and straining the system of the mother. In either case, the poisonous influence of the alcohol is manifested in narcotising the child, and it cannot need much reflection to show that children ought not to have alcohol filtered into them as receptacles for matters which the mother's system finds it necessary to eliminate, and that probably nothing could be worse than to have the very fabric of the child's tissues laid down from alcoholised blood.

Probably few persons would be found to believe in the proposition that stout could be transformed into milk in the mother's system, if that proposition were stated in explicit terms, as by substituting the term stout for water in our first supposition. But in order to understand how it is that an increased quantity of milk is often produced by the use of alcoholic liquor, some deliberate discussion of this point is really necessary. There is a large proportion of medical opinion in England at this day which supports the hypothesis that alcohol serves as food in the body, and, as it soaks into the body without taxing the digestive apparatus, it would need no more effort for digestion or assimilation than it needs for mastication. That opinion rests not merely upon the beliefs and likings of a large mass of our population medical and non-medical—"practical experience" as it is called—but it rests also upon a shadow of scientific fact, as we have never yet succeeded in reproducing from the excretions all the alcohol which may have been taken into the body. Every one is aware that a person who has swallowed a small quantity of beer, wine, spirit, or pure alcohol, gives out a corresponding alcoholic odour for some hours afterwards, and therefore it is clear that some of the alcohol, being extruded in the same state as it was ingested, cannot have served as food, inasmuch as food never leaves the body undecomposed. I have always thought that the burden of proving the hypothesis that alcohol is decomposed in the body rests with those who propound it, as we may fairly begin by assuming that what we know to take place with a large proportion of the alcohol, also takes place with the remainder. In February, 1867, at Manchester, I delivered a lecture

This Manchester lecture has since been reprinted by Heywood & Co., 335, Strand, W.C.

to the Church of England Diocesan Temperance Reformation Society, upon the properties of alcohol as a medicine and in reference to the action of alcohol in the system. I condense the following sentences from a report of that lecture which appeared in the *Alliance News* of March 2nd, 1867:—

*"Alcohol in the blood diminishes the osmosis or permeation of its fluids through the membranous tissues of the body, and thus the extra-vascular circulation or soakage of the fluid parts of the blood is interfered with. The alcohol also blunts the chemical affinities by virtue of which the tissues of the body and the fluids of the blood react upon each other. These two effects obstruct the onward passage of the blood through its capillaries,*

*and the blood accumulating behind distends the arteries and stirs up the heart to force on the current. Thus we get what is called 'the stimulating action of alcohol,' i.e., a fuller pulse and a more laborious action of the heart—the real fact being that more heart-labour is required to keep the circulation going, just as when respiration is interfered with the breathing becomes more laborious."*

*"I can see nothing in the action of alcohol in the human body in any case or at any time but that of a paralyser, and I see in that view the key by which we can explain all the contradictory phenomena, and all the contradictory benefits which have been ascribed to the influence of alcohol. . . . Life assurance tables show that the total abstainers live longer than even the moderate and respectable drinkers do, and all round, the facts come out to show that the sensations of comfort which are experienced when alcohol is taken, are but modifications of the comfort with which the man lies in the gutter when drunk. If we look to the influence of alcohol in the various kinds of sickness, the same simple key will unravel all the mysteries . . . . By giving alcohol as a 'stimulus' in exhausting diseases, I believe we always do what we should do by giving a dose of opium, or brandy-and-water, to comfort a half-suffocated patient (i.e. increase his danger). If that be so we reduce alcohol not only from the position of a food medicine, but we reduce it from the position of a goad, and we say that the suppositious stimulating or goading influence of alcohol is a mere delusion, that in fact alcohol always lessens the power of the patients, and always damages their chances of recovery when it is a question of their getting through exhausting diseases. There are some cases in which alcohol is invaluable, e.g., as a narcotic in staving off certain kinds of convulsions, or in lessening the sensibility of the body under a painful operation. But these are cases which happen but rarely, and which do not come within the scope of that class of ailments for which we now see brandy and wine indiscriminately prescribed and relied upon. In the case of a child cutting its teeth there is a nervous irritation which throws the whole body out of gear, and the respiratory muscles become locked as it were by the violence of the spasm, and the patient may be killed by momentary suffocation through the very energy with which certain parts of the body act, just as a machine may become 'locked,' and in order to put it right you have to turn the steam down or turn it off for a moment. Under these circumstances alcohol is useful as a paralyser, a blunter of those extreme sensibilities which evoke the convulsive action by which a patient may be killed. But I think alcohol should be restricted to such cases as are usually treated by opium or chloroform . . . . I think that these arguments not only will come home to clergymen and other leaders of opinion, but also should influence even the mere rationalist who is not swayed by religious expediency, and ready to give up even that meat which might make his weaker brother to offend. We conclude by simply affirming these propositions:—That alcohol never sustains the forces of the body as a food or a food medicine; that alcohol never acts as a goad to the body; that it has no stimulating properties whatever in the sense of increased action either in rate or quantity; that alcohol always acts as a narcotic, and is always a paralyser of sensation and a lessener of action."*

It will be found by those who refer to that lecture that I had been led to view alcohol, not as a food, not even as a true stimulant, but as always a narcotic and paralyser, and to aver that its true use in medicine was not that of a food or stimulant but that of a narcotic. I still hold to that view, and I am pleased to find that a view which I believe to be the only sound one as a scientific basis for the use of alcohol, has since been very fully adopted by other medical men. The *Medical Times and Gazette* of December 18th, 1869, contains a very interesting lecture, entitled, "Physiological Research upon Alcohols," by Dr. Benjamin Ward Richardson, whose attention I called to the views which I had arrived at, and I now quote the concluding paragraphs of that very able lecture, as being one of the most recent and authoritative expressions of professional opinion upon this point:—

Dr. Richardson's Lecture will be found entire in the *Medical Temperance Journal* for April, 1870.

*"I have dwelt on these points from their immediate relation to practice. The evidence of the physicians is not less conflicting than the evidence of the physiologists. What shall we believe? Dr. Todd and his followers cure fever with alcohol. Dr. Gairdner, of Glasgow, treats fever with and without alcohol, and finds that he cures without better by far than with it. I will contest on neither side, because I know that as yet physicians have never prescribed alcoholic fluids with any precision at all, either in regard to quality or quantity, the common alcoholic drinks being anything; but I am prepared to contest, if under scientific administration alcohol be found, to cure fever, that the medicine acts by lowering temperature and checking waste, not by sustaining as food sustains the body.*

*"The alcohols are strictly anæsthetics, and, indeed, the first published case of surgical operation under anæsthetic sleep was performed in 1839, by Dr. Collier, on a negro, who was rendered insensible by breathing the fumes of alcohol.*

*"Speaking honestly, I cannot, by the argument yet presented to me, admit the alcohols through any gate that might distinguish them as apart from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true, but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce*

*animal power, and can show a reason for using them in order to stop physical pain, or to stupefy mental pain; but that they give strength—i.e. that they supply material for construction of fine tissue, or throw force into tissues supplied by other material—must be an error as solemn as it is widespread.*

*"The true character of the alcohols is that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restless energy under their shadow. The civilised man, overburdened with mental labour, or engrossing care, seeks the same shade; but it is a shade after all in which, in exact proportion as he seeks it, the seeker retires from perfect natural life. To resort for force to alcohol is, to my mind, equivalent to the act of searching for the sun in subterranean gloom until all is night.*

*"As yet alcohol, the most commonly summoned of accredited remedies, has never been properly tested to meet human diseases. I mean by this that it has never been tested as alcohol of a given chemical composition, of a given purity, and in given measures. Wines, beers, and spirits, are anythings—compounds of alcohols, and compounds of alcohols with ethers and other foreign substances. It is time, therefore, now for the learned to be precise respecting alcohol, and for the learned to learn the positive meaning of one of their most potent instruments for good or for evil, wherupon I think they will place the alcohol series in the position I have placed it, even though their prejudices in regard to it are, as mine are by moderate habit, but confessed inconsistency, in its favour."*

If this view be adopted, it follows that alcohol never yields up force in the body as a food on the one hand, and that it never acts as a stimulant by exciting force on the other. All the observations which I have been able to make impress me with the conviction that, at any rate, the drug-action of alcohol is that of a narcotic, and not that of a stimulant; but in case it should hereafter be proved that alcohol does undergo oxidation in the body so as to yield up force, and thereby serve to some extent as food, the total abstainers' platform would still remain unshaken. We should then inquire, firstly, Is alcohol a good food? Every medical man would reply that alcohol, if a food, is certainly at the same time the cause of most of those degenerations of blood and tissue which constitute the diseases of the present day—a charge which cannot be brought against any other substance that ranks as a food; and there is no doubt that the physical injury resulting from the use of alcohol as a food would far outweigh the benefits which its possible yielding up of force might give. We should ask, secondly, Is alcohol a cheap food? The reply would be that you could get as much food in a pennyworth of oatmeal, beef-suet, or sugar, as you would in a shilling's-worth of alcohol. "We should ask, thirdly, Is alcohol a safe food? The reply would be that, while gluttony and other abuses of true foods are practically very trifling evils, and evils moreover which seem to have a natural tendency to cure themselves, the drunkenness and other evils which arise out of the drinking usages of society are admitted on all hands to be the greatest curse with which society is at present afflicted, and to be evils, moreover, which have a tendency to perpetuate and aggravate themselves instead of curing themselves. Therefore, if alcohol were a food, it would be an injurious food, a dear food, and a dangerous food. What applies to alcohol as a food for hard-working men, applies to it quite as much for nursing mothers, whose strength may be overtaxed. But those who wish to follow this discussion out may refer to a five-column report of my lecture, already referred to, in the *Alliance News*, and they must not leave unstudied the recent lecture of Dr. Richardson.

As to the effects of beer-drinking upon nursing mothers I have observed the following facts. The mothers frequently make flesh, and even become corpulent; often, however, at the same time they get pale, and wherever they are not constitutionally robust in fibre they become inactive, short-breathed, coarse complexioned, nervous and irritable, and sutler from the weakness of the heart and a long train of symptoms, which are more or less severe according to the constitution of the mother and the quantity of alcohol she imbibes. The young mother prematurely loses the bloom and beauty of youth. Often it is quite startling to meet some lady, who during an interval of two years has been transformed from a sprightly and charming young woman, into an uninteresting and coarse-looking matron. She has nursed her first infant for twelve months. With a pure and rational diet, she would simply have acquired a more dignified and womanly bearing, with a robuster gentleness of manner; but a liberal supply of "nourishing" stout—a glass of port at luncheon, and a little gin-and-water at bedtime—one after the other, were adopted, and imbibed regularly, in order to supply her infant with "milk." The presence of a nerveless apathy, or unintelligent irritability, afterwards proved that a liberal supply of "stimulants" was required to support her strength, and, although she ceased nursing, her own sensations convinced her of the necessity of continuing them. The outward and visible change is but an exponent of the degenerations and diseases which are taking root within. If there be a predisposition to insanity or consumption, these diseases are developed very rapidly, or they are brought on where proper management might altogether have tided over those periods of life at which the predisposition is prone to become provoked into actual disease.

Infants nursed by mothers who drink much beer also become fatter than usual, and to an untrained eye sometimes appear as "magnificent children." But the fatness of such children is not a recommendation to the more knowing observer; they are extremely prone to die of inflammation of the chest (bronchitis) after a few

days' illness from an ordinary cold. They die very much more frequently than other children of convulsions and diarrhoea while cutting their teeth, and they are very liable to die of scrofulous inflammation of the membranes of the brain, commonly called "water on the brain," while their childhood often presents a painful contrast—in the way of crooked legs and stunted or ill-shapen figure—to the "magnificent" and promising appearance of their infancy.

Those ladies who adopt the general views I have thus expressed in relation to the nursing of their children, will want to know what is the "proper artificial food" with which to supplement their milk when it is deficient in quantity. With some patients the milk will fall off in quantity at the end of two or three mouths. With others, although the quantity may not fall off, the child seems unsatisfied; and there is a third class with whom a profusion of milk is supplied and the child thrives exceedingly, but the mother gets flabby, weak, nervous, pale and exhausted. In the last case, the mother is simply goaded on by susceptibility of her own nervous system, or by inordinate activity of the breasts to yield an amount of milk which her digestive powers are not equal to providing for. The treatment of such cases should be simply repressive. The mother should separate herself somewhat more from the child, and make a rule of only nursing it from five to eight times in the twenty-four hours, while the neck of the mother should be kept cool in regard to dress, and cold sponging may be practised carefully night and morning. Her attention should be diverted by outdoor exercise on foot, and additionally in a carriage if necessary. When the mother's milk, though apparently not deficient in quantity, proves unsatisfying to the child, great attention should be paid to varying the diet of the mother, while such staple foods should be taken as are most easily and thoroughly assimilated into milk. The unsatisfying quality of the milk will generally be remedied by taking a more varied diet, together with three or four half-pints of milk in the course of the day, accompanied with farinaceous matter, as in the shape of well-made milk gruel; and in case these measures fail, the only alternative is to supplement the mother's milk by obtaining a wet-nurse to suckle the child three or four times a day alternately with the mother, or by feeding the child with proper artificial food. The same measures may be resorted to where the milk, though satisfying in character, is deficient in quantity; and in preparing artificial food for the child it must always be remembered that the food requires to be adapted to the stage of development which is manifested by a young infant's digestive organs. The infant's digestive apparatus is in fact designed to digest milk, and to digest nothing else, but when the teeth are cut, farinaceous matter of a more or less solid character should be gradually mixed with the milk. Almost all the illnesses of infants under twelve months of age are caused by some gross impropriety of diet or otherwise on the part of the mother, for which the child suffers through the medium of the milk, or they are caused by feeding the child with improper artificial food. Thick sop and many other articles often given as food are as indigestible to an infant of three months old as cabbages would be to a lion or beefsteaks to a horse; and until the child has cut its teeth, it should have nothing but food resembling the mother's milk as closely as possible. Of course milk is an article which varies immensely in large towns, according to the management of the cows who yield it, and according to the manipulations of the persons who sell it; but by proper attention and careful watching there is never anything like as much difficulty in obtaining pure milk as there is in obtaining pure beer. Assume that we start with unadulterated milk of fair quality—that milk contains twice as much cheese, twice as much butter, and about as much sugar as is contained in human milk. By adding a little sugar so as to double the proportion of sugar also, and then an equal quantity of boiling water, the three main ingredients will be reduced to their proper proportions, and most infants will thrive perfectly upon nice fresh sweetened milk, diluted with boiling water. If the milk be very rich, or if the milk pass undigested through the bowels, it should be diluted still more, or until the stools cease to contain milk. If a dishonest tradesman has already supplied the water, it is obvious the milk need not be further diluted. There are many groundless fears as to the extent and character of the adulterations to which milk is subjected—chalk, horses' brains, and various other materials have been brought by sensational scribblers before the vivid imaginations of mothers. I think I may say, without hesitation, that chalk is never, under any circumstances, used to adulterate milk; and certainly if any stupid adulterator were to put chalk into milk, it would be discovered by the first person who looked for it, inasmuch as the chalk would be deposited at the bottom of the vessel in the course of a few minutes. I have witnessed the process of adulterating milk over and over again at the places in London where milk from the country is wholesaled to the retailers. The materials consist of an ordinary tap of running water, a jug of burnt sugar, a dish of salt, and a clean stick. The men hold their half-filled cans of milk under the tap for a time proportioned to the length of their consciences, and the softness of their customers, but always until the "milk" presents an ominous blueness to the eye, and acquires an insipid watery taste. They then stir burnt sugar into it, drop by drop until a rich creamy hue appears, and finally the flavour is brought up by a little salt. This is really the process by which milk is adulterated in our great towns, and shameful and disgusting though it is, yet it is not so bad as people imagine, being limited to mere cheating by dilution of the milk, and not extending to the use of deleterious or nasty ingredients.

The proper way to feed an infant of three months old, whose mother is only able to partially support it, is as

follows:—When the child wakes in the morning it should not go to the mother, but should be taken away by the nurse, and immediately fed from the bottle, sucking its milk through a suitable teat. After the mother has breakfasted the child may go to the breast, and during the day it should be alternately fed from the bottle, and nursed by the mother. At six o'clock the baby should invariably be placed in its crib, by the side of the mother's bed, and fed just before going to sleep, and the habit of going to bed at six o'clock should be strictly and invariably enforced. If once the child be allowed to come down to the family circle after dark, the habit of going to sleep will be broken, and the child will continuously cry to come down. In the course of the evening the mother may nurse the child once, and at ten or eleven o'clock, when the mother goes to bed, the child should be again fed from the bottle, and the mother should have a basin of well-made milk- gruel; and by her bedside should be placed, at the last moment, as much gruel as she is likely to drink with relish during the night. Whenever the child is restless it should be taken out of its crib, gently, by the mother, and nursed, say two or three times during the night, and put back again into its crib, the child never being allowed to sleep with the mother. When the night is fairly over, and the child awakens, it should be fetched by the nurse, and have its first morning meal from the bottle. This plan of feeding should be persisted in continuously until the child has cut its teeth; and it is only when every means have been taken to ensure the sweetness, freshness, and niceness, not only of the milk and water, but of the bottle and of the teat, and the child still fails to get on, that, in rare cases, I advise the admixture of a little farinaceous matter in the way of food containing one part milk and two parts of properly sweetened barley-water. As the milk teeth come through, other farinaceous matter may be gradually blended with the milk, and there is nothing better than to begin at about eight months with a teaspoonful of baked flour, well boiled in a pint of milk and water, or in the water, to be afterwards cooled with milk. Oftentimes a little salt, as well as sugar, will materially help its digestion. The child will do well on that food—the quantity being duly increased—until it has cut almost all its milk teeth, when it may eat bread and butter, rice and egg puddings, and occasionally eat a boiled egg once a day. I believe that it is a great mistake to give red flesh meat to children in their early years, unless there be some very special reason for it, and then that it should only be temporarily used; but nice potatoes, flavoured with fresh gravy from a joint, may be given at dinner, as the child becomes able to feed itself.

The *British Medical Journal* of June 4th, 1870, contains an article headed "Doctors and Water-drinkers," which is probably the most important article upon this subject in relation to the medical profession which has ever appeared in the medical journals of this country. The article is of considerable length, and is written ably, dispassionately, and honestly. This journal speaks in the name of an association that numbers 4,000 members of the medical profession of this country, and the article must be regarded as an exponent, according to its editor's lights, of the position of our medical men in regard to the question of total abstinence. It contains the following remark:—"Probably almost every member of the medical profession in the three kingdoms himself uses dietetic stimulants, in bold defiance of gout and tissue degeneration, and honestly believes himself on the whole the gainer from them." I do not know how a worse compliment could have been paid to the profession, and this sentence will probably be quoted in support of the complaints made by Temperance reformers to the effect that in this country the greatest enemies to the Temperance reformation are the medical men, and that they, by their personal example and their indiscriminate prescription of "dietetic stimulants," are responsible for much of the present drunkenness, and for most of the relapses which occur to those who have been reclaimed. Certainly the proportion of medical men who are free from the influence of "dietetic stimulants," upon their own stomachs, and therefore in a position to judge for their patients upon this question without bias, is very small, but I am able to state that it is not so small as is represented by the *British Medical Journal*. My experience in my own person, after very careful testing of my health, working-power, and capacity for enduring mental strain, has convinced me that I am the gainer in every way by abstaining, and I have been a total abstainer for some years, and an abstainer practically for many years previously. I may also add that my partner in life has arrived at the same convictions and the same practice; and that, by adopting the principles to which I have already given expression, she has preserved her health, and satisfactorily nursed five children for twelve months each. Indeed, we have great cause to be thankful for the health of ourselves, and for the health and promise of our children; and we ascribe these largely to abstinence from alcoholic beverages. I could cite large numbers of families in my own practice who have been under my observation for years, where the mother and children have derived similar benefits from total or practical abstinence, and no language would be too strong to express my convictions on this point in a general way.

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## The Verdict of Science Concerning the Effects of Alcohol on Man.

ALCOHOLIC LIQUIDS, as derived from the fermentation of fruits and vegetable substances, have been known and used from an early period in the history of our race. Being derived from the grape or fruit of the vine chiefly, the name *vinum*, or wine, was naturally applied to all these liquids, until some time in the seventh century, when a liquid obtained from the fermentation of corn began to be called beer by the Saxons.

During the prevalence of the alchemists or Arabian schools of chemistry, in the eleventh century, the vinous liquids in use began to be subjected to distillation, by which the active intoxicating constituent was obtained in a concentrated form, to which was applied the name "spirit of wine," and afterwards the word "alcohol." This last word appears to have been first used by the Arabians to designate an insipid cosmetic powder used by the women of that day. It was afterwards applied to various subtle powders, and finally to spirit of wine. The first really scientific use of the term "alcohol" with which we are acquainted was by Lemert in his Chemistry, published in 1698. For a long period after the discovery of spirit of wine or alcohol, it was used only as a solvent or menstruum in the preparation and preservation of other substances, while the fermented liquids continued to be used as drinks. The impure and diluted alcohols derived from distillation of fermented liquids, known as brandy, gin, rum, and whisky, are of modern origin, having been introduced into use within the last two or three centuries. Although we have a large variety of beverages derived from fermentation and distillation, known as wines, beers, and distilled spirits, yet ethylic, or absolute ether, universally known under the name alcohol, constitutes the active, controlling ingredient in them all. The amount of this alcohol in the fermented drinks, called wines, beer, ales, &c., varies from four to twenty per cent.; while in the distilled spirits, called brandy, whisky, rum, and gin, it constitutes from fifty to seventy-five per cent. Separate the alcohol from all these liquids, and the remainder would be capable of producing little more effect on the human system than pure water. The juniper in gin, the hop in beer, and the vegetable acids and fecula in wines, are in quantities too small to exert any important influence, and hence may be omitted from our further consideration.

When we speak of alcohol, therefore, or of the effects of alcohol, throughout the remainder of this paper, we mean to include all alcoholic liquids, whether fermented or distilled. Until analytical and organic chemistry had made sufficient progress to show the composition of the more common articles of food and drink, no efforts were made to explain the special or physiological action of alcohol on the human system. All liquids containing it were simply regarded as cordial or stimulant, and capable of supporting strength and life. When the chemico-physiological school of investigators, with Baron Liebig at its head, developed the fact that all alimentary substances were capable of being arranged into two classes, the nitrogenous and carbonaceous, they very naturally adopted the theoretical idea that the former when taken into the system were appropriated to the nourishment of the tissues, while the latter united with oxygen by a species of combustion, resulting in the development of animal heat and carbonic acid gas, and hence were familiarly styled "respiratory food."

Alcohol, being one of the purest of the carbonaceous class, and especially rich in carbon and hydrogen, was at once assigned a place at the head of the list of respiratory foods, and of supporters of animal heat. When taken into the living system it was supposed to unite rapidly with the oxygen received through the lungs, evolving heat, and leaving as resultants carbonic acid gas and water; in this way its supposed heating and stimulating effects were explained.

The simplicity of the explanation, coupled with the high authority of Liebig, caused it to be almost universally accepted, although resting on a purely theoretical basis, without a single experimental fact for its support. It was not long, however, before Dr. Prout, of London, ascertained by direct experiment that the presence of alcohol in the human system directly diminished the amount of carbonic acid gas exhaled from the lungs, and consequently there could be no combustion or oxydation of the alcohol by which it was converted into carbonic acid and water. Dr. Percy and others by examination found that alcohol taken in a dilute form into the stomach, was taken up without change of composition, and carried with the blood into all the organs and structures of the body; and that its presence could be easily detected by the proper chemical tests. The chemico-physiologists, however, still assuming that alcohol, being a hydrocarbon, must necessarily be used for maintaining temperature and respiration, suggested that the union of its elements with oxygen might be such as to result in forming acetic acid, or aldehyde, instead of carbonic acid gas. Hence they still sustained the popular belief that alcoholic drinks were capable of increasing both the temperature and strength of the human body. In the meantime, the process of experimentation went on. Dr. Boker, of Germany, by a well-devised and carefully-executed series of experiments, proved that the presence of alcohol in the living system actually diminished the sum total of eliminations of effete matter daily; and, consequently, that its presence must retard those molecular changes by which nutrition, secretion, and elimination are effected. In 1850 the writer of this paper prosecuted an extensive series of experiments to determine the effects of different articles of food and drink on the temperature of the body, and on the amount of carbonic acid excreted from the lungs. These experiments proved conclusively that during the active period of digestion after taking any ordinary food, whether nitrogenous or carbonaceous, the temperature of the body is always increased; but after taking alcohol in the form of either fermented or distilled drinks, the temperature begins to fall within half an hour, and continues to decrease for from two to three hours. The extent and duration of the reduction of temperature was in direct proportion to the amount of alcohol taken. The results of this series of experiments were embodied in a paper read to the American Medical Association in May, 1851. A few years later, the experimental researches of Lallemand, Perrin, and Duroy proved conclusively that alcohol, when taken into the stomach, was not only absorbed and carried with the blood into all the organs and tissues of the body, but also that it was eliminated as alcohol, unchanged chemically, from the lungs, skin, and kidneys. The experiments of Prout were repeated, and his results confirmed, by Sandras and Bouchardet, of France; W. A. Hammond, myself, and others of this country. Those of Boker were carefully repeated and varied by Anstie, of England, and Hammond, of this country. My own in reference to the effect of alcohol on animal heat have been repeated, and the results confirmed, by a large number of observers, among whom are Drs. Richardson, Anstie, and Hammond. Those of Lallemand, in reference to the elimination of alcohol, have been equally confirmed, except the claim that the amount eliminated is not equal to the whole quantity taken. Hence the following propositions may be stated as fully established scientific facts:—

First. That alcohol, when taken diluted in the form of fermented or distilled spirits, is rapidly absorbed without change, carried into the blood, and with that fluid brought in contact with every structure and part of the human body.

Second. That, while circulating in the blood, its presence retards those molecular or atomic changes by which nutrition, disintegration, and secretion are maintained, and the phenomena of life continued.

Third. That its presence retards the elimination of waste matter, impairs nerve sensibility, lessens muscular excitability, and lowers the temperature of the body.

Fourth. That a part, at least, of the amount taken is finally eliminated or thrown out of the system with the excretions, without having undergone any appreciable chemical change.

These facts are as well established as any in the domain of physiology or in the whole field of natural science, and they point with all the clearness and force of a mathematical demonstration to the conclusion, that alcohol is in no sense food; neither furnishing material for the tissues, nor fuel for combustion, nor yet generating either nervous or muscular force. Having thus determined, experimentally, that alcohol is neither food nor a generator of force in the living body, the question recurs, What are its positive effects when taken in the ordinary manner? I answer, simply those of an anæsthetic and organic sedative. Like ether and chloroform, its presence diminishes the sensibility of the nervous system and brain, thereby rendering the individual less conscious of all outward and exterior impressions. This diminution of sensibility, or anæsthesia, is developed in direct ratio to the quantity of alcohol taken, and may be seen in all stages from simple exemption from all feeling of fatigue, pain, and idea of weight, exhibited by ease, buoyancy, hilarity, &c., to that of complete unconsciousness, and loss of muscular power. It is this anæsthetic effect of alcohol that has led to all the popular errors, and contradictory uses, which have proved so destructive to human health and happiness. It has long been one of the noted paradoxes of human action that the same individual would resort to the same alcoholic drink to warm him in winter, protect him from the heat in summer, to strengthen when weak or weary, and to soothe and cheer when afflicted in body or mind. With the facts now before us, the explanation of

all this is apparent. The alcohol does not relieve the individual from cold by increasing his temperature; nor from heat by cooling him; nor from weakness and exhaustion by nourishing his tissues; nor yet from affliction by increasing nerve-power; but simply by diminishing the sensibility of his nerve structure, and thereby lessening his consciousness of impressions, whether from cold or heat, or weariness or pain. In other words, the presence of the alcohol has not in any degree lessened the effects of the evils to which he is exposed, but has diminished his consciousness of their existence, and thereby impaired his judgment concerning the degree of their action upon him.

It is this property of alcohol to produce that sense of ease, buoyancy, and exhilaration, arising from a moderate diminution of nerve sensibility, that gives it the fascinating and delusive power over the human race which it has wielded so ruinously for centuries gone by. But while the presence of alcohol diminishes the sensibility of the nervous structure, it also retards all the molecular changes, thereby diminishing the activity of nutrition, secretion, elimination, and the evolution of heat, constituting a true organic sedative. When taken in small quantities, repeated daily, the individual usually slowly increases in weight, not from increased nutrition, but from retarding the waste and retaining the old atoms longer in the tissues. By some investigators, this power to retard atomic changes, and consequently to retain the old atoms, has been regarded as equivalent to nutrition, or the actual assimilation and addition of new atoms. It is on this basis that Dr. Hammond and a few others persist in representing alcohol as indirect food. The fallacy of such claim, and its mischievous tendency, will be fully apparent by reference to one of the plainest laws governing living animal matter. The law is, that all the phenomena of animal life are associated with and dependent on atomic changes, and that each individual cell or aggregation of bioplasm constituting an organic atom, has its determinate period of growth, maturity, and dissolution. Hence, to introduce into the living system any agent that will retard atomic change, is equivalent to retarding the phenomena of life. And if by retarding the atomic changes, cells or atoms are retained in the tissues longer than the natural duration of their activity, such retention may increase the bulk and weight, but in the same ratio it embarrasses the tissues with the presence of material which is constantly becoming inert and tending to degeneration. Consequently, the individual who thus increases his bulk and weight by taking just enough of the weaker alcoholic drinks daily to retard the processes of secretion and waste, in the same proportion diminishes his activity, his power of endurance, and his ability to resist the effects of morbid agents of every kind. This is abundantly illustrated by the thousands of beer and wine drinkers, who from twenty to twenty-five years of age were muscular, active, capable of any reasonable endurance, with a weight of 150 pounds, but who, after moderately retarding atomic changes and retaining old atoms by the daily use of wine or beer, have acquired a weight of 200 pounds or more, and have lost their muscular activity and endurance to such an extent that an active exercise of twenty minutes would make them puff like a "heavy horse." It is this sedative effect of alcohol on the organic or molecular changes in the tissues, retaining waste and effete matter that ought to have been promptly disintegrated and thrown out, which impairs the vital properties, and predisposes or prepares the system to yield to morbid influences of any kind to which it may be exposed. And especially does this sedative effect of alcohol on the organic changes, when maintained by a moderate and continued use of the article, favour those degenerative changes which result in tubercular, caseous, and fatty deposits in the lungs, liver, kidneys, heart, and arteries of the brain, and in materially shortening the duration of life. It is the same interference with the processes of nutrition and waste, only exerted more actively, that causes gastritis and delirium tremens in the excessive drinker of distilled spirits. If you ask for the special *modus operandi* of alcohol, how it produces its anesthetic and sedative effect when taken into the human system, I answer, chiefly by its strong affinity for water and albumen. The two last-named substances exist in the blood and all the tissues of the body, and for them alcohol has a strong chemical affinity. Hence, when it is present in the blood, it attracts the water from the blood corpuscles, causing them to become more or less corrugated, and inclined to adhere to one another, as described by Dr. Richardson, of London, and diminishing the capacity of the blood to absorb oxygen or other gases from the air in the lungs; and by its strong affinity for the albumen of the tissues, it retards the play of vital affinity between that substance and the other materials with which it is in contact, thereby retarding the molecular changes as already described. The paralyzing effect exerted on the vasomotor as well as cerebrospinal nervous structures by which sensibility is impaired, is owing partly to the direct anesthetic properties of the alcohol, and partly to the diminished interchange of oxygen for carbonic acid gas in the process of respiration. That a part of the alcohol should be retained for a considerable length of time in the system by the affinities just mentioned, is very probable. Hence, the late Dr. Anstie may have been correct in claiming that it was not all eliminated from the system within any limited period of time, and yet its retention would afford no proof that it was either appropriated as food or for the generation of force.

On the contrary, the catalytic influence of its presence retards both. If we scan the whole domain of physiology and pathology in connection with the logical deductions from the experimental researches by parties widely separated by time, space, nationality, and language, we shall be forced to the conclusion that alcohol as found in any or all of the fermented and distilled drinks, is neither stimulating, strengthening, nor nourishing to

the human system, but simply anesthetic and sedative. Consequently, it cannot be used in health without injurious effects proportioned to the quantity used and the frequency of its repetition. Its applicability as a remedy in the treatment of disease is extremely limited; so much so that it might be wholly dispensed with, without any injury to the sick, every intelligent physician being able to supply its place with other remedies of equal, if not greater, value in the limited number of cases in which it is applicable. Such we regard as the just and legitimate verdict of true science, regarding the effects of alcoholic drinks on man. We might amplify this paper by the citation of additional authorities and illustrative facts, until it would fill a volume; but we have thought it more profitable, and better fitting the present occasion, to limit it to a concise and plain statement of the present state of knowledge on this important subject.

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## The Claims of Total Abstinence on the Educated Classes.

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IT ought to be, and it is, with some trepidation that I rise to address a highly distinguished, and, I think, impatient audience on a greatly disparaged cause. The secular press tells us that the advocates of total abstinence are impracticable fanatics, and wrong-headed pharisees; the religious press tells us that abstinence is a much poorer stage of virtue than moderation, and that by declining wine and beer we fall far below the attainment of those moral athletes, who, to their hearts' content, indulge themselves in both; even clergymen in their sermons, and at the Church Congress, argued that we are despising a good creature of God, setting ourselves against a precept of St. Paul, and cherishing a heresy which is dangerously akin to that of the ancient Manichees. Well, if a cause had no opponents, I, for one, should think it a grievous waste of time to be among

its advocates; and the only thing that would reconcile me to the uncongenial task of speaking on the subject, is the knowledge that it is unpopular and decried. And as for these arguments, we have had them addressed to us again and again, and you must pardon me if the utter intellectual disdain with which I regard them prevents me from doing more than allude to them to-day. They remind me of nothing so much as the victims of Mr. Punch, in the now rare street show, which used to delight our childish days. It is perfectly useless for that hero to knock them on the head and bang them on the floor; they show a wooden vitality which is perfectly inexhaustible. No matter how violently used—they have been dashed down and finished off by a final rap—they are sure to start up a moment afterwards, wagging their futile heads and shaking their minatory arms; and, long after they have been finally disposed of, their ghosts reappear, with an exasperating pertinacity. Now as to these objections, if anybody likes to call me Manichæan because I have become an abstainer, I can only assure him, with a smile, that I should like him, to the same extent, to adopt the same beneficent heresy. If, in spite of arguments which daily gain in overwhelming cogency, he tells us that alcohol in moderation is harmless, it is still no more a special duty of mine to drink it than it is a special duty of mine to feed, for instance, on Revalenta Arabica. If I prove to him that to millions of human beings it is not only deleterious, but deadly, I say that to them, and to those who wish to help and save them, it is no more a good creature of God than laudanum or strychnine. And as to the so-called Scriptural arguments in favour of drunkenness—I beg pardon, I mean in favour of moderate drinking, which is, however, ultimately, the *fons et origo* of drunkenness—I shall say this only, that wine means primarily the juice, and often, as I believe, the unfermented juice of the grape; and that the drugged beers, and stupefying porters, and fortified ports, and plastered sherries, and abominable draughts of liquid fire that are called spirits in England, are no more the pure fruit of the vine than the mariners compass is intended when we are told that St. Paul fetched a compass and came to Rhegium. Into that Scriptural matter I have no time at present to enter, and, indeed, to do so would be perfectly superfluous to an audience intelligent enough and educated enough to distinguish between the dead letter and the living spirit; and to observe that those who defend dram-drinking out of Timothy are the sworn brothers of those who defend slavery out of Philemon. But those who oppose us on false deductions from Scripture do not stand alone in resuscitating their slain objections. There is your senator, entrenched in his impregnable aphorism "that you cannot make people sober by Act of Parliament," who is best met by the direct denial that to a very great extent you can make people sober by Act of Parliament; and by the entreaty that senates, if they cannot make people sober, should at least not continue the very effective means to prove that you can by Act of Parliament make them drunken. There is your man of the world, who asks you what all the noise is about, and why you don't leave him alone, and who is indeed best left alone, since our arguments are only intelligible to the unselfish and the earnest. There is your defender of the British Constitution, who asks how you can interfere with the liberty of the subject? to which I answer, with J. S. Mill, that the liberty of one man ends where, however profitable to himself, it becomes fatal and ruinous to another; and with Archbishop Whately "that I will gladly curtail any liberty if thereby I can restrain another's licence." And then, lastly, there is a very important person indeed, your political economist. You tell him that we are squandering £150,000,000 a year directly (and how awful a sum indirectly is known to God alone) in that which he may regard as a harmless luxury, but which we see to be a frightful curse to millions, and which we believe to be in a greater or less degree injurious to all, and what does he do? First, he nibbles at the figures, talks about exaggeration; and, without saying one word about the indirect cost to this nation of alcohol, says that its direct cost is after all "only" £131,000,000, and that of this the working classes spend "only" £38,000,000, and that this is "only" equivalent to what they spend in rent; and that £87,000,000 of the whole sum spent are not lost, because they go in duty to the Exchequer and in profits to the liquor trade. Well, I am not a professor, and perhaps it may be only my ignorance, but I confess that this is a political economy which fairly astounds me. It reminds me of nothing so much as the answer given, it is said—but let us hope by an Oxford undergraduate—to the question, "What are the chief sources of revenue to the Shetland Isles?" and who answered that "the inhabitants earned an honest but somewhat precarious subsistence by washing one another's clothes." But, seriously, supposing that this £131,000,000 — for in this amazing bill we will not quarrel about a million or two more or less—were spent, not in alcohol, but in fireworks? Would it be an argument to any one who complained that this was a fearful waste to say that the working classes "only" spent £38,000,000 of it; that fireworks amused them; and that £87,000,000 of it was not lost, because it went in duty to the revenue, and in profits to the pyrotechnist? It is surely an amazing conception of national advantage which makes it consist in the mere circulation of money spent on unproductive labour; and anyone who knows anything whatever about the temperance question, knows that the grounds on which we brand as waste this vast consumption of our resources, are grounds for which we at least offer a daily increasing mass of proof, viz., that alcohol is not a food; that it is not a source of warmth; that it is not a source of strength; that it cannot even conceivably be a necessity, seeing that our thousands of prisoners gain in health and strength, instead of losing, by its total withdrawal; that there are whole races of men who never touch it; and that the total abstainers of England, who now number four millions, are among the healthiest of men; and that while it is thus absolutely

needless, the abuse of it is confessedly and demonstrably the curse and shame of England, both at home and abroad, the most fertile and the most potent of all existing causes of degradation and ruin. Well, if these things be so—and whether they are so, you cannot judge at all till you have at least faced the evidence—then, I say, deliberately and distinctly, that England would be a richer country, a better country, a happier country, a country in all respects more blessed, if alcoholic drinks were non-existent, and if £150,000,000 were spent annually on fireworks instead; for this, among other reasons, because the puffing away of that magnificent revenue in smoke and flame would not only do us less direct harm, but would also save us from the vast loss caused indirectly to the nation by the occupation, for hops, of 09,000 acres of our soil; by the destruction, for beer and spirits, of 12,000,000 bushels of grain; and by the crushing expense of all the pauperism, the lunacy, the crimes, the accidents, the burnt houses, the wrecked ships, the exploded collieries, the shattered railway trains, which can be traced directly to drink alone. Now I will tell you why I speak of total abstinence. I am bidden to-day to point out the claims of the temperance movement on the public schools and Universities, and if by the temperance movement be merely meant the discountenancing of drunkenness, surety to speak about it would be needless. I suppose that no one here will be likely to act, as I once saw a gentleman act, who sat at a meeting and did not blush to applaud the disgraceful facts and alarming statistics of intemperance. To such a one we could only say—

*"Well spoken advocate of sin and shame  
Known by thy bleating, Ignorance thy name."*

But I need hardly say that no man would have any shadow of a right to the titles of a Christian and a gentleman—nay, he would brand himself as an enemy to his race—if he did not join heart and soul in the wish to check intemperance. If that were all, it would be an insult to your understandings to argue with you that the temperance movement has claims upon you. Of course it has claims upon every living man in whose breast beats a human heart. But I shall take the unpopular, quixotic side, and ask you to consider whether total abstinence has no claims upon you. I shall not say—I have never said—that it is your duty, or any man's duty, to take so far upon yourself the vow of the Nazarite, but I shall humbly ask for your unprejudiced consideration, and I shall leave to yourselves the manly decision, while I beg you for a few moments to glance at the question with me—first, in its personal, and then in one only of its social aspects. Let me begin with the very lowest ground of all. I look around me, and I am every day more deeply impressed with the increasing severity of the struggle for life and the immense difficulty of gaining a livelihood experienced by thousands of boys and youths of the upper and professional classes, and I ask whether under such circumstances it is not worth a young man's time to make his condition of life as simple as possible, and to save himself, by a very trivial self-denial, from a very needless and burdensome expense? I tell my poor people that one single pint of beer a day means at least £3 a year; that three pints a day, which is in most of these families a very moderate allowance, means £9 a year out of their wages, and that would in twenty years, with interest, become no less than £257, which would buy them a freehold house and garden. I surely may say to many of you, who will hereafter not find it so easy to keep the wolf from the door, taking this very lowest, yet not unimportant ground, that even four glasses of sherry a day in a household means some ten dozen bottles a year, and that even in a small and struggling clergyman's family of a few people some £20 can very ill indeed be spared. The day may come when you will not think this a trivial sum. But, trivial or not, it is undesirable if it be a waste, and it is foolish if people are better without it. Now this at least is certain—that to a young and a healthy man alcohol in any form is needless, even if it be not injurious. Dr. Brunton and Dr. Burdon Sanderson, and Sir W. Gull are none of them total abstainers, and the first two are distinctly unfavourable to total abstinence, yet Dr. Brunton says before the Lords' Committee, "If a man eats well and sleeps well, he does not want it, and is better without it." Dr. Burdon Sanderson says, "It is not at all required in health"; and Sir William Gull says "that the constant use of alcohol, even in moderation, injures the nervous tissues, and is deleterious to health." I could quote to you on the same side the distinctest evidence of Sir H. Thompson, of Dr. Norman Kerr, of Dr. B. W. Richardson, of more than 2,000 physicians in 1846, and of an ever-increasing number of eminent medical men; but I greatly prefer, and I am quite content to rest it on the spontaneous, the unbiassed, often the most unwilling testimony, of those who are in no way pledged to total abstinence, and are even in some cases distinctly hostile to it. So much for the score of health; and what about strength? You desire to be athletes. Well, I venture to say to you that you will be all the better and stronger athletes if you are total abstainers. When Captain Webb swam the Channel, and Weston walked his thousand miles, and Adam Ayles, the Arctic explorer, got nearest the North Pole, they did it without a drop of stimulants; and I dare say that you have already found out for yourselves that, as Dr. Burdon Sanderson says, "Alcohol is specially injurious in continuous muscular exertion." And then as to mental work. Many of you desire to be students and scholars. Will alcohol help you?

Sir Henry Thompson says, "That of all people I know who cannot stand alcohol, the brain-worker can do so least." Sir William Gull tells us that alcohol degenerates the tissue and spoils the intellect. Many a man has ruined a fine intellect, as Macaulay tells us that Lord Byron did, by ardent spirits and Rhenish wine; many a man has polluted with the strange fires of alcohol the vertical flame on the altar of genius, but in spite of all devils' proverbs to the contrary, no man has ever yet improved it, and the "*vino forma perit, vino consumitur ætas,*" is as true now as it was in the days of Propertius nearly 2,000 years ago. I could go on heaping proof on proof that even if alcohol be not positively harmful, even if it do not tend to weaken and degrade the physical organisation, it is at the very best a needless and questionable luxury, and, therefore, one which a young man might, I think, very reasonably despise. But I have something more serious to say. In speaking of the purely personal aspect of the question, I have only glanced at its physical, and have not so much as touched on its moral and spiritual aspects. Now, as regards these, my own belief is that alcohol does tend (if taken very moderately, it may be only in an infinitesimal degree, but still does tend) to excite the lower, and to neutralise the spiritual elements of our nature, and that in myriads who stop far short of being drunkards it blunts the moral sensibilities and enslaves the enervated will. And although millions never succumb to their influences, yet millions also do. Do you suppose that there was ever a drunkard since the world began who dreamt when he first began to "quaff the foaming vintage of Champagne in silver goblets, tossed," or to do any of the other fine things which our Bacchanalian songs so fatally belaud, that he too would fall into the shame and misery of the drunkard? From the day when Noah planted a vineyard and ate of the fruit thereof—nay, it may be even from the days of Eden, if, as the Rabbis say, the vine was the tree of the knowledge of good and evil—from the days when the two sons of Aaron perished at the altar in their intoxication—numberless of the miserable have experienced the fatal physical fact that as long as a drop of alcohol remains in the system it creates a desire for more, and the fatal moral fact that evil habit first allures, then masters and finally maddens and enslaves. At the entrance of one of our college chapels lies a nameless grave—that grave covers the mortal remains of one of its most promising fellows ruined through drink. I received not long ago a letter from an old schoolfellow, a clergyman, who after long labours was in want of clothes and almost of food. I inquired the cause: it was drink. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged down his family with him into ruin. What had ruined him? Drink! While I was at Cambridge, one of the most promising scholars when a youth, years ago, died in a London hospital of delirium tremens, through drink. When I was at King's College I used to sit next to a handsome youth who grew up to be a brilliant writer. He died in the prime of life, a victim of drink. I once knew an eloquent philanthropist who was a very miserable man. The world never knew the curse which was on him, but his friends knew it was drink. And why is it that these tragedies are daily happening? It is through the fatal fascination, the seductive sorcery, of drink, against which Scripture so often warns. It is because drink is one of the surest of "the devil's ways to man, and of man's way to the devil." It is because the old Greek imagination hit upon a frightful truth when it surrounded the car of Bacchus with half-human satyrs and raving maenads. "I must take care," wrote a great and good man the other day, "for I find myself getting an ugly craving for alcohol," and what is such a remark but an unconscious comment on Milton's noble lines:—

*"Bacchus, that first from out the purple grape  
Crushed the sweet poison of misused wine,  
After the Tuscan mariners transformed  
Skirting the Tyrrhene shore as the wind listed  
On Circe's island fell. Who knows not Circe,  
The daughter of the sun, whose charmed cup  
Whoever tasted lost his upright shape,  
And downward fell into a grovelling swine?"*

Which things are simply this allegory, that he who loves wine is driven, as the wind lists, into a realm of sorcery, and that this sorcery culminates in utter degradation. But you, it may be, are quite sure that you will never fall on Circe's island, or unmould reason's mintage. But why are you so sure? Is your nature so much stronger and nobler than that of Burns, or than that of Hartley Coleridge, or than that of Charles Lamb, with his sad cry, "The waters have gone over me. But out of the depths, could I be heard, I would cry out to all those who have but set a loot in the perilous flood"? Or why are you safer than all those 600,000 drunkards in these unhappy islands—many of them men of keen intellect, many of them men of noble instincts; many of them men of most amiable character? How did these men become drunkards? Do you think that they were born drunkards? Do you think that they became drunkards the moment they tasted alcohol? Why, you know that there is only one way by which any man ever became a drunkard, and that is by growing fond of alcohol, at first

in moderate drinking—either by the glass or by the dram—day by day a little increased—year by year a little multiplied, by the solitary becoming the frequent, and the frequent the habitual, and the habitual the all but inevitable transgression, till at last some fine morning as they awake, perhaps in the shame of some intolerable fall—it came upon them with a flash that they are drunkards: or else they have been moderate for years, and then at last, when they thought themselves perfectly secure, the temptation has come upon them "terrible and with a tiger's leap"—in the delight of some boon companionship, in the exhilaration of some good fortune, in the agony of some unexpected bereavement. Gentlemen, if every one of you think yourselves so absolutely and so permanently safe from a temptation to which so many millions have succumbed, or if you think that, being absolutely safe yourself, no single person towards whom you have duties and whom you love, nor wife, or child, or friend, or servant, or parishioner, can by any possibility be ever tempted by your example, all that I can say is that, while I cannot share your confidence, I must earnestly trust that no bitter irremediable experience may ever give you cause to repent of it in dust and ashes. But now I will pass from the personal to the social aspect of the question. It has been said that if you are fond of wine you ought to abstain for your own sake; and if you are not fond of wine, you ought to abstain for the sake of others. That may be only an epigram; but yet I do say that if you would disprove all that I have as yet said to you, I should say still be a total abstainer for the sake of others. For even the veriest idiot must admit that one evil at least comes from drink—one evil colossal and ruinous—one evil immediately and directly, and therefore in some cases necessarily—and that is drunkenness, the national drunkenness of this country. It makes my cheeks blush for shame, it makes my heart beat fast with indignation, when I think that this precious, this immortal England of ours is itself one of the most drunken nations and perhaps the greatest cause of drunkenness in other nations, of all under God's sun. Drunkenness, I grieve to say—for it is a masterstroke of the power of evil—is too often treated as laughable. Continually it is made a subject of jest in our comic newspapers, and no one can live in London without noticing that it is the favourite jocosity of those wretched comic songs, those deplorably abysmal degradations of all verse and all music, which flow like a stream of vitriol from detestable music-halls over the morals of the boys and girls, which in our schools and classes we have striven to win to God. Well, I cannot laugh at these jests. I can look with disgust and abhorrence on these songs. Have you ever seen—if not, may you never see—a young man suffering from delirium tremens? from attempting to describe its horrors I shrink appalled; but you are probably all aware that one of the features of delirium tremens is all kinds of illusions and phantoms. A friend of mine told me the other day that, finding himself in London, he turned into a tavern for some lunch. As he sat there a dog suddenly ran across the room, and my friend started. "Oh, don't be afraid, sir," said the waiter, coming up to him, "It was a dog; it was a real dog, I assure you." At first he could not understand what the man meant; but then it flashed on him with a thrill of horror, that this man, in his own person, and in the person of his customers, was familiar with the ghastly illusion of that most terrible of all diseases which is God's Nemesis upon excess. This being but one of the horrors of that drunkenness which has its direct and sole origin in drink—are you a Christian, are you a man, can you have a heart in your breast which selfishness has not quite eaten away, if you can hear without shame and sorrow that, to say nothing of the grocers' licenses, there are 98,955 public-houses in England, and that there is scarcely one of these which is not to some a direct inevitable source of terrible temptation; that there are 38,845 beer-shops in England, of which there is scarcely one which is not a direct source of demoralisation in the neighbourhood; that in the year 1875 there were in England alone 203,989 arrests for drunkenness, and 122,913 arrests for assaults, many of these of the loathliest and diabolically brutal character, connected with drunkenness; making the ghastly total of 826,902 offences on the score of this sin alone, which yet does not represent one-tenth part of the shame, the ruin, the misery, the loss, the burden, which are directly due to this awful sin. The drunkard, as I have said, is often in his sober moments a high-minded and honourable man, and no amount of physical torture can equal the anguish of moral degradation, in which he knows what he is, and loathes what he is, and yet is what he is by a deadly spell which he cannot break. Drunkards have been known to describe the horror and intensity of this spell, by saying that if a glass of brandy were before them, and between them and it yawned the very abyss of hell, they still must stretch forth their hands and take it. And the worst of all is the knowledge that these unhappy victims transmit to their children an hereditary craving of which, though unacquainted with it, they cannot conceive the terrible intensity. Imagine the case—alas! in the lower classes the very common case!—of the poor unhappy-youth, born with this awful tendency, conscious of it, afraid of it, yet not sufficiently braced in moral self-discipline to prevent it from becoming first an allurements, then a master, then the tyranny of a remorseless demon. Imagine a man—and such cases are—a man so unhappily constituted by the sin of his father, that, for long, long years, from boyhood to the very verge of old age, the soul within him has "to stand and watch like an unsleeping sentinel," lest at any moment the burning congenital appetite for strong drink should clutch him with hands of fire, and drag him down into the unspeakable horror of the drunkard's grave. Well, it is on behalf of those drunkards that I appeal to you; and not for their sakes only, but for the sake of their little sons and their little daughters, and for the sake of the myriads of those white young souls which are being at this moment trained in

our national schools, and of which nearly all will have to wrestle with this as one of their sorest temptations, and of which many a thousand, if not saved and shielded, will most inevitably fall. Remember, I entreat you, that the drunkards of to-day are not the drunkards to-morrow; that this ignoble and inglorious array of drunkards, as its ranks are thinned by death, is being daily recruited by those who as yet are not drunkards, but who only drink. For myself, supposing that considerations like these had not already induced me to take the pledge, I venture to say that if I were in this hall hearing these facts, and if I knew that in this hall there were but one youth or man who would hereafter fall into this horrible abyss, then I should feel it would be well worth the sacrifice of every one of us in taking the pledge, if by so doing we could but save that one; it might be a personal blessing to everyone of us; but even, if not, yet how small would be our loss, how great his gain, and I should think that we were but acting in the spirit of that great apostle who said that he would neither eat meat nor drink wine, nor anything whereby his brother was made to offend. I have not said, I never shall say, a word against the publicans. I have not said, and never shall say, that it is the duty of any man, not being a drunkard, to take the pledge. But I do say that this is a plain fact—namely, that drunkenness comes of moderate drinking, and that if, as a nation, we could make the vow of abstinence all but universal amongst us, then drunkenness, at any rate, with all its fearful consequences, would be erased from its horrible prominence in the list of our national sins. To me it seems that there is only one remedy which can indefinitely prolong the national glory of England; there is but one resource which can counteract the dangers which threaten us from the pressure of life, the depression of trade, the growth of a deeply-seated discontent; there is but one way to diminish the ghastly total of crime, to close two-thirds of our asylums, two-thirds of our workhouses; and that remedy, that resource, that way, is that instead of continuing to be a drunken, we should become a sober and temperate nation, and in the present distress, amid the present perils, with the present repeated refusals of the Legislature to interfere with the scandalous multiplication of temptations, there is but one way by which we can ever become a sober and temperate nation, and that is by the immense, the voluntary, the all but universal spread of total abstinence. And, meanwhile, do not be deceived by easy self-satisfaction, by a mere talking about rosewater remedies which become practically an excuse for simply doing nothing. People solemnly tell us that we must not fight drunkenness, but must give the poor higher amusements, better houses, more education, and so make them sober. I have seen something of the poor, and I tell you emphatically that in our present state of things these remedies will not diminish drunkenness. No one can desire more ardently than I do that all this should be done; no one feels more indignantly than I do the selfish apathy of rich men, who draw rents for filthy houses where the poor are huddled together like swine; no one can believe more entirely than I do that in general more education means less vice. But, I say, first diminish drunkenness and then try these remedies, or you will be utterly defeated:—

*"What, have ye let the fond enchanter 'scape?  
Oh ye mistook! ye should have seized his wand  
And held him fast. Without his rod, reversed  
And backward, mutters of dissevering power,  
Ye cannot free the lady who sits here  
In stony fetters fixed and motionless!"*

And this total abstinence, this is the seized wand, the rod reversed, the backward mutters of dissevering power. Without this all the boons you give to the poorer classes will be gradually turned into banes; with it the boons will come and come far more effectually of themselves. And this is emphatically the work, emphatically the reform, which this age has to achieve; and for those at any rate who work among the poor, total abstinence is the only way to do it. If the clergyman takes his glass of sherry, on the plea of fatigue and exhaustion, you may depend upon it that the working man will go, on the same pretext, to the publican for his glass of gin; and if he reads his Shakespeare, he will say to the clergyman who wants to wean him from drunkenness—

*"But good my brother,  
Do not, as some ungracious pastors do,  
Point me the steep and thorny way to heaven,  
Whilst, like a puff'd and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own rede."*

Gentlemen, our fathers had to go to the stake for freedom of conscience, and to shed their blood for civil

liberty, and to bear opposition and obloquy in founding missions and reforming prisons and futhering education and purging England from the infamies of the slave-trade. What we have to do, what this age has to do, what every brave and true and good man in this generation has to do, is to save England from the stain and shame, from the curse and ruin of drunkenness; a curse far deadlier than that of neglected prisons—far deadlier than that of injured slaves. Will you do it? or will you make the great refusal? If you had to bear a little blatant ridicule in doing it, so much the better. If the people who extol the cheap and easy virtues of imbibing beer and wine pity you from the heights of their serene superiority, tell them that this sort of virtue, which consists of doing what we like because we like it, is one which can never mount to the height of your disdain. Gentlemen, no reform worth having was ever carried except in the teeth of clenched antagonists; and most reformers, though we build statues to them now, have had to

*"Stand pilloried on infamy's high stage,*

*And hear the pelting scorn of half an age."*

And those who carry, or who help to carry this reform, they, too, will live in the grateful recollection of posterity. The name of Sir Wilfrid Lawson will be honoured when those of half our little politicians sleep in the dust of Hansard. The names of Canon Ellison and Canon Hopkins will be remembered when half the fuglemen of our petty schisms are consigned to fortunate oblivion. The name of Dr. Richardson will be honoured when the place of a hundred fashionable physicians knows them no more. Not for one moment do I, a late convert, whose attention was warily aroused to this question by a short experience of work among the London poor, presume to pluck the most withered leaf of that civic garland which, *ob cives servatos*, these gentlemen have so richly deserved; but will not some of you who are young array yourselves in this great cause—continue this battle—take the place of us who already "think with a diminished fire, and speak with a diminished force"?

*"Exoriare aliquis uostris ex ossibus ultor?"*

It may be the fate of some of you to die before you have ever really, or in any high sense, lived. Some of you may become cynics in thought and pessimists in morals, and spend pernicious lives in trying—though you might as well try to throw dust at heaven and stain it—in trying to ridicule the faith and the aims of the saints of God; some of you may sell your souls for vulgar successes, and pitch your tents on the dead levels of selfish respectability or the sluggish flats of base content; but, oh, will none of you, sweeping aside the wretched sophisms which infest this question, see that sacrifice, borne not for self but for others, is always sacred; and will you not, for the sake of the solidarity of man, give yourselves to that high task of social amelioration, of which this is the most pressing and the most important element? "Illi" says the Imitatio Christi, "illi sunt vere fideles tui qui totas vitas suas ad emendationem disponunt;" and surely the *emendatio* of God's noblest nation is a work ever more sacred than the *emendatio* of ourselves. And at present there is no other way so brief, so essential, so emphatic as to show what you think by example as well as by precept, and by giving up what is at the very best an infinitesimal advantage to take your part against an infinite calamity. It may cost you a laugh in hall; it may bring on you a sneer at a dinner-party; but if you still be young, it may save you, personally from a degrading peril; and it will pledge you personally to a glorious cause. Many will tell you that the plan is Quixotic, Utopian, hopeless. These, gentlemen, are missiles of commonplace launched from the catapults of selfishness. I have generally observed that the cause at which they are levelled is generally a good cause, and almost always a cause which at last has won. But at any rate, this I do say, from the very deepest conviction, that if this be a hopeless cause, then the case of England is hopeless; and if this be a losing battle, then the battle of England too is lost. But I prophesy that, on the contrary, it is a cause which will triumph, and a battle which shall be won. Give us the impetuosity of your youth, give us the glow of your enthusiasm, give us the freshness of your lives. Remember that the heroes and the demigods were they who rid the earth of monsters; think of the monsters against which you have to fight; the miseries from which you have to deliver; the multitudes which you have to convince; the banded interests which you must help to overthrow. There, in your light, lies the dark tower of vice and prejudice which you have to storm; "The round squat turret blind as the fool's heart.", God give some of you grace to help in the storming of it, were it ten times as impregnable as it is! Many have died in the apparently forlorn hope of its assault; but I will trust that there may even now be sitting listening among you one who will yet live to do it, and will, in a far less dangerous cause, make his vow in the spirit of the young knight in the great poem, surrounded by the phantoms of the lost adventurers, his peers:—

*"There they stood, ranged along the hill-sides—set,*

*To see the last of me, a living flame*

*For one more picture. In a sheet of flame*

*I saw them, and I knew them all, and yet*

*Dauntless the slughorn to my lips I set,*

*And blew. Childe Roland to the dark tower came."*

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## Between The Living And Tee Dead.

*"And he stood between the living and the dead; and the plague was staved."*

—NUMB. xvi. 48.

ON previous Sundays, my brethren, I have endeavoured, at the request of the Society for the Promotion of Christian Evidence, to set before you "the Universe as a manifestation of God's eternal power and godhead," by showing you, first, that its beauty was a seal of the handiwork of its Creator; and then that neither in its illimitable vastness, nor in the steady uniformity of the laws which govern it, is there anything to shake, but rather very much to strengthen, our faith in God. Such truths may be deeply practical if we will make them so; if we will remember that this is the God whose eye is ever upon us; that "this God is our God for ever and ever, and shall be our guide unto our death." And such truths have also a deep bearing on the subject of which I am bidden to speak to-day. For if there be one thing which would stand out clearly from such a contemplation of the awfulness of God and yet the love which could send His own Son to die for us, it is the guilt involved in a wilful deprecation of His work, the dreadful consequences which must follow—which, as a fact, are daily following—from the flagrant violation of His laws. Wilful sin, a wilful sacrifice of duty to self-indulgence; a wilful choice of the lower and baser instead of the higher and nobler, is disastrous in the individual; and pitiable indeed is the shipwreck which it causes to the hope and the happiness of life. But in the case of a nation, still more disastrous is the loss, still more overwhelming the shipwreck. Take the history of any nation under the sun; watch its rise and watch its ruin, and see whether, in every instance, its ruin has not been the retribution of its guilt. You may not be able to see exactly *why* it was, but you are forced to see that so it was; and the secular historian will tell you as emphatically as the theologian, that to every nation in its turn sin has meant, first, weakness, then decay, lastly, destruction. What ruined Judah? In its first stage, idolatry; in its second stage, Pharisaism. What sapped the strength of Greece? Sensuality. What broke the iron arm of Rome? Again, sensuality joined with slavery. What ruined Spain? Avarice. What ruined Venice? Pride. What ruined the Papacy? Ambition. If ever England be ruined, what will be her ruin? Her national sin whatever that national sin may be. And what is the national sin of England? Alas! there are many sins in England, but ask the unbiassed opinion of those who know; ask the unsuspected testimony of the English judges; ask the exceptional experience of the English clergy; ask the unguarded admissions of the English Press; and their unanimous answer would be, I think, as would be the unanimous answer of every thoughtful man in this vast assembly,—the national sin of England is drunkenness; the national curse of England is drink.

2. My brethren, it has been my duty more than once of late to speak of intemperance, and I am willing to bear the penalty. On this subject it is an imperative duty that the pulpit should not be always silent; but if I am not afraid to speak the truth, I do earnestly desire to speak truth only, and to speak that truth in love. Far from the sanctity of this place be vulgar exaggeration. This Abbey is sacred to Truth; sacred to Faith; sacred to Charity. Were I to say from this place one word that was unwarrantable, it would seem to me as though the immortal spirits of the great men whose memorials stand thick around us were frowning on me in disdain. But they would have still more cause to frown if I glozed over the truth with lies. To exaggerate is one thing; to be charged with exaggeration is quite another. There are, alas! aspects of this matter which it is impossible to exaggerate, and, though I shall touch only on facts admitted and undeniable, the worst facts are far too bad to be here spoken of at all. And if there be any here who are concerned in the maintenance of a trade from which flow such dangerous consequences, while I ask them to think over their responsibility, and of that strict and solemn account which they, as well as we, must one day give before the judgment-seat, of Christ, they may rest assured that I speak of a system, not of individuals, and that, as I never have, so neither now will I, say one word which is meant to reflect painfully on them. But, knowing drunkenness to be a ruinous vice, and seeing that the results which flow from it are of the darkest and most appalling character, I therefore desire to arrest—more and more to arrest—so far as I can, the attention of the people of England to this crying and

wide-wasting evil. To the intemperate I am not speaking, though from my very soul I pity them; nor to abstainers, to whom I can say nothing new; but I do want every English man and woman in this Abbey, and every English-speaking man and woman whom, in any form, or by any means, these words can reach, to face the stern facts which I shall touch upon, to ask themselves how far they mean to be entangled in responsibility for them; and how long they will, and why they will, look on such facts unmoved. How weak, alas! are poor human words; how timid poor human hearts! But, oh I if that Great Angel of the Apocalypse could speak, and if his voice were in the thunder's mouth, he could not speak too loud to warn England of the sin and misery which are in the midst of her—to urge her to shake out of her bosom this burning coal of fire.

3. "Woe," says Jeremiah, "woe to the drunkards of Ephraim, whose glorious beauty is a fading flower." The allusions to drunkenness in Scripture and in classical literature are not un-frequent. Yet drunkenness was not the prevalent sin of ancient times; and an ancient Spartan, an ancient Roman, or an ancient Hebrew would have stared with contemptuous disgust at the sights which in Christian England are familiar as a jest. It was not that they were less prone to sin, but they were less pelted with temptation. Southern and Eastern nations have never been so drunken as Northern; and ancient nations were ignorant of that deadly spirit which has wrought a havoc so frightful among us. The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages on which, £150,000,000 are yearly spent in this suffering land. The wines of antiquity were more like syrups: many of them were not intoxicant, many more intoxicant in but a small degree, and all of them, as a rule, only taken when largely diluted with water. The sale of these comparatively harmless vinous fluids did not bear the remotest resemblance to the drink trade among us, nor did the same ghastly retinue of evils follow in its train. They contained, even when undiluted, but four or five per cent, of alcohol, whereas some of our common wines contain seventeen per cent., and the maddening intoxicants of Scotch and English cities contain the horrible amount of fifty-four per cent, of alcohol. Take but one illustration of the difference of ancient and modern days. Our blessed Lord when He lived on earth traversed Palestine from end to end. He saw many a sinner, and many a sufferer; He saw the lepers, and healed them; He saw weeping penitent women, and restored them to honour and holiness again; there is not the slightest trace that he ever once witnessed that spectacle of miserable degradation, a drunken man, or that yet more pitiable spectacle of yet deadlier degradation, a drunken woman. He who scathed the obstinate formalism of the Pharisee; He who flung into the sea with a millstone round his neck the corrupter of youthful innocence, what would He have said, what would He have felt, had He heard the shrieks of women beaten by drunken husbands; had He seen little children carried into the hospital stricken down by their drunken mothers' senseless or infuriated hands? Ah! estimate these things as He would have estimated them, and then will you dare to sneer at those who for very shame, for very pity, for the mere love of their kind and country, cannot let these things be so?

4. And alas! my brethren, but for these ardent spirits England need not be a drunken nation; for the day was when she was not a drunken nation. Listen, my brethren, to a page of your own history. In the reign of that great king, King Henry V., who enlarged this Abbey—in his army of heroic victors, the army of Agin court—drunkenness was deemed an utter disgrace; and King Henry was so impressed with the curse of it that he wanted to cut down all the vines in France. Not yet accustomed, as one has said, "to pour oil of vitriol on the roses of youth," not yet accustomed to apply hot and rebellious liquors in the blood of her children, England at that day might have said to one or other of her then not numerous drunkards:—

*"I know thee not, old man; fall to thy prayers.  
How ill white hairs become a fool and jester,  
I long have dreamt of such a kind of man—  
So surfeit-swell'd, so old, and so profane;  
But, being waked, I do despise my dream,  
. . . And know the grave doth gape  
For thee thrice wider than for other men."*

The great antiquary, Camden, who lies buried there, says that in his day drunkenness was a recent vice; and other writers say that "We brought the foul vice of drunkenness from our wars in the Netherlands, as we had brought back the foul disease of leprosy from the Crusades." In the bad reaction which followed the Restoration, when the people broke loose from the stern but noble bonds of Puritan restriction to plunge into abominable licence, the evil habit was enormously increased, and many a great statesman and great writer of the subsequent epoch—a Pitt, an Addison, a Bolingbroke, a Walpole, a Carteret, a Pulteney—shattered his nerves and shortened his life by drink. But it was about the year 1724, as we are told by the last historian of the eighteenth century. Mr. Lecky, from whose "History of the Eighteenth Century" I borrow some of these facts, that "gin drinking began to affect the masses, and it spread with the rapidity and violence of an epidemic."

"Small," he says, "as is the place which this fact occupies in English history, it was probably—if we consider all the consequences that have flowed from it—the most momentous in that eighteenth century," because from that time "the fatal passion for drink was at once and irrevocably planted in the nation." Yes, it was only some 150 years ago that there began the disastrous era of the dramshop and the gin-palace; from that era ardent spirits began to madden the brain, to poison the blood, to brutalise the habits of the lowest classes. Distillation replaced the comparatively harmless wines of our forefathers by those poisonous draughts of liquid fire which are at this moment the scathing, blighting, degrading curse of myriads, the fellest and the foulest temptation with which our working classes have to struggle. The Jewish rabbis have a legend that, when the first vineyard was planted, Satan rejoiced, and said to Noah that he should have his account in the results; and in truth the wine-cup, which poets so extol, is the cause, as Solomon has told us, of woes enough; but if ever the spirits of evil hailed a potent ally with shouts of triumph, it must have been when that thing was discovered which, regarded as a harmless luxury by the virtuous, acts as a subtle and soul-destroying ruin of the unsuspecting—that thing in the use of which "intemperance, the great murderer of millions, doth creep for shelter into houses of moderation."

5. But to return to history. Ardent spirits had not long been introduced when the Grand Jury of Middlesex, in a powerful presentment, declared that much the greatest part of the poverty, the robberies, the murders of London, might be traced to this single cause. Painted boards informed the poor that for 1d. they might purchase drunken stupefaction, and, as though the adjuncts of the sty were necessary to complete the accessories of truly swinish degradation, the straw in the cellars was gratuitously supplied. Even the morals of the eighteenth century—bad as they were—did not so acquiesce in this public demoralisation as we, with our consciences seared with the hot-iron of custom, are content to acquiesce. In 1736 a strenuous attempt was made to stem the rising tide of shame and ruin, by placing prohibitive duties on all spirituous liquors. In 1743 those duties were enormously diminished—partly on the futile plea of stopping illicit distillation, but mainly to replenish the Exchequer for the German wars of George II. Against the Gin Act, as it was called, Lord Chester-field, the most polished and brilliant peer of his clay, flung his whole influence, alas, in vain! When I quote his words to you, remember that you are listening to a professed man of the world, perfectly cool-headed, the mirror of fashion, the idol of society, yet speaking simply as a patriot from ordinary observation of the notorious effects of what he calls "the new liquor." Had he used such language now he would have been called an intemperate Pharisee; but he spoke to an age not yet hardened by familiarity to the horrors of dram-drinking. "Vice, my lords," he said, "is not properly to be taxed, but to be suppressed; and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, my lords, may very properly be taxed. But the use of those things which are simply hurtful—hurtful in their own nature, and in every degree—is to be prohibited. If their liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. . . . Let us crush these artists in human slaughter, which have reconciled their countrymen to sickness and to ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted. . . . When I consider, my lords, the tendency of this bill, I find it calculated only for the propagation of disease, the suppression of industry, and the destruction of mankind. For this purpose, my lords, what could have been invented more efficacious than shops at which poison may be vended, poison so prepared as to please the palate, while it wastes the strength and kills only by intoxication?" So spoke, so thought Lord Chesterfield, about the ardent spirits which are now sold on every day in the week at 140 licensed houses within a small radius of the Abbey, into most of which hundreds of men, of women, and of children, will enter this very day. And he did not stand alone. If you would know what your fathers thought of these things, look at Hogarth's ghastliest pictures of Rum-lane and Gin-alley. If you doubt Art, take the testimony of Science. In 1750 the London physicians drew up a memorial to the effect that there had been 14,000 cases of fatal illness attributable to gin alone; and Benson, Bishop of Gloucester, wrote, "Our people have become what they never were before, cruel and inhuman. These accursed liquors, which, to the shame of our Government are so easily to be had, have changed their very nature"; and about the same time the entire bench of bishops protested against the Gin Act, as founded on the "indulgence of debauchery, the encouragement of crime, and the destruction of the human race."

6. It was amid these protests of men and these warnings of God that in England the shameful and miserable tale began. You know, or you may know, and you ought to know, how it has gone on. The extent, indeed, of the calamity you do not and cannot know. That can be fully known to Him only who hears, and not in vain, the sighs and moans that lade the air with their quivering misery; to Him alone who can estimate the area of wreck and ruin, of human agony and human degradation, which is represented by the fact that this country spends, £150,000,000 a-year on drink, and that in this country there are, besides the many who drink, 600,000 drunkards. No, you cannot estimate it: you have not even one fraction of such knowledge about it as we have who have seen it; but need you ignore it? Can you live in the very midst of facts so ugly and yet not lift a finger to make them better? Read for yourselves. Judge for yourselves. Refute these facts if you can; would to God

that you could, but, alas! you cannot. Convince yourselves first that alcohol, however much you may like it, is needless, seeing that the lives of four million total abstainers who never touch it are better in any insurance office than those of other men; and that among our 20,000 prisoners—most of them brought there by it—there is, because they are not allowed to touch it, a better average, healthiness than among any other class. Convince yourselves, then, that it is absolutely needless, and then judge yourselves of its effects. Do not take our testimony, but inquire. Go and catch with your own eyes a glimpse here and there of the black waves of this subterranean stream. Health is the most priceless boon of life. Go to our London hospitals, and ask how many are brought there by the awful diseases, the appalling accidents, the brutal violence of drink. Pauperism is the curse of cities; ask poor law guardians how paupers are made; ask any economist worth the name how pauperism can possibly be avoided when so much idleness is due to the £37,000,000—as much as all their rent—which, by the very lowest estimate, our poorest classes waste in drink. Lunacy is one of the worst inflictions of humanity; ask at any public asylum the percentage of it due to drink. Idiocy is one of the saddest phenomena of life. Ask any doctor how many idiots are born of drunken parents. Visit our camps and barracks, and there is not an officer who will not tell you that drink is the deadliest curse of our army. Visit our ships and seaports, and there is not a captain who will not tell you that drink is the worst ruin of our sailors. Go to any parish in town or country, all over the United Kingdom, where there are many public-houses and many poor,—and any clergyman will tell you that drink is the most overwhelming curse of our working classes. Philanthropists sigh for the dirt, the squalor, the misery, of our lowest classes. How can it be remedied so long as there is the maximum of temptation, where there is the minimum of wages to waste and the minimum of power to resist? Here almost under the very shadows of the great towers of our Houses of Legislature, and within bowshot of this great Abbey, are streets in which house after house, family alter family, is ruined or rendered miserable by this one cause; and, oh! how long will our Legislature still refuse to interfere I Oh that we could show them the misery of the innocent, the imbruting of the guilty; women broken-hearted, children degraded, men lowered beneath the level of the beasts; holidays changed into a bane, high wages wasted into a curse, the day of God turned into a day of Satan, our gaols filled, our criminal classes recruited, our workhouses rendered inevitable. This it was which made the late Mr. C. Buxton say that "the struggle of the school, the library, and the Church were united, and united in vain, against the beershop and the gin-palace," and that this struggle was "one development of the war between heaven and hell." Have we not a right to expect, have we not a right to demand, that in this struggle the Legislature should take their part?

7. Look at the statue of that glorious statesman who there "with eagle-face and outstretched hand, still seems to bid England be of good cheer, and hurl defiance at her foes." Speaking of the proposal to use Indians against our American colonists, he burst into that memorable storm of words, which you all have read;—"I call upon that Right Reverend Bench. I conjure them to join in the holy work and vindicate the religion of their God. I call upon the bishops," he said, "to interpose the unsullied sanctity of their lawn; upon the learned judges to interpose the purity of ermine to save us from this pollution. I call upon your lordships to stamp upon it an indelible stigma of the public abhorrence. And I again implore those holy prelates of our religion to do away these iniquities from amongst us. Let them perform a lustration. Let them purify this house and this country from this sin." In his burning wrath of moral indignation, so stormed, so thundered the mighty Earl of Chatham, when it was proposed to let loose on our revolted colonists "the hellhounds of savage war." But against this hellhound of savage intoxication the bishops did then and the judges do now their very best to interpose. They, at least, can estimate, if any can, the connection of drink and crime. Have they failed to estimate it? There is scarcely a judge on the bench who has not spoken of it, till it has become a commonplace of the Courts of Justice. "It is not from men that are drunk," said one judge, "but from men that have been drinking, that most of the crime proceeds." "The worst is," said another, "that men enter the public-house sober, and, leave it felons." But for drink, others have said again and again, "not one of these cases would have been brought before me." "Do away with drink," say others, "and we may shut up two-thirds of our prisons." So they have said—well-nigh every one of them—and still the maddening wave of alcohol flows on, and sweeps legislators into Parliament upon its crest. And are these judges fanatics?—are they Pharisees? Or is it that they, are forced to see what every one of us might see if we chose—a fearful and intolerable fact! The New Year dawned upon us five months ago with all its cheerful prophecies and jubilant hopes, and when it began I thought I would make a record of a few out of the thousands of awful crimes with which drink would blight and desecrate its history. Very soon I paused, sickened, horror-stricken. The crimes were too awful, to inhuman, some limes too grotesque, in their pitiable horror. Other crimes are human crimes, but the crimes done in drink are as the crimes of demoniacs, the crimes of men who for the time have ceased to be men, and have become fiends. Oh! that these walls should hear them. Oh! that the angel of the nation might blot them out of his record with such tears as angels weep, to think that Christ, daily recrucified in the midst of us, should from His throne in heaven—

*"See only this  
After the passion of a thousand years."*

I have some of them written here, but they are too black to tell you. Now it was a boy stabbing his father in a cellar in Liverpool; now a wife killing her husband with one savage blow; now a woman's suicide; now a little infant overlaid; now a drunken carman driving over a child, a woman, and a boy; now a man—I dare not go on. I dare not describe the least bad, much less tell the worst. These things—these daily incidents of the year of grace 1878—Christian men and Christian women, are they unfit for your fastidious ears? Ah! but things are as they are, and it is not your fastidiousness that can undo them. And is it not an hypocrisy to shrink with delicate sensibility from hearing of crimes which are going on about you from day to day, and from week to week, and from year to year, while you do not shrink from the fact that they should be done, from the fact that they should be borne, by Englishmen like yourselves, done and borne by English women who might once have worn the rose of womanhood; done and borne by boys and girls who were once little bright-eyed children in our schools, and who, but for drink, might have grown up as happy and as sweet as yours. And if you are ashamed that these things should be, why do many of you not lift up one finger to prevent this mingled stream of crime and pauperism from pouring its deluge through our streets? For where are these things being done? In savage islands? among Pacific cannibals? among ancient Pagans, such as St. Paul describes? No, I declare to you that I find no records of such chronic horrors among them as I find, normally, daily, as incidents of ordinary life, as items of common news, happening now; happening to-day; happening in the midst of the nineteenth century after Christ; happening in Christian England; happening in Liverpool, in Dublin, in Glasgow, in Manchester; happening here under your minster towers. Here even in these streets hard by—oh, what a tale I could tell—the husband imprisoned for assaulting his wife; the son in gaol for striking his aged, miserable mother; the father deserting his family of little children; the son dishonouring his home; the man once rich now ruined; the woman barely snatched from agonising suicide. And, Christian men and Christian women, you wonder that our hearts are stirred within us when we see whole classes of a city—whole classes which should have been its marrow and its strength—thus given to drink! When will this indifference cease? When will a nation, half-ruined by her vice, demand what the Legislature will not then withhold? Sooner or later it must be so, or England must perish. Weigh the gain and loss—strike the balance. On the one scale put whole tons of intoxicating and adulterated liquor—put alcohol, at the very best a needless luxury; on the other side put £150,000,000 a year, and grain enough to feed a nation, and grapes that might have been the innocent delight of millions; and load the scale—for you must, if you would be lair—load it with disease and pauperism, and murder, and madness, and horrors such as no heart can conceive and no tongue tell; and wet it with rivers of widows' and orphans' tears; and if *you* will not strike the balance, God will one day strike it for you. But will you, as Christian men and Christian women—will you, as lovers of your country and lovers of your kind—stand up before high God, and say that the one is worth the other? Will you lay your hand upon your heart, and say that these things ought so to be?

7. I stop at England. The half, alas, is not told you! The awful guilt remains that throughout all our colonies and dependencies, we, the proud race whose flag dominates the seas, and on whose empire the sun never sets—we, "wherever winds blow and waters roll, have girdled the world with a zone of drunkenness"; until, as I think of it—as I think of the curses, not loud, but deep, muttered against our name by races which our firewater has decimated and our vice degraded, I seem to shudder as there sounds in my ear the stern inquiry to our country, "These things hast thou done, and I held my peace; and thou thoughtest wickedly that I was such an one as thyself; but I will reprove thee, and set before thee the things that thou hast done," and the menace of prophetic doom, "Shall I not visit for these things, saith the Lord? and shall not my soul be avenged on such a nation as this?"

8. But, oh! will not some one interfere before it is too late? Once in the camp of Israel there arose a wail of horror and of agony, "there is wrath gone out from the Lord; the plague is begun"; and, quick as thought, the High Priest Aaron took a censer, and put fire thereon from off the altar, and ran into the midst of the congregation, and put on incense, and stood between the living and the dead, and the plague was stayed. Will no one do it now? We are encircled by the immortal memorials of those who fought the slave-trade, and shattered the biblical and other sophisms of its defenders. In yonder aisle are the statues of Wilberforce and Raffles, and by the western door the liberated slave kneels, in immortal marble, by the deathbed of Fox, whose errors are forgotten, whose genius is ennobled, by his championship of that great cause—

*"Oh, God, for a man with head, heart, hand,  
Like some of the simple great ones gone  
For ever and ever by,  
Some still strong man in a blatant land,  
Whatever they call him, what care I?  
Aristocrat, autocrat, democrat—one  
Who can rule and dare not lie!"*

Oh, for some man with the eloquence of these, and the same burning enthusiasm to redress the intolerable wrongs, to alleviate the needless miseries of man. Before the clear intellect, before the fiery zeal of such a one, the flimsy sophisms of a pseudo-liberty, and the perverted pleas of a feeble literalism, would melt like tow at the breath of flame. Were it not better thus than to plunge into the heat of party squabbles, and win the evanescent triumphs of an hour? Will no one save a nation from multiplying, from legalising for itself a needless, an artificial, a self-created destruction? Oh, what a crown would such a man deserve! He would deserve a grander monument than Wellington's, a prouder statue than Chatham's self. The name, the memory of such a man should live when the names of many that are recorded here, and of most of the living statesmen who shall follow them, are covered with oblivion's dust. God grant us such a one to stand between the living and the dead, for the plague has indeed begun. They have been dying of it for two centuries; they are dying now, dying of disease, dying by violence, dying by suicide, dying in hospitals, dying in squalid garrets everywhere—strong men, miserable women, little children—dying so slowly that none call it murder. But if the drinkers cannot save themselves; if with their money they have drunk away their manliness, and with their sense of shame their power of will; shall not the nation save them—save them from themselves—save them from destroying temptation—save their wretched children, their wretched wives? The Legislature will not help us, because they tell us that as yet public opinion is not strong enough. Then in God's name let public opinion become strong enough! Let the working classes, who are mostly affected, take up this question. Let them snatch their order from this ruin. Let them cleanse it from this stain. What the senate refuses now, it cannot, it will not, it dare not refuse when a nation, knocking at its door with righteous and imperious demand, tells them that they are there to do its bidding. But as for us who are not senators, whose power is small, let us at least help to form this public opinion. Let us change this national sin of drunkenness into the national glory of self-control; let us become the Nazarites, as we have been the Helots, of the world. To hope for this has been called extravagant; nevertheless I do hope for it. If there are in England 600,000 drunkards, there are also in England, thank God, four million abstainers; and if without an iota of loss, and with an immensity of gain—if with stronger health, and clearer intellect, and unwasted means, to the great happiness of themselves, to the clear examples to others—there are *four* millions of every rank, and every position, and every degree of intellectual power, I, for one—believing noble things of man as I believe noble things of God—I for one do not see why there should be *many* millions. But if we cannot and will not save ourselves, let us save our children. If the wealth and peace of this generation is to be a holocaust to drink, let the next be an offering to God. Let us, as Wellington said at Waterloo, let us have young soldiers. Let every young man in his strength, every maiden in her innocence and beauty, join the ranks of the abstainers. Let the manliness of the nation spring to its own defence, so that by a sense of shame and a love of virtue, if this evil cannot be suppressed by law, it may perish of inanition. If so, I see no end to the greatness of England, no limit to the prolongation of her power. If not, in all history, as in all individual experience, I see but this one lesson—no nation, no individual, can thrive so long as it be under the dominion of a besetting sin. It must conquer or be conquered. It must destroy it or be destroyed by it. It must strike at the source of it or be stricken down by it into the dust.

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## The Vow of the Nazarite.

*"And I raised up your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel, saith the Lord? But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not."*

—Amos ii. 11, 12.

AMOS was called from very lowly toils to preach God's word to the kingdom of Israel, at a time when, in spite of one last gleam of delusive splendour under Jeroboam II., it was fast sinking into that condition of degradation and decrepitude which ended—as do the crimes of all impenitent nations—in its total and irremediable extinction. Poor he was, and ignorant, as were the apostles after him, and as a curb for false scorn and fastidious intellectualism, it is well for us to remember that such have many of God's grandest champions been. But though Amos was neither a prophet nor a prophet's son, but a rough herdsman and unlettered gatherer of sycamore leaves, his was one of those masculine, indignant natures, which burst like imprisoned flame through the white ashes of social hypocrisy. Prepared, like the Maccabees of old, to die in his simplicity, he was not afraid to roll God's message of thunder over apostate nations, and hurl the flash of His threatenings against guilty kings. Like Samuel before Saul, like Elijah before Ahab, like John the Baptist before Herod, like Paul before Felix, like John Huss before Sigismund, like Luther before Charles V., like John Knox before Mary Stuart, like the saints of God in all ages whose characteristic has ever been the battle-brunt, which—

*"Through a cloud*

*Not of war only, but detractions rude,*

*Guided by faith and matchless fortitude*

*To peace and truth its glorious way hath ploughed;*

*And on the neck of crowned fortune proud,*

*Hath reared God's trophies, and His work pursued'*

—so Amos testified undaunted before the idolatry of courts and priests. Now, one crime of that bad period—the crime of all bad periods, and the type of a hundred other crimes to which, alike in its origin and its developments, it is allied—was luxury and intemperance. And in this verse the prophet confronts Israel with the high appeal of God, whether He had not put the fire of the Spirit into the heart of some of their sons, and they had quenched that fire by their blandishments and conventionalities: and whether He had not inspired some of their youths to take the vow of abstinence, and they, with the deliberate cynicism of worldlings, had tempted them to scorn and break that vow? Translated into strictly modern language, the verse would run:—"To protest against the effeminacies of self-indulgence I give you preachers; to rouse you from the surfeit of intemperance I enrolled your sons as abstainers: My preachers you silenced by your godless sophisms; my young abstainers you seduced by your ensnaring wiles."

That this is a strict paraphrase you can judge for yourselves by reading in the sixth chapter of Numbers, the vow of the Nazarite. You will see there that the very essence of it was self-dedication. The young Nazarite consecrated himself to God; he offered himself, his soul and body, a reasonable, holy, and living sacrifice. His long hair, on which razor never passed, was a symbol of his royal service. In sign of spotless purity, he was

never to touch a dead body, were it even his father's corpse. As a mark of the tranquil sovereignty of his will over the lower appetites and passions of his nature, he was to separate himself so absolutely from all wine or strong drink —nay, from all semblance of fermented liquor (which, though men are specially fond of calling it a good creature of God, is a product not of life but of death, not of nature but of corruption, not of composition but of decomposition)—that he was to taste nothing made from the vine tree, from the kernel even to the husk; and from this passage of Amos, as well as from the taunt of the Pharisees against John the Baptist that "he had a devil," we see that the Nazarite was a marked man; and that because his vow was regarded as a tacit condemnation of the popular self-indulgence, he was exposed to the sneers of the worldly, and the temptations of the base. Nevertheless, wisdom was justified of her children. Let him who will, spread and shift the silken sail of cowardice to woo every veering breeze of applause and popularity; but may every young man amongst you who hears me, every youth who wishes to be worth his salt, make up his mind that insolent detraction is very often in this world the noblest testimonial to worth, and that the coarse dispraise of corrupted worldlings and professional slanderers is the very loftiest of eulogies. The best men, and the bravest men, and the least conventional men in this world have been ever the most loudly and the most scornfully abused; and while the world gives to its pestilent and trailing brambles the sovereignty over its forest trees, gladly and proudly may brave souls leave the bespatterment of profane approval to the shrinking caution that loves to trudge on the sunny side along the beaten track of selfishness, over the dull, dead levels of conventionality and comfort. Little recked the true Nazarite of muttered sarcasm and bitter hate—little as recked the sea of the foolish wild birds that scream above it. Health, strength, physical beauty, wholesomeness of life, tranquillity of soul, serene dominion over evil passions, followed in the path of early and life-long abstinence. Not theirs to wail, "*Vino forma, perit, vino consumitur aeta,*" as wailed the young Roman poet, who, like better men than he, have degraded themselves into premature decrepitude; but, as Jeremiah sang about the days of Zion in her glory, "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphires" Not theirs the tottering gait of the drunkard, or the shaking hand of the debauchee; not theirs the brazen impudence of the shameless, or the hang-dog misery of the remorseful; but theirs the strength which is the child of temperance, and the beauty which is the sacrament of goodness. Such was Joseph, twice in the Hebrew called a Nazarite, who, to strengthen for ever the high purpose of the young and tempted, uttered the glowing protest of youthful innocence, "How can I do this great wickedness and sin against God?" Such was Samuel, for a nation's deliverance consecrated from childhood to hallowed service. Such was Elijah, the lord of hair, the wild Bedawy prophet, who made Jezebel quail before him for all her painted face and bloody hands. Such was John the Baptist, emerging from the wilderness where his soul had caught a touch of flame, to make the Pharisee blush under his broad phylactery, and shake the pulses of the tyrant on his throne. Such was James, the first Bishop of Jerusalem, with his robe of fine white linen, and knees hard with kneeling, and prayers which seemed to the people to open and shut the doors of heaven. Such in varying degrees were Antony, Boniface, Bernard, Francis of Assissi, Milton, Wesley, Lacordaire. There seems to be a special strength, a special blessing, above all a special power of swaying the souls of others for their good, which is imparted to wise and voluntary abstinence. The hands of invisible consecration overshadow, the fire of a spiritual unction crowns, the head of him who in early youth has learnt to say with his whole heart, "In strong warfare, in holy self-denial, I dedicate my youth to God." And such we want: we want them among you the youth of England; and in proportion as we get them will England sink or rise. We want very specially just now this almost scornful rejection of self-indulgence, this deliberate determination to plain living and high thinking in the young. We do not want those whom they call the gilded youth—the fluttering butterflies of the season—the dandies and the gossippers, and the pleasure-seekers, who make their lives deservedly wretched because they make them deliberately base, and to whom we might say, in the words of the poet,

*"Ah, what avails to understand  
The merits of a spotless shirt,  
A dapper boot, a little hand,  
If halt the little soul be dirt?"*

Nor do we want the beardless atheists, who, with the crude smatterings of a secondhand scepticism, can not only demolish with one flash of their splendid intellects, and set aside with one wave of their contemptuous hand, the truths which till yesterday a Faraday and a Whewell preached, but who, wiser than the aged in their own conceit, even revel in the airs of disdain with which they can insult as dupes or hypocrites the saints of God, the very latchet of whose shoes they are not worthy to stoop down and unloose. Nor, again, do we want the youths of coarse fibre and vacant heart, who, in the first treasons of a spurious liberty, court the temptations which they should shun like the pestilence; and knowing well God's doom on drunkenness and lust, yet go as an

ox to the slaughter, and as a fool to the correction of the stocks. Nor do we want any, be they men or be they women, who do but take their license in the fields of time, heedless of the degradation that follows them, heedless that they are but adding blackness to earth's darkness by their wasted lives. This age wants, England wants, the Church of Christ wants, God wants, those who, self-dedicated, like the ideal Nazarite, to noble ends, have not lost the natural grace and bloom of youthful modesty. We do want natures strong, and sweet, and simple, to whom life is no poor collection of fragments, its first volume an obscene and 'noisy jest-book, its last a grim tragedy or a despicable farce; but those to whom, however small the stage, their life is a regal drama, played out before the eyes of God and men. We do want souls, fresh and virginal, dowered with the hate of hate and scorn of scorn against oppression and selfishness, and the love of love for all that is pure, and generous, and true; souls that shall say, seeing that life is short and the fame of virtue immortal, I choose—God helping me—I choose the narrow, uphillward path, up which before me my Saviour bore the Cross, and, not wishing to change for one of earth's cankered roses its hallowed thorns,—let false friends discountenance, let the worldly persecute, let fools deride,—but, *mutare aut timere sperno*, I scorn either to change or fear.

Well, then, in one word we want the spirit of willing Nazarites; and since total abstinence was the central conception of the vow of the Nazarite, while I am not at all astonished that selfish Sadducees or corrupted Hellenisers should hate and scoff at it, it is to me amazing and portentous that even some good and true men should represent such self-denial as Manichæan, as unscriptural, as a mark of inferiority—as I know not what. I have no time, and in this pulpit it should be surely needless, to shatter each of these sophisms to atoms, and dash it indignantly aside as one more instance in which—as in order to defend polygamy, and the Inquisition, and pauperism, and the slave-trade, and the suppression of science, and the obstacles to discovery, and the deification of ignorance, and the right divine of kings to govern wrong—the Devil, substituting the fetish worship of the dead letter for the fire of the living spirit, has—as though man should use a medicine as a poison, and the light of the Pharos for a wreckers' reef—quoted Scripture for his purpose, and made it the cloak of superstition and the shield of wrong. Yet let me say at once that I am not going to be guilty of the dictatorial Pharisaism which says to any one, "You are committing a sin if you do not take to total abstinence." That I do not say; and even in this age of bronze lacquer, and impudent personalities, in which nothing is more common than wilful calumny, let no one attribute to me that language:—but what I do say to every one of you, and if the subject be entirely new to this pulpit, I say it all the more—and most of all do I say it if it shall shock in any that epicurean self-satisfaction which is utterly fatal to all noble life—I do say to every one of you, and I say it fearlessly, and downrightly, in God's name, that you are bound in the best way you can—bound in the sight of God, bound as a Christian, bound as a patriot, bound as an ordinarily good man—to go up every one of you before the tribunal of your own consciences, and, whether you be familiar with them or unfamiliar, to lay very solemnly to heart the stern facts which I shall try to brand upon your memories to-day. The Universities, thank God, have awakened from the dead, sensual sleep of the eighteenth century. The old type of college Fellows vegetating for life in vapid and useless luxury is utterly extinct. Even from among undergraduates—though there be perhaps among them less of the modesty and respect for elders, and gratitude for kindness, which were virtues which still existed in the days of their fathers, there has yet, I hope, utterly vanished the old coarse type of ignorant and dissolute idlers. It was but the other day (a thing which even ten years ago would have been utterly impossible) that at Oxford the Sheldonian Theatre was used, and the Vice-Chancellor presided at a thing once deemed so vulgar and plebeian as a temperance meeting, at which some of the leading professors spoke; and Cambridge is taking her part, and taking it right nobly, in the great battle between Ebal and Gerizim, light and darkness, heaven and hell; and hundreds, I hope and believe, of her manly youths are daily learning more and more, in the light of shining examples, to scorn delights and love labours, in the high endeavour "to make earth like heaven and every man like God." And if there be but one here who cares only to sleep and feed, and steep himself in the gross mud-honey of a sensual life, if there be but one who does not care to do God's work, or to help His children, or to make better this sin-devastated world, to him I speak not; but to all you, the rest, I say that, acknowledging as you do the law of charity, it is not charity merely to toss to human suffering the crumbs of your superfluity, but to probe its causes, to anticipate, to avert them.

It is a characteristic—a very fine and redeeming characteristic—of this age, that all who dare to call themselves Christians, are thoroughly in earnest (thoroughly, and more wisely, and more systematically, and less despairingly in earnest than of old) in the work of social amelioration; but yet,—mainly because there is here, there is at our doors, there is in the very midst of us, an evil, colossal and horrible—an evil with which, to its utter shame, the State has not yet dared to grapple—the evil, I mean, of universal drinking and universal drunkenness—not only has much of all this vast charitable effort been wholly insignificant for good, but some of it has been absolutely powerful for harm, increasing the evils which it wished to alleviate, and perpetuating the miseries which it desired to relieve. And in the hearing of some of you, in whose hands shall be the future of England, who will live to fill her pulpits, to write her literature, to make her laws, and who will, I hope, be eager to help in tearing away this poisoned robe which has been maddening the blood of our country; I say,

with all the emphasis of a conviction not hastily or rashly formed, that not only are our best agencies of mercy neutralised by this one vice of intemperance, but that all these agencies concentrated into their most effective vigour would do less—ininitely less—good than would be done by the expulsion of this one *preventable* cause of sin and misery. Called by the Providence of God from the brightness of a life spent at our great public schools, to face the repellent squalor of London pauperism, *that* has been brought home to me by vivid personal experience. "I speak that which I know, and testify that which I have seen." But I do not ask you—you in your learned culture and cloistered calm—I who am but a London clergyman, with no leisure whatever to be a student—I do not ask you for one moment to accept on my poor authority a dictum for which, if time permitted, I could simply overwhelm you with irresistible evidence; evidence which, in spite of disdain and in spite of struggle, should arrest your attention, and fetter and rivet to the rock of conviction even him among you to whom this topic is most distasteful. "Every day's experience tends more and more to confirm me in the opinion that the temperance cause lies at the foundation of all social and political reform." These are not mine, but the weighty words of the calm, wise statesman, Richard Cobden. "Every benevolent institution utters the same complaint. A monster obstacle is in our way—strong drink; by whatever name the demon is styled, in whatever way it presents itself, this, this prevents our success. Remove this one obstacle, and our course will be onwards, and our labours will be blessed." These words are not mine, they are the massive eloquence of Mr. John Bright. "We are convinced that if a statesman, who desired to do the utmost for his country, were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by due deliberation—would be that he should study the means by which this worst of plagues should be stayed." Those are the words of the late thoughtful and lamented Charles Buxton. "Profligacy, vice, and immorality are not thundering at our gates like a besieging army, but they are undermining the very ground on which we stand." Those words so deep in their pathos are yet the utterance of the genial and beloved Lord Palmerston. "Let us crush these artists in human slaughter, who have reconciled their country to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted." In such stern words spoke, more than a hundred years ago, the worldly and polished Chesterfield. Are not such statements from such men—undeniable, uncontradicted, nay, even unchallenged as they are—at least enough to waken the deep slumber of a decided opinion even if they be not enough to break down the clenched antagonism of an invincible prejudice, or to dispel the stupid selfishness of an incurable frivolity? They are not the words of men at whom you can sneer as crochety politicians or temperance fanatics, or whom the very best of you all, in his own estimation, can set aside with a disparagement or demolish with a gibe. The very cleverest of youthful graduates,—or even of undergraduates,—cannot quite stab these men with an epigram, or refute them, as fops refuted Berkeley, with a grin. To sneer at these would be to condemn yourselves as incapable; these not to know would argue yourselves unknown. And yet these are but a few of many such warnings uttered by some of the best, greatest, wisest in the land, and you ought not, you must not, you surely dare not, ignore them.

But if these be not enough I will add something more. Taking alcohol as a convenient generic name for the specific element in all kinds of intoxicating drink, I will ask you to look with me for a moment at what it is not and what it is, and at what it costs. It used to be believed that alcohol was a food; it is now conclusively demonstrated (and when I say "conclusively demonstrated," I ask you to believe that I mean in the most literal sense conclusively demonstrated) that it contains not one single element—whether nitrogenous or hydro-carbonic—of food; and that, as one of the first modern chemists has said, there is in nine quarts of alcohol less food than can be spread on the end of a table-knife. Nor is it a source of strength, for alike, in Africa and India, in the Arctic and in the Antarctic, and by great labour employers in the temperate zones, and by distinct experiments with nawies in gangs, and soldiers on the march, it is matter of proof that those can labour best, both physically and mentally, in whom the cold is not intensified by the weakening reaction from artificial stimulant, and in whom the sun's fierceness has "no alcoholic ally within the brain." Nor is it a source of health; for the lives of total abstainers are now known to be more valuable in an insurance than other lives; and not a few very eminent living physicians have testified that "the daily use of it, even in quantities conventionally deemed moderate, not only causes some of the most fearful and dangerous maladies, but even injures the body, and diminishes the mental powers to an extent of which few people are aware." Least of all, then, is it a necessity, seeing that it has been happily unknown to whole races, and prohibited by immense religions, and in England alone three millions of total abstainers, of whom very few have ever repented, can testify, that since they abandoned it, they, like the Nazarite of old, have been clearer of brain, and more strong of limb, more vigorous in health, and more calm in happiness. I might go on to any extent with such evidence; and on the faith of it, and on the yet stronger faith of daily experience, I again assert, not as a dubious theory, but as an established fact, that to men in ordinary health, alcohol is not a food, nor a necessity, nor a source of health, nor a source of warmth, nor of physical strength, least of all of mental power; but, that when it is not a potent medicine, it is a mere luxury—a luxury which is at the best harmless, but which is frequently dangerous,

sometimes fatal, always quite superfluous, never particularly noble.

Let us understand then well, my brethren, alcohol is a luxury, and nothing but a luxury, and if being healthy we indulge in it at all, it is not because we need it, but because we like it. Well, and this being so, what does the luxury cost? At what expense does the nation, as a nation, gratify its liking? I will tell you. It costs us in tillage the waste of millions of acres of soil; in food, the destruction of millions of tons of grain; in hard cash, the deleterious absorption of millions of pounds of money. It is beyond all question the one main, if not the sole, cause of the squalid, degrading, and dangerous pauperism, against which some of you will have to struggle hereafter in the streets of London and other great cities; and in the middle classes, who have often to strive so hard, you would be surprised if I could show you how much they might yearly save by this abstinence alone. And though that is something, though it is a consideration not to be despised by youths who will soon have to make their way with daily increasing difficulty, amid the hard competitions of an overcrowded population—and though it will help them very materially in the stern battle of life to have acquired simple and self-denying habits, yet all this saving to individuals, all this saving to the nation of yearly increasing of millions of pounds, which would make it not only more wealthy, but also more prosperous by incalculable advantages, is the least important point. "*Tanto opere, tanto labore et impendio constat, quod hominis mentem mutet ac furorem gignat millibus hunc scelere deditis,*" said the Elder Pliny nearly 2,000 years ago, and it is now more true a thousand times. In any other connection you would think this vast expenditure, this colossal waste, a consideration of overwhelming importance, yet in this it is the smallest element in the question. Of far deeper, of far more awful significance, is what it costs in disease, what it costs in crime, what it costs in misery, what it costs to the glory of England now, and the hopes of English generations for years to come. I should have no time, I have no heart, to tell you all that could be told under this head. I entreat you not to turn impatiently from it, nay—I tell you plainly you have no right to turn impatiently from it. For the drinking of some means inevitably, as things are, the drunkenness of many; and these who sin, these who suffer, these who die, are our own flesh and blood. I believe that there is scarcely one family in England which has not suffered from this hideous plague, scarce a house in England where there is not one dead. And oh! "is it nothing to you all, ye that pass by You have heard what drink costs to the nation in money, what does it cause in disease and accident? Ask the dreary page of statistics, and you will read that in so-called accidents, but accidents perfectly preventable, it costs us broken limbs, and shipwrecked vessels, and burnt houses, and shattered railway trains, and the deaths of children, overlaid by drunken mothers, or beaten savagely by drunken fathers; and to tell you what it costs in disease, I should have to take you, not in fancy, but in hard fact, to what the poet saw as the result of intemperance in meats and drinks.

*"A lazarhouse it seemed, wherein were laid  
Numbers of all diseased: all maladies  
Of ghastly spasm, and racking torture: qualm  
Of heart-sick agony—all feverous kinds—  
Dropsies, and asthmas, and heart-racking rheums.  
Dire was the tossing, deep the groans: despair  
Tended the sick, busiest from couch to couch;  
And over them triumphant Death his dart  
Shook—but delayed to strike."*

This is what those who claim a right to speak with authority tells us it costs in sheer disease; and which of you is so ignorant of English history, of English literature, of English life, as not to know, further, of noblest reputations stained, of glorious intellects ruined, of great souls embittered, of invaluable lives cut short? And what does it cost in crime? I will tell you, not as a surmise of my own, but on the recorded testimony, on the emphatic evidence of almost every judge and magistrate and recorder on the English bench. Remember that those arrested for drunkenness do not furnish one-tithe of the drunkards, and then shudder to hear that in one year alone 203,989 were arrested for crimes in which drunkenness was entered as a part of the charge, and that last year 5,131 women—only think of that, and of all the hideous degradation, all the unspeakable horror, which it implies—were arrested for drunkenness in Middlesex alone. In every province, in every county, in every great city of the United Kingdom, it has been stated from the seat of justice again and again that but for drunkenness there would not be in England one-tenth of the existing crime. It is getting a hideous common-place of judges. Only a few days ago Lord Coleridge said at Durham that but for drink we might shut up nine-tenths of our gaols. Last week was brought up before Mr. Justice Manisty, at Manchester, a wretched creature in man's semblance, who, as though he were worse than a natural brute beast made to be taken and destroyed, had brutally kicked to death a wife far advanced in pregnancy, and the judge, in sentencing him to

the gallows, said, "You have been found guilty of the crime of wilful murder, your victim being your own wife. You are a sad, sad instance of the consequences of indulging in drink, which has brought you to this fearful condition. It is only owing to God's mercy that this has not brought many more into a similar case. I am afraid if this vice continues to be indulged in as it now is, that many more will stand in a like position to you. Oh, that we could by administering the law put an end to it." Ah, he might well say that; but dare you blink such testimony? Do you think that they say these things rashly? And if you will not listen to the reiterated warnings of the judges in their ermine, will you listen to the noble-hearted missionaries, who tell us what drink costs to the glory of England in the execration of her name over whole continents, and the ruin of her efforts among whole populations? Could I summon the Maories of New Zealand—once so healthy that you might smite a man with a broad axe, and in a few days he would be well, now, in the language of a high Government official, "almost as bad as the English, polluted and contaminated by their drink,"—what would they say? If I could summon the Indians of North America, once not unhappy, now degraded, maddened, exterminated by our accursed fire-water, what would they say? They *have* said that because of it they spit at the name of Christian. If we ask the Mahometans what do they say? Is there a Christian in England with conscience so dead, with heart so rough, with cheek so brazen, as not to blush when he hears that if they see one of their number drunk they have been heard to say, "He has left Mahomet, and gone to Jesus." If we ask the Hindoos what do they say? They have said by the lips of their eloquent representative, Keshub Chunder Sen, that all the splendid benefits of our English rule in India have been nullified and counterbalanced by our teaching them the use of beer and brandy; that the wailing of widows rends the air of India with curses against the British Government for having introduced this thing. And, again, from the Southern Sea the voice of yet another missionary says to us:—"If you love missions, help, help to dethrone this demon of intemperance—our reproof before the heathen, the blight of our infant churches." And oh, sirs, when you hear such things, are we not—we, the sons of proud, glorious, free England—are we not to our burning infamy what one has called us, the drunken Helots of the world.

So much, then, for money and disease, and crime and civilisation; and what does drink cost in human misery? Have you hearts? If you have, I might say—

*"Sit yon down,  
And I will wring your heart, for so I shall,  
If it be made of penetrable stuff,  
If damned custom hath not brazed it so  
That it is proof and bulwark against sense."*

But, ah! I have no tongue to utter, no imagination to conceive, no calculus to measure, the immensity of this national curse, this national calamity. It would require the vision of the Angels of Record, if they can gaze on it with eyes unblinded by such tears as angels weep, to tell of those miseries of millions for centuries—"to pass, as it were, from chamber to chamber of the prophet's vision of abomination, and to mark the crime in every form, the vice in every shape, the disease in every aspect that can make disease horrible," that has been caused by the corrupted fruit of this tree of the knowledge of evil. He alone whose ears are open to the lion's roar and the raven's cry can catch the numberless accents of that wail of incurable anguish and uncontrollable despair which has streamed upwards for generations, till the vault of heaven has become "one vast whispering gallery," to prolong and reverberate the groans of those who have slain their own peace by this voluntary imprisonment. He alone by whom the hairs of our head are all numbered can count the widows who are widows because of drink; the madmen who are mad because of it; the grey heads that it has made grey; the sad hearts that it has crushed with sadness; the ruined families that it has ruined; the brilliant minds which it has quenched; the unfolding promise that it has cankered; the bright and happy boys and girls whom it has blasted into shame and misery; the young and the gifted whom it has hurried headlong into dishonoured and nameless graves. Is it not Shakespeare himself who says, by the mouth of the disgraced and ruined Cassio, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil"? What does drink cost in human misery? Ah, how can I tell you? Can I count the leaves of the forest, or the sands upon the shore? And the sounds of this misery are like the sighing of the leaves of illimitable forests, and the plashing on the shores of unfathomable seas. He alone whose ear is open to the cry of the poor and destitute can hear the wailing of that multitude of miserable, miserable women, who, taking in despair to the drink which their husbands have taught them, get degradingly content with the starving squalor which they call their homes; can hear the poor wretch who has vainly followed her drunken tyrant to the public-house moan, in agonies of entreaty, "Come home! come home!" or see her watching and waiting in that foul mockery of a home till the sot reels back at midnight, and, with his brain all on fire with that vitriol madness, lifts against her unprotected womanhood his cowardly and

brutal hand, "till the filthy bye-lane rings to the yells of the trampled wife." Ah, I cannot go on; and you—you cannot bear to hear of these things. Yet these things are, and worse—if there be worse—than these; and though you may, if you please, lay a flattering unction to your conscience, and call this rhetoric, or call it exaggeration, it is just the plain, bare, hideous truth. And while you shrink from these things in words, are your sympathies so slothful that you do not shrink from them in reality? Oh, that I could harrow up into a little manliness those delicate sensibilities! Oh, that I could thrill through horror into action those tastes, like that of an insect, "which feels the shaking of the table, but does not feel the thunder." For it is the horrible fact that the drink which we, as a nation, are drinking, not from the necessities of thirst, but from the mere luxuries of appetite—drink often adulterated with the vilest and most maddening ingredients—yes, this rubied and Circean cup which we sip, and smile while it is converting thousands of our brethren into swine—this subtle, serpentine, insidious thing which we cherish in our bosoms, and laugh and play with its brightness, while it is stinging thousands of our brothers into raging madness—costs us, as I have shown, millions of money, myriads of criminals, thousands of paupers, thousands of ruined women, hundreds and thousands of men and women goaded by misery into suicide and madness, with every blossom in what might have been the garland of their lives blighted as by a fury's breath.

And again I say, "Is it nothing to you, all ye that pass by?" Is it nothing to you, young men who, if you be worth anything at all, better than to cumber the barren ground of wasted and useless lives, will be called upon, a year or two hence, to take up your cross, and, the mirth and brightness of youth being ended, to take your happy and holy part where God shall place you in the ranks of the great battle between sin and death? Shall it be nothing to you that the blood of your brothers and sisters in the great family of God is being daily poured upon the alters of this deadlier Moloch of a Tophet more awful than that of Hinnon's vale, while in discovering that you are your brother's keeper you become his Cain? Aye, and are we to go on for another generation with our 8,500 public-houses in London alone, and see another generation of our country's children grow up amid the same dangers and the same temptations, exposed like a defenceless prey to those evil spirits; nay, even transmitting that awful hereditary craving which shall leave to yet another generation, for all their lives, the reality of intense temptation, the possibilities of terrible catastrophe? Even if every one of you be indeed really safe (whereas, what I feel sure of is, that without the grace of God sought in earnest prayer not one of us is safe at any time, not one of us is safe from anything), but even if you be quite sure that you will never fall unawares in love with this tamed viper, which may seem a bright and harmless creature of God, until, as, alas! too many of the strong and the gifted and the noble who have been wounded by it can testify, at some moment of deep misery or crushing disappointment it slides into the soul with tempting whisper, or fixes in the heart its envenomed fang; even if you be personally safe from this destroyer of all health and virtue, this breeder of all disease and sin;—will you do nothing for, will you think nothing of, those myriads and multitudes to whom this drink means brutality and degradation, disease and death? If so, if you hear with callous indifference, nay, with open dislike, nay, with angry repugnance what you have heard to-day, as though forsooth some rude untutored voice broke in upon your balanced serenity, then by all means, as far as I am concerned, insult the speaker to your heart's content; eat, drink, and be merry; go up to Ramoth Gilead and prosper. But if, indeed, you don't care to do anything, not even to lift one finger to save this England from this living death, then stand aside from among us, and do not call yourself a philanthropist; do not call yourself a Christian. It may not be your duty—I have not said, I do not say, that it is—to take any pledge of total abstinence as the amulet of a hallowed purpose or the safeguard of a strengthened youth, or the outward sign that you too will take your part, now and hereafter, in this great struggle between heaven and hell; but if you do not feel called upon to do this, at least respect and honour the motives of those who, in special positions, and because of special duties, think that in doing it they have obeyed their country's and their Saviour's bidding; and that in the strength of heaven and for the sake of Christ and Christ's perishing little ones, they have been called upon to act in the spirit of the high language of St. Paul—"I will neither eat flesh, nor drink wine, nor anything whereby my brother stumbleth, or is offended, or is made weak."

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"Sound an Alarm."

A Sermon

Preached under the Dome of St. Paul's Cathedral, at the Special Evening Service

ON Sunday, November 19TH, 1876,

By the Rev. Basil Wilberforce, M.A.

*Rector of St. Mary's Southampton, and Hon. Canon of Winchester.*

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## The National Sin.

"*Sound an Alarm.*

"—Joel ii. 1.

THROUGHOUT the ever-changing ages of the world's history, through all the struggles of human passion,

human suffering, and human ignorance, through all the contrasts and inconsistencies which mark the painful puzzle of human life, there is, my brethren, one special voice of God for ever sounding above the tumult—one voice that never wavers and that never changes. It appears at intervals amid the blackness of the world's wickedness, like the lightning-flash on some pitch-dark night, shining through the blackest cloud, and throwing up every minute object into brilliant light, and then again disappearing and leaving darkness all around, and that voice is the voice of the warning of Almighty God against the unchecked spread of a nation's sin. It is true that this voice is rarely heeded: it is true that men will jest and laugh whilst the flashes that precede the fiery shower which will destroy them are flying around their heads: it is true that men will suffer the pleasure, and the turmoil, and the confusion, and the money-getting, of this busy world to shut out the sound of the thunder from their ears; but that voice is never silent, and it is never untruthful; and when it is unheeded, those floodgates of the wrath of God are unloosed, before which no nation, no people, can stand. And as it spake from Heaven close upon 3,000 years ago by the mouth of the Prophet Joel, and in the words of my text warned the Israelites of the impending capture and desolation of Jerusalem, so does it echo this very day through the mouth of the ministry of the Christian Church, and to us who feebly fill the prophet's office, from the modern pulpit, Almighty God says, "Sound an alarm." And it is in fulfilment of this plain and irresistible, but ever unpopular mission, that men are to be found in advance of their times, willing to court the supercilious contempt of the unbelieving, and the open hostility of the licentious, by a vigorous public denunciation of sin. Almighty God says: "Sound an alarm." And lo! the alarm must and shall be sounded, and whether it be in the palace of royalty, or in the cottage of the humble, whether it be the open flagrant violation of the law of God and man, or whether it be the secret cankering leprous sin of the closed door and the hushed voice, if it be but part of the deadly struggle between Christ and Satan, there must be no flinching from the delivering of God's *ultimatum*, which is, "Repent or perish."

And, brethren, what means it, I ask you, that upon this very night one hundred pulpits in and around the city of Manchester—too often, alas! in these days of division directed against each other—are united in one holy cause? Why are those whose hands are full enough of work at home gathered in that northern city, determined that they will earn by their labours the reproach which is sure to be freely heaped upon them, that they are "enthusiasts" and "intolerant agitators?" Is it not that they have been awakened to the peril thickening around their nation? Is it not because the Ruler of the universe has spoken to their hearts, and has bid them "Sound an alarm?" Ah, believe me, brethren, that the world is ever bound to thank God for her enthusiasts. The Prophet Joel, who wrote the Book from which my text is taken, was a great "fanatic" when, in obedience to the Divine command, he "sounded his alarm." The Prophet Elijah was a "desperate enthusiast" when Ahab met him with the sneer, "Art thou he that troublest Israel? I canst thou not leave us alone," he would say, "spare thy denunciations, and keep thy extreme views to thyself? Thou troublest Israel—away with thee." Jonah the Prophet was an "intolerant bigot" when, after that first natural shrinking from his mission, he stalked through the streets of Nineveh with his wild appearance and his unearthly cry, "Yet forty days, and Nineveh shall be destroyed." John the Baptist was a "troubler of the people" when, clad in his camel's hair and half starved by his asceticism, he drove those thousands to repentance and confession, and carried his noble mission into the very palace of the king? And, lastly, was not Jesus, the incarnate Saviour Himself, a "bold and enthusiastic reformer" when He denounced the hypocrisy of the Scribes and Pharisees, and "turned the world upside down" with His outspoken philosophy? And through them all there ran that same electric power which will never be absent from the world's reformers as long as the world shall last. The finger of Almighty God had touched their lips, and His voice had breathed into their hearts the stirring message, "Sound an alarm."

And what is the alarm that this day is being sounded in above one hundred churches at Manchester, and which I have been especially and personally requested to sound in this metropolitan cathedral to-night? It is not that any foreign invader threatens your shores; it is not that any internal disturbance is imperilling your peace; but it is that licentiousness and immorality of a certain definite and tangible kind are dragging down this nation to a level lower than heathenism. It is that England—great and powerful and Christian England—is suffering herself to be shorn of her locks of power by the modern Delilah of strong drink, in whose harlot lap she is daring to slumber. It is that *the* nation of Europe whose most especial boast it is that she emancipates slaves all over the world—that she interposes with self-denying generosity to check wholesale cruelties in less enlightened nations—it is that this nation is suffering her own children to be bound hand and foot in the shackles of a slavery more demoralising than any that galled the negro in the plantations of Jamaica; it is that there is not a grade of society, not a profession of mankind, not a branch of commerce, not an incident of social or even religious life, which is not mixed up with the use of that which is desolating homes, murdering wives, starving little children, and wrecking souls for whom the Saviour died; it is that this nineteenth century of civilisation and scientific research has allowed itself to be utterly hoodwinked into exalting that which has proved itself to be the progenitor of every wickedness into an angel of light, without which good Christians think they cannot live—making it to be the friend of the family, without whose presence no relative can be

interred, no infant christened, no sorrow endured, no pleasure enjoyed. Let me ask you, in this House of God, my brothers—Is it not a miserable paradox to go on repeating that cuckoo-cry about England being better free than sober. Free and yet not sober? Why there is no slave-driver so brutal, there is no servitude so uncompromising, as the galling yoke of intemperance, and amongst the impossibilities of this law-governed universe may fairly be ranked the "freedom" of an intemperate nation. I am no stranger, brethren, to the difficulty of bringing home the full power of this evil to the minds of those who have not witnessed it for themselves. The fact is that it is too terrible to be believed, and I do not wish to sadden and to sicken you with details of our nation's shame, but I would speak to you first simply on the grounds of common-sense. I would ask you to look with me for a few moments at the utter shocking waste that is entailed by this national infatuation. Was there ever a period in England's history when the contrast between rich and poor was more sharp, more apparent, than it is to-day? Was there ever a time when charity was more eagerly solicited, when pauperism was more appallingly rampant? And yet, amidst all this want and suffering, this nation is annually pouring out a perfect river of gold upon a mere indulgence—an enormous sum of money, which outstrips all the other national expenses. £150,000,000 of money are wasted—aye, ten thousand times worse than wasted—in intoxicating drinks: a sum which is £60,000,000 in excess of our whole national revenue, and one-sixth of our national debt—a sum which means more than £20 spent in intoxicating drinks upon an average by every family in the United Kingdom; and thus, mark you, all the legitimate trades of this country, *except one*, are depressed, and toil-worn men and women groan under the burden of their local taxation. I would venture to ask when will the hard-worked business men of England, who are wincing under the rates of this great metropolis in which they live—when will they have the courage to rise up and fight against the tyranny that makes them bear the burthen of England's drunkenness? When will they realise that their pinching and privation and struggles come from the fact that there are in this wealthy country 3,500,000 paupers to be supported by the rates, and that from unmistakable evidence we can prove that out of every hundred inmates of our workhouses no less than 75 per cent, are there directly or indirectly through drink, and that £3 out of every £4 of the poor-rates of this country, which are wrung at such bitter cost from struggling householders, are paid simply for the paupers that the drink has made. I venture to repeat, without fear of contradiction, what has been said before, that it would be infinitely cheaper for this country to pay off at any cost the some 200,000 people who are engaged in this pauper-making traffic, and so ease the terrible and ever-increasing burden of those rates which are pressing both on the rich and on the poor.

But you will readily understand, my brethren, that it is not upon grounds of national economy that I am sounding my alarm in this cathedral to-night. I would say, let this wealthy nation become as insolvent as any Eastern principality that you like, and she will come under no pulpit lash from me, so long as her account at the bank of her God has a balance on her side. No, it was not to save a few paltry thousands of pounds, it was not to lighten a few heavy rates, that you and I were enrolled in the army of the Crucified: but it is because this black and blighting curse is not only robbing men of money, but it is robbing Jesus of the souls He loves. It is desolating our churches, it is swelling infidelity and sin, it is originating, strengthening, and fostering prostitution and Sabbath-breaking. Let me tell you that at a census which was taken not long since in a teeming London parish upon a Sunday night, 18,000 persons were found in various places of worship, but not less than 20,000 were found in the drink-shops and gin-palaces- of the same parish, giving on that single Sunday night a clear gain of something like 2,000 for the devil—and it is simply notorious that wherever the English name and the English flag are borne by British enterprise and British commerce, there rises up the wail which follows in the track of British intemperance. A native prince of high rank in India, in a published speech delivered in this metropolis, has openly said: "The helpless widows of India are uttering their curses against the British Government for having introduced this thing into their midst, and the cry of India is echoed back to us from the far, far west. 'What do you preach?' asked a North American Indian not long since of a missionary. 'Christ,' was the answer. 'Then away with you,' he said, ' we don't want Christ. We were once a powerful people, and our enemies feared us, and our wigwams were healthy, and our young men were brave; but the white man came, and he preached Christ to us, and he brought the accursed fire-water with him, and now our tribe is enervated, our wigwams are poor, our glory is gone—we do not want Christ.' "

I believe that the most awful, and at the same time the most significant, symptom of England's shame may be found in this fact, that intemperance is poisoning the blood of England at its very source, for it is obtaining a fatal hold upon the women of this country. There is no sight upon this fair earth that is more painful, more repulsive, more degrading, than a drunken woman. There is no example more demoralising to the young, more hardening to the old, more lowering to the whole tone of the nation, than the example of the wives and the mothers of England abased by this most horrible sin. Those who squander their eloquence in the House of Commons and elsewhere in supporting the present system of multiplying beer-houses and gin-palaces around the dwellings of the poor, whilst, mark you, they would not for the universe have them round their own homes, would do well to study the official report recently delivered from the visiting justices of Westminster House of

Correction. During the past twelve months no less than 5,131 women were convicted of drunkenness at this place of punishment alone—five thousand and more of the sisters and of the wives of England in one house of correction alone five thousand mothers of England destined to poison the blood of their unconscious offspring with those infernal fires that have coursed through their own veins, robbing them of purity, of happiness, of home, of heaven. And when in future years some poor miserable malefactor is led out to yield up his life upon the gallows from some foul murder committed under the influence of drink, physiologists know—aye, and Almighty God knows, too—that his poor trembling defence is literally and absolutely true, "I couldn't help it." No, he couldn't help it, for he drew in the poison that made him a murderer from his mother's breast. That which should have been to him the purest fountain of human life made him a baby-drunkard from his mother's womb. And, then, we who denounce this terrible evil are told—we who would stop this wholesale generating of criminals, this poisoning of the very springs of life without being too tender as to the means we use—we are told that we are madmen and fanatics, and must be hooted down by society. Yes, such men are fanatics, thank Almighty God for it. It is a blessed and it is a heaven-sent fanaticism. It is a fanaticism like that of Elijah, and Jonah, and John the Baptist—the total abstainer, and the reprover of kings. But, I confess, it seems to me that if there is any madness in the matter at all it is all upon the other side.

And then we come to the question—Is it possible for us to do anything to stop this torrent of sin which seems to be sweeping all before it?

My brethren in Christ, the real value of lifting this into a pulpit rather than a platform question, lies in this, that we are able to deal with it from the pulpit not from a utilitarian but from a Christian point of view. There is but one remedy that can reach right down into the depths of this foul pool of iniquity, and that is the remedy which is given to us in the cross of Jesus Christ. In the Temperance movement, from first to last, I pray Almighty God to teach me to know nothing amongst you save Jesus Christ and Him crucified. Earthly philosophies, and the labour of philanthropists and secular reformers, and the spread of education,—all will do much to ameliorate the suffering fever of the sins of human life, but they cannot go down to the heart of the disease. To take a simple illustration from the history of the Old Testament. You see Moses crying to the Lord, for the waters were bitter, and the people were perishing; and the Lord showed him a certain tree, which, when he had cast it into the waters, the waters were made sweet. And as the cry of this generation rises up into the ears of the Lord God of Hosts, He points us to the wood of a certain tree, which is the wood of the rugged cross of Calvary, and he says, "There is no man, or woman, or child so feeble but that they can help to cast that wood into the waters of human life which the sin of man has so embittered." And you do not need me to tell you that the wood of the cross of Christ must imply self-denial in things lawful, self-mortification in things pleasant, self-abnegation in things harmless in themselves, if they are standing in the way of Christ's kingdom.

Experience, ten thousand times confirmed, has proved that there is only one cure for the individual drunkard, and that is absolute, uncompromising abstinence from that which has ensnared him. Some lover of souls must take the poor serpent-stricken man by the hand, and must bid him fix his eyes upon the crucified One, and suffer that lesson to be burned into his soul. His motto must be for the future, "They that are Christ's *have* crucified the flesh," and in plucking out his right eye, or cutting off his right hand, he will enter into the sunshine of the pardon of his God, who has never ceased to love him. And if any one of you would taste the unspeakable sweetness of leading such an one back to Jesus—if you would approach the work with clean hands and with an unfettered heart, then I say that you may use your Christian liberty in bearing that cross first yourself. Understand me, brethren. I would say that there is no command from God that I can find that all Christians *must* be abstainers; but I do say this, that a Christian who loves his Lord may be an abstainer if he chooses. He may say boldly, "This thing never hurt me, but it has stung my brother's soul to the very quick, and if it were ten thousand times a gift of my God I would renounce it in the present distress for the love of Jesus and the love of souls. I will take King David of old for my pattern, when he poured the water from the well of Bethlehem upon the burning sand rather than drink it, for it was the price of blood. I will follow the example of those Corinthians who were sanctioned by the Apostle in abstaining from the Divine ordinance of marriage in a time of great distress; or I will imitate St. Paul, who declared that it was good to drink no wine, if it caused his brother to offend. In short, I will take the wood of the certain tree—the tree of the cross of personal self-denial—and I will cast it into the waters of my life." And, oh! you cannot think how it will sweeten those bitter waters, how it will return in blessings from on high; you can scarcely form an idea how it wins souls, how it leavens society, how it checkmates the devil upon his own ground, when the leaders of society, the shepherds of souls, the guides of their fellows, boldly accept this blessed line of self-denial for others.

And, brethren, I said I would only speak to you in this matter in the name of my Master, and if there is upon the floor of this cathedral a single person who believes from the very bottom of his heart in that blessed message of "Jesus only" as the golden key of Heaven—if there is one who, having been forgiven himself the bitter debt of sin, is longing to pour out his soul in gratitude to Jesus who has forgiven him, I would venture to claim that one as a recruit for our Temperance army in whatever corps he may select. I would ask you not to

allow yourself to be put off by any of those well-known soul-opiates whereby the world can still the voice of God; men will tell you that we exaggerate the evil, that we cannot deal with the mischief, and that because we can do so little we had better do nothing; but if I could only take you by the hand, and if I could lead you down a dozen streets in the populous parish committed to my care, I am convinced that, if you have love within you, you would hesitate no longer to throw yourself into this movement. I would show the pinched faces and the bare feet of little children, which would haunt you when you were once more around the fireside of your own happily temperate home. I would show you an aged father, in the grey evening of his life, when all nature within him is craving for rest, and peace, and quiet, simply mourning out his days for the drunkenness of a son, who is bringing down his white hairs with sorrow to the grave. I would show you a young wife upon her knees, pleading "with Almighty God, with trembling lips and broken heart, for the conversion of an intemperate husband. Only two years ago that young man began, in all the brightness of his youth, the married state; and now he is, as one has said, "a slave to a demon, whom he worships instead of his God, whom he loves instead of his wife and children, and who, in return will give him nights of misery and days of despair, and leave him at last to die on the gibbet or in the madhouse." Or I would take you to where, a few months back, there lived, and there worked, and there prayed, a Christian wife and mother; and I would ask you to bear with me while I tell you of her story, which is known now to the angels of heaven. The hard hand of want sometimes dulled the fire on her hearth, for the father of the family was away beyond the seas; but the anxious struggle of her daily life was sweetened for her by the master-secret of all spirituality. She loved her God, and she had learned to say, "Not my will, but Thine, be done." She hoped on in patience for her husband's return, when his earnings would wipe off the debts which she had incurred for food and clothing, and the sad times of pinching would have passed away from her. Brighter and brighter I saw the weary face become as the time approached for his return, and at last the flag proclaimed the welcome news of the safe arrival of the vessel in which he served; but upon the following day a hasty summons took me to the house, and there I saw the wife and mother, her reason fled, her eye rolling in frenzy—a hopeless maniac. The human brute who was her husband had returned upon the previous clay, and had staggered drunk and penniless into his home. Such a termination to weary months of watching extinguished in a moment the feeble light of that overtaxed brain. They bore her to the County Lunatic Asylum, and in three days she had passed away to that home "where the wicked cease from troubling, and the weary are at rest."

Oh! my brothers in Christ—you whose hearts can be made to boil within you with indignation at the cruelties of Batak—I ask you, was not that gentle mother as surely murdered as if the sword of a Circassian had been drawn across her throat? Will not Almighty God require her blood at the hands of those who caused her death? In despair I ask, what has become of the spirit of chivalry and of eager zeal which prompted the Holy wars of old, when the men of England can calmly sit down under such bitter wrongs as these, which are happening every day around them? I can only say, for myself, that as I stood in that drink-cursed home, with those little motherless children weeping around me, I raised my hand and my heart to God, and I pledged myself that, so long as I have my reason and my speech, I will never sheathe my sword; but I will fight in every way in my power against this wife-murdering, hell-filling, nation-destroying sin.

And now, brethren, I feel that I have "sounded my alarm." I would rather leave my message with you. It is not for me to suggest the remedy, so much as to simply tell you of the wrong. If you would share in the salvation of Christ, I would warn you, before the altar of God, that you must share in His battle with the sin around you. And so I would pray you, in the name of God, to "take alarm" at the sin of England—to awake, and to shake off the drowsiness of conscience that has hitherto kept you aloof from the great Temperance reformation. I would ask you, from this very night, to determine to have your share—little though it may be—in the work that is going on; to do something, to give something, to speak, to protest, to vote, to abstain, to do anything you like, so long only as you work for Christ in this matter.

And, lastly, suffer me to ask you—Why do you not, in this vast metropolis, enforce the existing laws regulating this traffic? Why do you not diminish the facilities for drink that are around the working classes this very night? Why do you not labour for the closing of public-houses on the Lord's Day? Why do you not promote counter-attractions to the public-house? Brethren, think on these things. And I would ask you also to support most liberally with your alms all temperance societies, whatever their name. Especially am I bound to plead for the great national society which bears the name of the National Church, and of which Her Majesty is the patron. I wish that I could elicit from every soul in this cathedral to-night a solemn promise to Almighty God that he or she would send that society a subscription before this year is out. And once more let me remind you that this is God's call, and not mine. It is Almighty God who is calling thee, and who is bidding thee stir up thy nation to a sense of its peril. He is bidding thee pour out before the world such a flood of light—religious, physiological, and political—upon this question, that error and prejudice and interest may flee away before it; and remember that the Lord, by dying for you, has made you, every one, trumpeters of His army. He has laid it upon the conscience of all of you to summon His hosts into the field; and so, in this cathedral, and in the name

of the Lord Jesus Christ, I bid every single one of you go forth into the society in which you severally move, and

*"Sound An Alarm."*

decorative feature

Doctors and Brandy.

Fifteenth Thousand.

decorative feature

By Rev. Basil Wilberforce, M.A.,

Vicar Of St. Mary's, Southampton.

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## Doctors And Brandy.

(To the Editor of the *Hampshire Advertiser*.)

SIR,—My attention has been called to a letter in your issue of the 20th, from my respected friend, Dr. Maclean, of Netley, under the above title, which demands a reply from me.

So far as I recollect the words spoken by me in Exeter Hall (which, far from forming the leading idea of my speech, occurred only parenthetically, and in explanation of a remark from a previous speaker) were as follows:—"I believe men sometimes die, because doctors give them brandy." Now, we, the clergy, are not immediately concerned in fighting this drink question upon physiological grounds—far from it. Our platform is another and a higher one; as ministers of the Church of Christ we cannot see, unmoved, 60,000 drunkards die annually, with the sure testimony of the Word of God that a drunkard cannot inherit the kingdom of Heaven. We do not hold up total abstinence as a "*summum bonum*," but as a remedy for a terrible disease which is sapping the vitals of the nation's power, and sending hundreds from the great working classes, the flower of England's strength, annually into drunkards' graves.

We, the clergy of St. Mary's, have become teetotalers, not as for a moment abandoning the conviction that moderation in all things is the highest line in every community of Christians, but as adapting ourselves to circumstances which are wholly exceptional, and which, therefore, call for exceptional remedies. There are hundreds whose only chance of rescue from this soul-and-body-destroying vice lies in total abstinence, and it is in order to shield, aid, and encourage these weaker ones, if by any means we may save some, that we have become total abstainers, and God has hitherto abundantly blessed our effort.

But it is, at the same time, well that we should also possess some physiological knowledge upon the subject in order to be able to combat the fallacy that the use of alcoholic beverages, however pleasant they may be to all, and morally harmless to many, are conducive to health and strength—whereas it is a fact, supported by the testimony of scores of medical men, that alcoholic drinks no more sustain flagging strength than the whip sustains the weary horse; and as the excellent doctor has seen fit to perform a *post mortem* upon my defunct speech at Exeter Hall, and has triumphantly elicited the offending sentence, "Men die because doctors give them brandy," I am prepared to stand by the words, though, separated from the context, they hardly represent accurately either what I said or intended to convey.

And first, Professor Maclean himself admits that the question of the use of alcohol in disease is not considered settled by the faculty. Where doctors differ, who, Sir, shall decide? I presume, in that case, private judgment may be allowed some scope.

In advancing proof that non-professional men are justified in holding an opinion contrary to the dogmatic assertion of Dr. Maclean, that "in a vast variety of diseases and injuries there are certain stages of exhaustion when alcohol is the one thing which stands between the patient and death," my only difficulty is to select out of the vast mass of medical evidence at my disposal. (I may here remark that the name and address of any medical man whose opinion I may quote is privately at the disposal of Dr. Maclean, and the quotations may be verified by him.)

And first, I have often before me a letter from an able, intelligent physician, once well known in this neighbourhood, and to whose present sphere of work the *Hants Advertiser* has penetrated. He says (I quote literally his words)—"*Doctors often dose men to death with brandy.*" "The influence of alcoholic stimulants should be regarded in the same light as that of such potential drugs as prussic acid, and other dangerous spirits. I differ" (he continues) "*in toto* from Dr. Maclean when he makes so sweeping an assertion that 'in a vast variety of diseases and injuries there are certain stages of exhaustion when alcohol is the one thing which stands between the patient and death.'"

I have also received, since the appearance of Dr. Maclean's letter in the *Hants Advertiser*, a letter from the son of a medical man of eighty-six years of age, who, under his father's dictation, writes me as follows—"My father desires me to say that, after a very extensive practice of more than sixty years, he firmly believes that *not a single life has ever been saved by alcohol*, but, on the contrary, that *thousands have been hurried into a premature grave by its use*." He continues, "My father has always been a most patient and accurate observer, and, when nearly seventy years of age, so highly were his researches esteemed that he was made a Fellow of the Royal Society, which, I need hardly say, is the highest honour that British Science can confer. I mention this that his opinion may have due weight even with a professor."

Another medical gentleman, whose relations are honoured citizens of this town, writes to me as follows:—"I would willingly defer to the larger experience of Professor Maclean, but I think that the cases where alcohol is the one thing between the patient and death could hardly apply, as he says, to a vast variety of cases. *I should think them very exceptional*."

Again, a physician in large practice, to whom I put the question implied in Dr. Maclean's statement, replies, "In answer to your question, 'Do circumstances arise when alcohol alone stands between the patient and death?' I say No, if you have other medicines at command. I find no case of exhaustion that may not equally be relieved by the administration of ammonia, camphor, or tincture, as with alcohol. *For the last twelve years I have not administered alcohol in any form*."

And now let me make a few quotations to justify my opinion, from the printed statements of medical men now in full practice, and well able to answer for themselves.

One, who has been a general practitioner for half a century, writes as follows:—"All discoveries in science or philosophy fall into utter insignificance, compared with a discovery that all disorders and diseases can be *safely and successfully* treated without the use of alcohol, and also that alcohol is not an aliment. The discovery is of a world-wide importance, and the blessings and benefits arising from it are incalculable."

The same physician points out in the clearest manner that Dr. Maclean's dogmatic statement is not considered *de file* by the faculty. He says:—

*"When a patient is in a sinking state from disease and when a medical man has thought an alcoholic stimulant absolutely necessary to snatch the patient from death, in this case the great danger is, that such a stimulant will extinguish the small spark of life remaining, and that the patient will be destroyed. It was truly said of the Brunonian system, 'that Dr. Brown had made no provision in his system for the recovery of exhaustion arising from the effects of taking alcoholic stimulants.'" Lord Bacon observes:—"If the spirit is assailed by another heat stronger than its own, it is dissipated and destroyed."*

What can be more striking than the following words of the same physician as to the use of brandy on the death-bed?—

"It is not unusual to give wine or brandy at the apparent approach of death: such a practice is a mistaken kindness. In many instances *patients are sent drunk into another world*, having their minds beclouded and rendered incapable of leaving a dying testimony to their anxious and expectant friends and relatives. I have heard this commented upon as a very just and serious complaint against some medical men. 'Let me go home sober,' said an old lady, when urged on her death-bed to sustain her failing strength with brandy. The medical friend of the late excellent Dr. John Pye Smith, on perceiving a rapid diminution of power, recommended some brandy to his water beverage. This proposal was conveyed to the eye of Dr. Smith in writing, on account of his great deafness. He turned to his wife, and emphatically said, 'Never, my dear; I charge you, if such a remedy be proposed when I am incompetent to refuse, *let me die rather than swallow the liquid*.'"

A physician of great experience writes thus:—

*"In my practice I have given no stimulants in fever for years. I have never, so far as I can remember, for ten or twelve years, lost a single patient."*

And, in describing a Memorial Cottage Hospital, in which he had practised, he states:—

*"In this hospital for the thirteen months there have been about forty cases of accidents, rheumatic fever, bronchitis, diseases of the joints, &c., which in the ordinary course would be considered to require stimulants, and they have all been treated by the medical men in the town, according to their cases, without any stimulants, except in one case, which died."*

Another medical man writes as follows:—

*"During the thirty-seven years of my practice as a total abstainer, I have never used one drop of alcohol as a medicine. Four years ago, in the town in which I reside, which contains only 1,800 inhabitants, I was called upon to see 500 cases of typhoid fever. Every one of those 500 cases was treated without one drop of alcohol. And now the question is, did I lose more patients out of that 500 than I should have done had they been treated with alcohol? The statistics of the death by typhoid fever amount to from sixteen to twenty-five per hundred. I lost during that year four per cent., and therefore the fact is established that fever—typhoid fever, one of the worst fevers we have to treat—may be treated, and treated successfully, without the use of intoxicating drinks."*

The length to which this letter is extending warns me that I must no longer upon this occasion trespass upon your columns. I believe I have said enough to convince your readers that, in stating that "men die sometimes because doctors give them brandy," I have neither empirically advanced my private opinion as against the dictum of the whole profession, nor made a wholly unsupported statement, nor merited the sarcastic allusion of Dr. Maclean to "intemperate advocates of temperance principles." I have merely echoed the sentiments and adopted the opinions of an increasing and influential section of the honourable medical profession. Further, I must be allowed to remark that, as I utterly disbelieve the fact of alcohol alone standing between a man and death, so also I wholly differ from the learned doctor in his opinion that "Physicians have, as a body, done more to support the cause of temperance than any other class of men in this realm." I believe the exact opposite to be the fact. He and his most learned colleague are honourable, noble exceptions to the rule. We, advocates of temperance, owe more to the painstaking researches and fearless utterances of Dr. Parkes and Dr. Maclean than words can express, but it is very generally admitted by the faculty that much of the increase of the drinking habits of the age must be attributed to the indiscriminate prescriptions of alcoholic drinks on the part of medical men upon the fast-exploding idea that they impart strength to the system.

A very eminent physician, residing in Cavendish Square, told me more than a year ago that the increase of "tippling" habits among ladies of the upper classes constituted one of the greatest evils of the day, and that the physicians themselves were chiefly to blame in the matter.

The most eminent medical men have confessed that they have erred in this direction, and will candidly admit that the dangerous system of the perpetual exhibition of alcohol, so warmly advocated by Dr. Todd, and practised by themselves in earlier years, has sent hundreds to their graves.

No one who has read Baron Stockmar's touching account of the death of Princess Charlotte will readily forget his description of her piteous cry from her deathbed, "*Doctor they have made vie tipsy*" (see page 64 of the "Memoirs of Baron Stoekmar"); and those who know the whole of the sad history of the deathbed of the Prince Consort will understand what I mean when I say it has taught its lessons, and borne its fruit.

Dr. Munroe has made the following statement at a public meeting in Exeter Hall:—

*"It is a great sorrow to me now to think of, that for twenty years I have made many families unhappy. I believe I have made many drunkards, not knowingly, not purposely, but I have recommended the drink. It makes my heart ache, even now, to see the mischief I have made in years gone by—mischief never to be remedied by any act of mine."*

And the well-known medical declaration, signed by the leaders of the profession not long since, was, I think, a proof that they knew fairly well from what source the drinking habits of the age were receiving an impulse.

My own experience has brought under my notice many cases of reformed drunkards having been utterly thrown back by what I can only call the inconsiderate conduct of medical men, who have for trifling ailments recommended for them what they call "a little support" in the shape of stout, or other alcoholic drinks.

In conclusion, I have to thank Dr. Maclean for thus publicly declaring himself "a sworn foe to spirit drinking," and also for affording me the opportunity of declaring my humble opinion, derived from the researches of able medical men, upon the physiological effects of alcohol. Where doctors differ, I presume individuals have a fair right to study the evidence on both sides, and then judge for themselves, without rendering themselves liable to accusations of empiricism, want of charity, intemperate advocacy, &c.

I have done this as regards the alcohol question. And, in ease my utterance should be of encouragement to the very many who are now looking to me for advice and guidance in this crisis, and who come to me almost daily, sometimes from considerable distances, I take the opportunity of stating publicly that, if it were the will of God that I were to be to-morrow on my death-bed, and my learned and highly-esteemed friend Professor Maclean at my bedside, and were he as my medical attendant to repeat the statement he has made in your columns, that mine was a case in which "brandy, and brandy alone, stood between me and death," I would cheerfully risk the alternative, and *refuse the brandy*.

Apologising for the length of this letter, I am, Sir, yours, &c.,

Basil Wilberforce.

Deanery, Southampton,

May 25, 1874.

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Sir John Richardson

By Walter H. Pearson.

INVERCARGILL: Southland Times Company, Printers. 1879.

## In Memoriam.

"Dust thou art, to dust shalt thou return," was the inexorable fiat that thundered through the confines of space in the early morning of creation, and the sickle of the great reaper has not rusted for the want of use since that old by-gone time. By some instruction, which to man's finite comprehension appears mysterious, the noblest, truest moral flowers are garnered before they have exhausted the full beauty of their fragrance, have ceased, if they ever could cease, to charm, attract, instruct, while the noxious weed is left to poison the sands of time with its baneful seed. One of the best and noblest of New Zealand's sons has passed away, a Knight, who, like Bayard, was without fear and without reproach. Sir John Richardson is dead. In the brief sketch of the life, all too short in comparison to its usefulness, we prefer to speak of him as "The Major." The whole tenor of that life was so kindly, genial, instructive, from its self-sacrifice, that one grudges to lose the smallest portion, and "The Major" grasps the whole. The latter title was doubtless intended as an honor, but there is little occasion to bestow what is inherent—the man was honor himself.

The son of a man of great capacity, who held at his death one of the highest appointments in that very brilliant service—the East India Company's Civil Service—the youth and a portion of the summer of the Major's life was spent in India in the military service of the E. I. Company; the corps to which he was attached being one which has gained a proud notoriety, for the brilliancy of its achievements in Indian warfare, viz., the Bengal Horse Artillery. That he distinguished himself as a soldier on several occasions, obtained staff appointments through the facile ability of pen and speech, and an educated intelligence above the average, will not be a matter of surprise to those who knew him in New Zealand; but his life was so real, so earnest in his desire to do good to others, to "act in the living present" that the generous energy of the young soldier could not be fettered by the narrow duties of barrack life. Joining himself with a band of young officers, among them Havelock, he devoted his spare time to the education of his men, in the great lessons of obedience, patience, self-denial, and faith. Even in the morning of his life there seems to have been accorded to him by "the Great Master" the three gifts of Longfellow's "Singers," "to charm, to strengthen, and to teach," and nobly did he administer the "talents" given him. In the barrack hospital, whispering to the dying soldier the wonderful story of ineffable love; in the convalescent ward, strengthening the recruit, snatched from the gates of the dark valley, to be faithful in his returning power to that Great Captain, whose banner, in his hour of weakness he had grasped so eagerly; in the extemporised chapel, charming his soldiery into belief of a higher, nobler life than the gratification of the senses—the indulgence of a sensual selfishness. By precept and example the young soldier

wielded "the three great chords of might" with moral courage, a brave perseverance, which silenced the sneer, stilled the taunt of those whose innate sense of a meaner life drove to disparagement of his efforts, and secured the devotion of his men. Doubtless, on Friday last, there was an assemblage at "the pearly gates,"

*"Singing to welcome  
The pilgrim of the night."*

The worn pilgrim whose vigorous youth, soaring above the meaner occupations and pleasures of mankind, setting at defiance its prejudices and sneers, had taught many in that gathering the road to their great habitation.

After years of honorable and distinguished service, "The Major" finally settled down on the banks of the Puerua, bringing with him into the then wilderness the untiring energy, the cultivated humor, the kindly earnest desire of helpfulness, which stimulated to exertion, invigorated into self-confidence the settlers of the Molyneux, and were as sunrays in the early days of endeavor to conquer the difficulties of settlement, to obtain a foothold on the soil—difficulties which the man of to-day wots not of. Every newspaper in the colony has some record of his political career, his colonial, we may say Imperial usefulness. Sought for, not thrusting himself into the political arena, he first appeared on the political platform as a member of the Otago Provincial Council, and was its Superintendent at a time when a new phase of circumstances, entirely novel to his anterior experience, tested his administrative capacity. Gold was discovered. An entire change had come suddenly over the spirit of the dream of the orthodox agriculturist. New men, new means of acquiring sudden wealth, swept like a maelstrom over the colonial horizon. The suddenness of the alteration in the possible calculation of circumstances, the novelty of the applications required to meet it, the poverty of local intelligence, to assist in the task, were embarrassing. His firmness, forethought, and untiring energy proved equal to the occasion, and he was enabled to grasp the position successfully. The wheel of time rolled on, and he entered the Colonial Parliament, at the earnest solicitation of his fellow-colonists in Otago. His first utterances in the Assembly rivetted attention, elicited the respect due to intellectual cultivation; unbiassed by narrow prejudice, untarnished by the desire of self-aggrandisement, he took his stand as one of the leading men of New Zealand. How he quickly rose to be a member of the Ministry—how, after indefatigable work in various political positions, he was raised to the Speaker's chair in the Upper House, is a matter of history, but it may not be equally well known that while many New Zealand statesmen have added largely to the indebtedness of New Zealand, Major Richardson reduced it by about half a million. On the adoption of "the self-reliant policy," and withdrawal of the Imperial troops, an adjustment of the accounts between the colony and the mother country became necessary. Great Britain claimed a return of half a million. Major Richardson was appointed by the Colonial Government as Commissioner to investigate and report on the subject. Entering with all his usual energy into the work, he proved that, taking all the circumstances of the case into consideration, justice demanded rather a payment to the colony than any by it. The case was so well argued that the Secretary for the Colonies was glad to waive all Imperial demands; and the report was described by a high authority as "a monument of careful research and brilliant composition."

Possessing essentially a large humanity, which in its catholic benevolence saw "sermons in stones and good in everything" his charity embraced every sect. To do well, to act truthfully, to fight life's battle honestly and bravely, were a passport to his support, a claim on his assistance; to be poor and require it, a guarantee for obtaining it. When the electric wire flashed the sad burthen of the "Reaper's" song, told through New Zealand that the noble heart had stopped to beat, the mind ever active in plotting for the good of others had ceased to think, the kindly friend of childhood had passed away for ever from its confiding smile, from Auckland to Invercargill

*"Woman's eye was wet, man's cheek grew pale."*

Here, where the last three years of his useful life were spent, one felt his departure not merely as an individual loss, but that humanity had suffered a bereavement. Every public institution owes, in a large measure, its position to his intelligent zeal, every charity is redolent of his generosity. The village church he started, the Sunday-school he organized, the bible class he initiated, breathe forth the holy fragrance of his unselfish benevolence, his earnest ardor. Many a sun may rise and set in New Zealand, but it will be long before its halo will irradiate the silvery glory of so universally honored a head.

Gallant soldier, Christian Knight, farewell!

Since writing the foregoing, the death of Sir John Richardson has revealed glimpses of his inner life, and echoes of the old Indian pilgrimage have reached us.

The diary of his life in the early eastern days has been found. With that singular reticence which concealed anything that would raise him in the estimation of his fellows, this noble record of his youthful endeavor to live the purer life, to assist others to the belief that existence was an earnest reality with a glorious termination, has

never hitherto been seen or heard of by his family or most intimate friends. In reading it, one feels a regret, almost a remorse, that a greater measure of tender admiration, a holier affection, had not been accorded to him.

Any one acquainted with Indian military life, its sensual fascinations, fanned into warmer glow by climatic and surrounding circumstances, can understand the stern control which a young officer has to place on his passions, even on the poetry of his nature; and from what we have seen of the autumn of the Major's life, we may imagine the fascination of its spring. Added to this was perhaps the fiercest trial a soldier of the cross has to endure—the jeers of his fellows. To a military man, particularly in that era, it was purifying thrice purified gold.

The one charming characteristic in man's fallen nature is the depreciation of any effort which contrasts with his own moral deformity—such is a crime which admits of no palliation. The swindler, the social thief, even the murderer may possibly obtain acquittal at the hands of society, but there is no reprieve for one whose life is a monument of reproach to his baser compeers, and the young soldier experienced it in all its bitterness. The subaltern of that day who dared to live a better life than fashion sanctioned had to run a fiery gantlet, not merely through the outside world, but through his messmates, his superiors in military rank, with whom official duty necessitated daily intercourse. It was the perpetual "thorn in the flesh" which called forth the heroism of nobility. Physical courage is doubtless admirable, but it is shared in common with the brute creation—the gladiator, the prize-fighter, the most depraved and demoralised of mankind, and above all has the world's universal approbation. Moral courage, particularly in the endeavor to raise humanity to a higher standard, is a rarer attribute, far more difficult of sustenance. To be sent "to Coventry" by one's daily associates, and yet remain firm in the path of duty, argues the possession of those nobler qualities of the mind which raise man nearer to the standard of "the Great Exemplar," and which ought to induce a thrill of pride in one's common humanity. What to a meaner moral nature would have proved too exhausting an opposition, too severe a fight to have sustained, acted as a tonic on the Major's brave heart. Side by side, shoulder to shoulder with Havelock, he fought the battle of earnest Christianity with a courage and perseverance which ultimately silenced opposition. The perfect fruition of that victory he will now enjoy, in meeting the loving faces which his earthly endeavors have clothed with the smile which will never fade, the brightness which nothing can obscure.

On closing the Major's diary, one cannot but repeat with Longfellow—

*"The pages of thy book I read,  
And as I closed each one  
My heart, responding, ever said,  
Servant of God, well done!"*

One of the most beautiful characters in light literature portrayed by genius is Thackeray's Colonel New-come. In reading the Newcomes, any one who knew Major Richardson could not fail to see a certain resemblance between the Colonel and "The Major." In the simplicity of thought, in the high chivalric sense of honor, in the nobility of action, in the genial kindness of disposition, the perfect absence of anything approaching to snobbishness, the strong religious tone (without its affectation), the modest bashfulness of character, the *tout ensemble* of a high bred English gentleman—one would imagine that Thackeray had taken "The Major" for his model of the Colonel.

There is a time which comes to all humanity, when that mysterious essence, breathed into man's being by "The Master," and termed the soul, asserts itself. The valley of the shadow of death has been entered, the mind has lost its control, the veil of hypocrisy is torn aside, and the naked spirit stands confessed. It whispers in tones that thunder on the listening ear the guiding principle of the irrevocable past, the story of the ebbing life. On entering the dark valley, "The Major's" wanderings told of the purity of his past existence. The mind, silent in its strength of any reference to the early days of Christian endeavor, in its weakness flew back to the sweet communion with Havelock and others. Once more leaving the cool mess-room, with its seductive influences, he stood under the burning Indian sun, at the reading desk, urging his men on the better path; and, with "won't the congregation join?" trilled out with his dying strength the hymn "Jesus, lover of my soul." Then coming back to his later achievements, he anxiously enquired how the Gladstone Church was progressing, whether the Sunday-school attendance was kept up to its original standard. So his spirit passed away! If ever the beautiful words of the Church of England burial service—"We therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust, *in sure and certain hope of resurrection to eternal life*"—could honestly, and with perfect conviction that the hope expressed would meet with realization, be pronounced, it was when the coffin of our Major was lowered to its resting place; and one felt assured that the great heart, whose every beat in life was one of sympathy for his fellow pilgrim, had in death passed away to "the joy of his Lord."

"O, though oft depressed and lonely,  
All my fears are laid aside,  
If I but remember only  
Such as *these* have lived and died!"

WALTER H. PEARSON.  
Invercargill,

January, 1879.

decorative feature

Printed at the Southland Times Office, Invercargill.

Report Of Proceedings, Annual Meeting of the Otago District Committee,

M.U-I-O.O.F.

Held at the District Chambers,

Oddfellows' Hall, George Street, Dunedin,

WEDNESDAY, 10TH OCTOBER, 1877.

Dunedin: MATTHEWS, BAXTER & CO., PRINTER, PRINTER STREET. 1877

# Report of Proceedings of Annual Meeting.

decorative feature

## PRESENT:

- Prov. G.M. Hopcraft, in the chair.
- D.P.G.M. Coverlid
- Prov. C.S. Sligo.

## DELEGATES:

- *Hand and Heart Lodge*—P.G. Black; P.G. Sherwin; P.G. Wood; N.G. Hitchcock.
- *Dunedin Lodge*—P.P.G.M. Sherwin; P.D.P.G.M. Leslie; P.G. Stronach.
- *Dalton Lodge*—N.G. Johnston.
- *Prince of Wales Lodge*—P.G. Perry; P.S. Stephens.
- *Albion Lodge*—P.G. Fish; P.G. Faithful; P.G. Guthrie.
- *Oamaru Lodge*—P.G. Woodland; (P.P.G.M. Palmer was unexpectedly detained from attending by illness).
- *Tuapeka Pioneer Lodge*—P.G. Smith; P.G. Forsyth.
- *Waitahuna Lodge*—P.G. Lucas; P.V.G. Challis.
- *Blue Spur Lodge*—P.G. Godso; P.G. Gow. *Naseby Lodge*—P.P.G.M. Geddes.
- *Alexandra Lodge*—P.G. Burn.
- *Roxburgh Lodge*—P.G. Westland.
- *Tapanui Lodge*—P.P.G.M. Swan.
- *Lake Wakatip Lodge*—P.G. Harrop; P.G. Gibb,
- *Pabnerston Lodge*—P.G. Louis.
- *Mount Wendon Lodge*—P.G. Allen; Bro. Lake.
- *Band of Friendship Lodge*—P.P.G.M. Robin.
- *Arrow Lodge*—P.P.G.M. Anderson.
- *Heart of Friendship Lodge*—P.G. McLean.

The following Lodges were not represented:—

- *Prince Alfred, Waipori, Cromwell, Outram.*  
Bro. Lake—representing Mount Wendon Lodge—was found not qualified, not being a past, or present,

Elective Officer. P.G. Allen stated that he would be content the Lodge should be represented by himself on this occasion.

The roll having been called, the Prov. G.M. declared the meeting open for business.

## Provincial Grand Master's Address.

*Worthy Brethren—*

In addressing the delegates at the opening of the Annual Meeting it has, I think, been usual to advert to the proceedings of the last past meeting of the Annual Moveable Committee in England. On this occasion I feel it to be my first duty to notice the A.M.C. meeting—in order to discharge a melancholy duty—by paying a tribute of respect to the memory of one who long shone "a bright particular star" in the Manchester Unity of Oddfellows. You are all aware of the death of the late Corresponding Secretary of the Order—Mr Henry Ratcliffe—which took place at Manchester, on Friday, the 25th of May last—the A.M.C. being then in session at Oldham, in Lancashire. The report of the meeting shows how much his absence was felt on that occasion, and, no doubt, it was felt the more because it had not been anticipated, either by himself, or others, and consequently, was not provided for. The deceased gentleman was taken ill only the day before the meeting was opened, but it was not thought his illness would be serious, or long continued. It was, however, ordained otherwise, and he passed away after an illness of a few days duration. It is not necessary that I should occupy your time with any description of his life and labors. Our local newspapers kindly published obituary notices of some length, and more detailed accounts will be found in the special A.M.C. edition of the *Oldham Chronicle*, and in the pages of the Oddfellows' Magazines, &c. As you are aware, we suggested' that our Lodges should pay a tribute of respect to the memory of our late respected brother; this suggestion was, we believe, universally accepted and acted upon. To-night we also meet, surrounded by the emblems of mourning, in memory of him who has passed away Oddfellowship is the proud and enduring monument of Henry Ratcliffe. He found it a seedling, a tiny plant, he left it—and largely through his own exertions—a goodly tree, whose branches have spread over the whole civilised, world—from the old loved land through the medium of the Manchester Unity; from the great American people through the medium of the Independent Order of Oddfellows. May he rest in peace; and may his name be honored as it deserves, wherever Friendly Societies exist.

From the address of the Grand Master of the Unity, and the report of the Directors, we gather that, on the 1st Jan., 1877, the Unity numbered 518,370 members. The increase by admissions during the year 1876 was 33,646, of which number 23,135 were under 25 years of age. Brother J. J. Holmes, of South London District, was unanimously elected Grand Master of the Order. Brother J. A. Riley, of the Halifax District, was elected Deputy Grand Master. It was felt by the Deputies at the A. M.C. Meeting how difficult it would be to supply Mr Ratcliffe's place as Corresponding Secretary, and the matter was left in the hands of the Directors to do the best they could in the interests of the Unity the G.M. remarking, that it was possible they might have to appoint a Special Secretary to do the actuarial work which had been conducted by Mr Ratcliffe, and a Corresponding Secretary besides. As you are, no doubt, aware, a fresh valuation of the Unity in Great Britain is now being proceeded with, and it is believed it will be completed before the meeting of the A.M.C. next year. Enough has been done already to shew that substantial progress has been made financially, since the last valuations were completed; and when it is recollected that, even then, the Society, as a whole, was in a position to pay 90 per cent, of its obligations, we need not fear the future.

Gentlemen, I now beg to claim your attention for a short statement connected with our own more immediate concerns in the Otago District, taking for my text the statement compiled from the Lodge Returns by the Corresponding Secretary, Brother Sligo.

The District Officers are pleased at being able to report that the returns from our 23 Lodges were all sent to the C.S. in good time; and that, upon the whole, there are decided indications of the returns having been filled up with more than usual care. There is still room for improvement, however. We observe, for example, that several Lodges return the "Number of Members good on the Books," and the "Total Number of Subscribing Members" at the same figure. It is a very rare thing to find a Lodge with all the members fully financial. We, therefore, conclude that some of the Secretaries have mistaken what is required in filling the return, and consequently, that the total number of members is probably greater than the number returned. On the 30th June last, the gross total of members is given as 1575. We believe that 1600 will be about the correct measure of our strength. During the half-year, January to June, 75 new members were initiated, and 17 joined by clearance. The receipts of the various Lodges are classified under the following heads:—For admissions by Initiation and Clearance, £134 8s. 6d.; Honorary Members Fees, £12 17s.; Contributions to Sick and Funeral Funds—including Funeral payments from District, £1,177 5s. 8d.; Contributions to Incidental Funds, Levies, Fines, Goods, &c., £1,420 10s. 11d.; Foreign Lodges, £67 10s. 6d.; Interest and Rents, £689 15s. 7d.; Total Income for 6 months, £3,502 8s. 2d. The Expenditure from Sick and Funeral Funds, including amount paid for

Funerals, was £770 5s. 6d.; Incidental Funds, in which is included the amounts paid for Medical attendance and Medicines, £1,634 17s.; Foreign Lodges, £67 3s. 5d.; Total Expenditure, £2,472 5s. 11d. The gross saving on the six months transactions is, therefore, £1,030 2s. 3d.

The amount paid for Medical Attendance and Medicines was £993 0s. 10d.; to Sick Members, £575 14s. 3d.; being an average of 7s. 3 <sup>3</sup>/<sub>4</sub>d. per subscribing member.

The balance at credit of Sick and Funeral Funds, in cash, land, and buildings, at the end of June, was £17,733 6s. 6d. The Incidental Fund Credit Balance was £2,488 0s. 3d. To guard against mistaken ideas on this point, it is proper to add that, of the last named amount, upwards of £2,000 is held by one Lodge—the Hand and Heart. The gross total value of the Lodges, including the above stated balances, is estimated at £20,896 15s. 5d.

The compilation of returns discloses one feature which deserves a word of comment. During the 6 months under review, the total amount of increase to the debt of the Incidental Funds was £40 10s. 9d. only. The increase being in 5 Lodges; and of this sum £20 is accounted for by unfortunate circumstances in one of the Lodges. Circumstances which, we trust, are not likely to occur again. Against the £40 borrowed from the Sick Funds in these 5 Lodges, we find repayments made by other 6 Lodges, amounting to £68 13s. 4d., moneys formerly borrowed from the Sick Funds. 11 Lodges have balances at credit of Incidental Funds, while 1 Lodge had effected a saving which had not been dealt with at time of making up returns. This is an unprecedented state of affairs, and must be peculiarly gratifying to the District Officers, past and present, as it induces the belief that their long continued efforts in this direction are now bearing good fruit, and gives ground for hoping that before long the evil practice of borrowing the capital of one fund to meet the current expenses of another will soon be a thing of the past. We rejoice that it is so, because there is little doubt that, under the new Act, Lodges attempting a continuance of this practice will be called to account by the Registrar

The Friendly Societies Bill has passed both Houses of Parliament, and, we presume, will come into force on the 1st January next. We believe that it will be found a useful measure, and conducive to the welfare of the Societies, especially if the Societies do what in them lies to loyally aid the authorities in carrying out its provisions. We trust the forms and regulations respecting registry and procedure under the Act will be framed in a wise and liberal spirit, avoiding, as far as may be, unnecessary technicalities which may puzzle and confuse Lodge Secretaries, who cannot always be expected to deal efficiently with returns of an abstruse or intricate description. We are pleased to be able to report that, speaking generally, all the important alterations recommended by ourselves and others during last Session of Parliament have been accepted by the Legislature, so that, while it may be thought improvements might be introduced in some matters of detail, the essential principles of the new Act are almost all that we have desired.

Worthy Brothers—The District Officers resign, to-night, the trust which you honored them by committing to them twelvemonths ago. We have to thank the District Committees, and the Lodges which we have visited, and communicated with, during our term of office, for the kindness and courtesy which has ever been extended to us; we trust that those to whom the care of the District will be committed for the next official year will have it in their power to further the best interests of the District, and will be able to meet you 12 months hence with the consciousness of men who have done their duty, and done it well.

The Balance Sheet and Auditors' Report having been printed and placed in the hands of the delegates, were taken as mad.

## Auditors' Report.

To the Provincial Grand Master and Delegates, Otago District, M.U.I.O.O.F.

GENTLEMEN, —We have to report having examined the books and accounts of the District, for the half-year ending August 31st, and find them correct.

As usual, we have to compliment the Secretary on the efficient manner in which the books are kept.

T. BURTON, *Auditor*

H. S. FISH, June., *Auditor*

## M.U.I.O.O.F., Otago District. Cash Statement, August 31, 1877.

DR. RECEIPTS. EXPENDITURE. Cr. £ s. d. £ s. d. £ s. d. £ s. d. To Balance 1st March, 1877 ....0 ... ..  
453 13 10 By Incidental Fund Expenditure, "Prince Alfred Lodge ... 6 0 as per Statement ... 70 3 4 "Prince of  
Wales do ... 7 14 0" Funeral Fund—Funeral Pay- "Waitahuna do ... 5 14 0 ments ... .. 110 0 0 "Tapanui do ... 9

1 9" Relief Fund—Donations ... 19 0 0 "Arrow do ... 1 19 0 199 3 4 "Mount Wendon do ... 9 14 8 Goods Account, viz:— "Alexandra do ... 30 18 0 Duty, freight and charges on "Roxburgh do ... 4 10 0 goods imported ... 5 2 2 Albion do ... 26 0 4 Cash purchases of goods 7 11 0 "Lake Wakatip do ... 4 17 1 Insurance on Stock ... 3 15 0 "Tuapeka Pioneer do ... 8 15 0 Exchange ... 0 13 2 "Outram do ... 35 12 4 Wrapping Paper and twine 0 1 0 "Waipori do ... 3 19 0 Postages (re-charged) ... 0 2 6 "Palmerston do ... 3 10 0 17 4 10 "Blue Spur do ... 24 8 1" Manchester Unity ... 39 8 7 "Dunedin do ... 18 9 4" M. U., Victoria ... 8 6 8 "Naseby do ... 10 4 8" Naseby Lodge ... 0 2 6 "Oamaru do ... 6 4 0 Baiance. viz.:— "Hand and Heart do ... 27 7 0 In Colonial Bank N.Z. 231 9 4 "Cromwell do ... 13 6 10 in Post Office Savings Bank 12 0 10 "Dalton do ... 6 17 2 On Mortgage security ... 200 0 0 "Bros. Hitchcock. 6.; Sherwin. 2s: In Treasurer's hands ... 0 10 6 "Palmer, 2s ... 0 10 0 444 0 8 "Bros. Scott, 12s; Growden, 6d 0 12 0 "Belief Fund—refund of donation 5 0 0 245 2 9 "Interest of Mortgage, 6 months, to July 12, 77 ... 9 10 0 £7081 6 7 £708 6 7

Audited and found correct, this 19th day of September, 1877

T. Burton, AUDITOR.

H. S. Fish, Junr., AUDITOR.

The Balance Sheet and Auditors' Report were received and adopted.

NOTE.—The figures on the margin refer to the Propositions, &c., as they were numbered on the Business Paper.

3. P.G. Bro. Wm. Stronach was elected Auditor in place of P.G. Bro. Fish, who declined to be a candidate on this occasion.

4. Appointment of place and time for next District and Purple Lectures.

Proposed—That the place be the Oddfellows' Hall, Dunedin.

Amendment proposed—That the Lectures be held in the town of Oamaru. The amendment was declared carried.

A further amendment was proposed —That the Lectures be held at the Lodge room of the Loyal Dunedin Lodge, Dunedin. The amendment was lost.

Resolved—That the Lectures be held in town of Oamaru.

Resolved—That the time be in the month of January, 1878, the precise date to be fixed by the District Officers, after consultation with the Loyal Oamaru Lodge.

5. The following Brothers were appointed a District Arbitration Committee:—P.P.G.M Robin, P.P.G.M. Growden, P.P.G.M. Sherwin, P.P.G.M. Geddes, P.P.G.M. Anderson, P.G.M. Hopcraft, P.D.P.G.M. Leslie, D.P.G.M. Coverlid, P.G. Woodland, P.G. Fish, P.O. Harrop, P.G. Stronach, P.G. Black, P.G. Guthrie. P.G. Faithful, P.G. Smith, and the District Officers to be elected this evening.

6. The permission given by the District Officers to Palmerston Lodge to change place and time of meetings, was confirmed by the Committee.

In respect to the questions from Palmerston Lodge it was agreed, that the District has no power to interfere authoratively, but the Committee approved of the views embodied in the letter of the District Officers to the Lodge, *i.e.*, That a Lodge Surgeon should scarcely refuse to pass a candidate for membership, because said candidate chanced to have a sick child, although the Surgeon might refuse to attend such child as a Lodge patient during the continuance of the existing illness. That a Lodge might accept a Member with a medical certificate other than the Lodge Surgeon's, but do not think Lodge Officer could be compelled to attend such member or family as Lodge patients.

7. From Dunedin Lodge—That the resolution passed by the last Annual District Meeting, in reference to the extra charge on Clearance Members be rescinded. On being put to the vote, the Proposition was declared lost.

8. See Proposition No. 4.

9. Resolved—That P.G.M. Hopcraft's name be placed on the Merit Board, and that he receive a certificate to enable him to receive the degree of P.P.G.M.

10. Resolved—That the Funeral Fund Levy be at the rate of 1s. 6d. per member for the half-year, and that the Incidental Levy be at the rate of 6d per member.

Motion made—That this District Committee vote the sum of £5 to the Benevolent Institution. It was objected that the Lodges had received no notice of the proposed vote, and the motion was negatived.

## ELECTION OF DISTRICT OFFICERS.

11. The candidates for Prov. G.M. were P.D.P.G.M. Leslie and D.P.G.M. Coverlid. Bro Leslie was declared duly elected.

The candidates for Deputy Prov. G.M. were P.G. Fish P.G. Black, and P.G. Bro. P.H. Sherwin. Bro. Fish

was declared duly elected.

For Prov. C.S., the only candidate was Prov. C.S. Sligo, who was declared duly elected.

For District Treasurer, the only candidate was P.P.G.M Robin, who was re-elected.

Resolved—That the usual number of Reports of Proceedings, including Prov. G.M.'s Address, Statement of Moneys received on behalf of Widow Collett, and Arbitration Committee's Report, be printed and circulated.

Resolved—That the Auditors and Tyler receive the usual fees.

Resolved—That D.P.G.M. Fish (elect) be Trustee for this Order of the Friendly Societies Gardens.

Also—That Prov. G.M. Leslie (elect) and Prov. C.S. Sligo be Delegates of this Order on Friendly Societies' Gardens Committee.

The newly elected District Officers were installed in the usual manner, and returned thanks for the honor conferred on them.

Resolved—That a hearty vote of thanks be recorded to the past District Officers for their services.

The minutes were read and confirmed, and the meeting closed.

## Notices to Lodges.

The District and Purple Lectures will be held at Oamaru, towards the end of January, 1878. The date will be fixed hereafter, and advertised by the District Officers.

Lodges are particularly requested to forward the printed form of Delegate's Certificates when they appoint Delegates to the District Meetings. The meetings are invariably held on the second Wednesdays in April and October, and Delegates may be appointed at any lodge meeting previous thereto.

Funeral allowances must be claimed by the Lodge to which a deceased member or member's deceased wife may have belonged. Claims must be accompanied by surgeon's or coroner's certificate of death, when obtainable, and by a statement under the hand of the N.G. that the Brother was financial at the time the death took place. The District Officers cannot pay funeral allowances without the above documents.

Newspapers containing a report of the meeting of Annual Moveable Committee of the Order will henceforth be received by the first mail after publication. Copies, 6d. each, may be obtained from the Prov. C.S. Orders should be sent before the end of July in each year.

The following is part of a resolution carried at a meeting of District Committee, held April, 1874—"That on and after the first day of July, 1874, any Lodge in this District shall have power to appropriate for the relief of its Management Expense Fund all interest over and above 4 per cent, per annum accruing from the investment of the Sick and Funeral Fund capital. Any such appropriation to be subject to the approval of the District Officers."

The Levies are chargeable as per column headed "Number of Subscribing Members" in return at end. Accounts are rendered on the 1st January and the 1st July, and should be paid within 30 days of receipt. If not so paid, lodges are liable to be fined, and, after another 30 days, to be suspended.

As the books will hereafter be closed at the end of February and August, a month earlier than has been the custom in the past, compliance with the Rule as above, is absolutely necessary.

Lodges not having kept a register of members' wives and their ages are requested to open one at once. Also to keep correct records of sickness. Sick Register Books can now be obtained from the District, price 8s. each.

## Addresses of District Officers.

Synopsis of Report of two meetings of District Arbitration Committee held the 30th and 31st July, 1877, to consider an appeal of Brother John Graham against certain decisions of the Loyal Tapanui Lodge. First, against a decision of the Lodge imposing a fine of 5s. for non-attendance at a degree lecture he (Graham) being then Permanent Secretary of the Lodge.

Resolved—"That the Lodge erred in imposing the fine of 5s. on Bro Graham. The 31st bye-law of the Lodge, when read in conjunction with the 35th bye-law, not bearing them out in inflicting the fine.

Second—against a decision of the Lodge imposing a fine of 10s., on the ground that he (Graham) was present at a public performance, held at Tapanui, after legal hours, while in receipt of the sick allowance; he (Graham) asserting that at the time he was alleged to be present at a public performance, he was sick in bed. Flowing from these charges, that he appealed to the Lodge against the fine of 10s.; that such appeal was never determined, but he was kept out of his sick allowance. Evidence was led to shew that Bro. Graham had been remiss in furnishing the Lodge with necessary particulars required from sick members, after he removed from Tapanui.

Resolved—"That the Lodge was wrong in inflicting the fine of 10s. on September 12, 1870 without having served Bro. Graham with a copy of the charge against him, and called on him for his defence. That the Lodge

was further wrong in not dealing with Bro. Graham's appeal, and giving a final decision thereon. That this Committee sustains the appeal of Bro. Graham in the matter of the fine of 10s., on the ground that the Lodge was called on to decide Bro. Graham's appeal, and failed in its duty in not coming to a decision." Fine ordered to be rescinded.

The Committee desired to point out that all evidence tendered in appeal cases, must be received, and all witnesses heard, whether such witnesses belong to the Order or not.

In the matter of sick allowance, the Committee declared part thereof to be forfeited for breaches of the Rules, and fixed the dates from which the sick allowance was held to be due and payable.

A return of moneys received from Lodges in response to an appeal made in behalf of the widow and family of late Bro. Collet 1, of the Albion Lodge, Dunedin.

## M.U.I.O.O.F. Otago District—Abstract of Lodge Returns—January to June, 1877.

Name of Lodge. Where Held. Nights of Meeting and Date of first Lodge Night, July, 1877. Total No. of Subscribing Members. Total Income Total Expenditure Total Value of Lodge including Value of Goods, &c. June 31st, 1877. Hand and Heart ... Oddfellows' Hall, Dunedin ... Tues. 3 260 698 9 9 426 9 9 7406 11 3 Dunedin ... Carroll's Hotel, Dunedin ... Thurs. 5 147 353 3 5 261 12 7 2793 15 7 Dalton ... Athenæum, Balclutha ... Tues. 10 61 114 16 6 70 12 10 448 3 3 Prince of Wales ... Masonic Hall, Port Chalmers ... Wed. 4 77 212 18 4 111 17 1 706 0 1 Albion ... Glasgow Pie House, Dunedin ... Thurs 12 120 190 10 7 173 11 6 554 10 7 Oamaru ... Oddfellows' Hall, Oamaru ... Thurs. 5 63 175 13 0 151 2 8 1356 2 5 Tuapeka Pioneer ... Town Hall, Lawrence ... Tues. 10 88 199 7 10 167 6 6 743 15 5 Waitahuna ... Athenæum, Waitahuna Gully ... Thurs 5 54 101 12 6 77 19 11 692 17 2 Prince Alfred ... Oddfellows' Hall, Waikouaiti ... Wed. 4 56 106 16 6 68 11 6 625 6 2 Waipori ... Schoolhouse, Waipori ... Fri. 20 36 77 9 6 55 13 2 439 13 10 Blue Spur ... Assembly Booms, Blue Spur ... Wed. 4 55 111 3 0 93 0 0 360 13 5 Naseby ... Empire Hotel, Naseby ... Tues. 10 99 228 0 3 147 6 2 1254 13 0 Alexandra ... Oddfellows' Hall, Port Molyneux Wed. 4 35 60 17 0 9 16 4 378 14 8 Roxburgh ... Commercial Hotel, Roxburgh ... Wed. 4 44 96 10 2 76 19 4 400 11 8 Tapanui ... Town Hall, Tapanui ... Tues. 3 53 104 8 0 92 11 0 291 7 3 Lake Wakatip ... Foresters' Hall, Queenstown ... Thurs 12 48 114 18 6 81 17 7 521 4 2 Palmers ton ... Oddfellows' Hall, Palmerston ... Thurs. 5 30 61 7 11 34 12 7 235 0 4 Cromwell ... Cromwell Hotel, Cromwell ... Fri. 13 56 115 9 2 113 2 2 394 3 7 Mount Wendon ... Schoolhouse, Switzers ... Thurs 12 72 163 8 4 118 13 10 565 8 9 Band of Friendship. Athenæum, Kakanui ... Wed. 4 18 27 17 25 2 4 275 6 6 Arrow ... Schoolhouse, Arrow ... Friday 6 22 49 9 6 27 2 1 169 1 3 Heartof Friendship Owake Flat, Catlins River ... Sat. 14 16 17 9 6 8 7 6 109 9 9 Outram ... Buck Eye Hotel, Outram Mon. 9 65 120 11 3 78 17 0 174 5 4 15751 3502 8 2 2472 5 11 20896 15 5

Waipori Lodge meets months—all the others fortnightly from the dates given above.

Funeral payments for the District financial half-year, March 1st to Aug. 28th, 1877:—Dunedin Lodge. £30; Hand and Heart, £20; Oamarum £20; Blue Spur, £10; Cromwell, £10; Dalton, £10; Roxburgh, £10; Total, £110.

Sir George Jessel, Master of the Rolls,  
And his Recent Decision in the High Court Of Justice,

CHANCERY DIVISION,

In Mrs. Besant's Case,

By Annie Besant.

Reprinted From the National Reformer.

Price—One Penny.

PRINTED FOR THE PUBLISHER BY HENRY LYES, "ADVERTISER" OFFICE, NELSON.

## Sir George Jessel.

During the long struggle which began in March, 1877, no word has escaped me against the respective judges before whom I have had to plead. Some have been harsh, but, at least, they have been fairly just, and even if a sign of prejudice appeared, it was yet not sufficient to be a scandal to the Bench. Of Sir George Jessel, however, I cannot speak in terms even of respect, for in his conduct towards myself he has been rough, coarse, and unfair, to an extent that I never expected to see in any English judge. Sir George Jessel is subtle and acute, but he is rude, overbearing, and coarse; he has the sneer of a Mephistopheles mingled with a curious monkeyish pleasure in inflicting pain. Sir George Jessel prides himself on being "a man of the world," and he expresses the low morality common to that class when the phrase is taken in its worst sense; he holds, like the "men of the world," who "see life" in Leicester Square and the Haymarket, that women are kept chaste only through fear

and from lack of opportunity; that men may be loose in morals if they will, and that women are divided into two classes for their use—one to be the victims and the toys of the moment, the others to be kept ignorant and strictly guarded, so as to be worthy of being selected as wives, Sir George Jessel considers that a woman becomes an outcast from society because she thinks that women would be happier, healthier, safer, if they had some slight acquaintance with physiology, and were not condemned, through ignorance, to give birth to human lives fore-doomed to misery, to disease, and to starvation. Sir George Jessel says that no "modest woman" will associate with one who spreads among her sex the knowledge which will enable her sisters to limit their families within their means. The old brutal Jewish spirit, regarding women as the mere slaves of men, breaks out in the coarse language which disgraced himself rather than the woman at whom it was aimed. Sir George Jessel might have been surprised, had he been in the Free Trade Hall, Manchester, on the following day, and had seen it filled with men and women, quiet looking, well dressed, and respectable, and had heard the cries of "Shame on him!" which rang round the hall, when his brutal remark was quoted. Such language only causes a reaction towards the insulted person even among those who would otherwise be antagonistic, and Sir George Jessel has ranged on my side many a woman, who, but for him, would have held aloof.

Sir George Jessel is a Jew; he thinks that a parent should be deprived of a child if he or she withholds from it religious training. Two hundred years ago, Sir George Jessel's children might have been taken from him because he did not bring them up as Christians; Sir George Jessel and his race have been relieved from disabilities, and he now joins the persecuting majority, and deals out to the Atheist the same measure dealt to his forefathers by the Christians. The Master of the Rolls pretended that by depriving me of my child he was inflicting no punishment on me! If the master of the Rolls have any children, he must be as hard-hearted in the home as he is on the Bench, if he would not feel that any penalty was inflicted on him if his little ones were torn from him and handed over to a Christian priest, who would teach them to despise him as a Jew, and hate him as a denier of Christ. Even now, Jews are under many social disabilities, and even when richly gilt, Christian society looks upon them with thinly-concealed dislike. The old wicked prejudice still survives against them, and it is with shame and with disgust, that Liberals see a Jew trying to curry favour with Christian society by reviving the obsolete penalties once inflicted on his own people.

Sir George Jessel was not only brutally harsh; he was also utterly unfair. He quoted the Lord Chief Justice as agreeing with him in his judgment on Knowlton, on points where the Chief had distinctly expressed the contrary opinion, and he did this not through ignorance, but with the eloquent words of Sir Alexander Cockburn lying in front of him, and after I had pointed out to him, and he had deliberately read, or professed to read, the passages which obtained the exact contrary of that which he put into the Chief's mouth.

Of one thing Sir George Jessel and his Christian friends may be sure, that neither prosecution nor penalty will prevent me from teaching both Atheism and Malthusianism to all who will listen to me, and since Christianity is still so bigoted as to take the child from the mother because of a difference of creed, I will strain every nerve to convert the men and women around me, and more especially the young, to a creed more worthy of humanity.

Sir George Jessel pretended to have the child's interests at heart: in reality he utterly ignored them. I offered to settle, £110 a year on the child if she was placed in the charge of some trustworthy and respectable person, but the Master did not even notice the offer. He takes away the child from plenty and comfort, and throws her into comparative poverty; he takes her away from most tender and watchful care, and places her under the guardianship of a man so reckless of her health, that he chose the moment of her serious illness to ask for her removal; he takes her away from cultured and thoughtful society to place her among half-educated farmers. Nay, he goes further; Dr. Drysdale's affidavit stated that it was absolutely necessary at present that she should have her mother's care; and Sir George Jessel disregards this, and, in her still weak state, drags her from her home and from all she cares for, and throws her into the hands of strangers. If any serious results follow, Sir George Jessel will be morally, though not legally, responsible for them. In her new home she can have no gentle womanly attendance. No Christian lady of high character will risk the misconstruction to which she would be exposed by living alone at Sibsey Vicarage with a young clergyman who is neither a bachelor nor a widower; the child will be condemned either to solitary neglect at home, or to the cold strictness of a boarding-school. She is bright, gay, intelligent, merry now. What will she be at a year's end? My worst wish for Sir George Jessel is that the measure he has meted out, to me may, before he dies, be measured out to him or his.

ANNIE BESANT.

Fifteenth Annual Report of the Committee of Management of the Benevolent Institution, Dunedin;  
With The Objects of the Same, and a List of Subscriptions and Donations  
For The Year 1877.

"In Prosperity Remember the Poor."

Dunedin: Printed at the "Daily Times" Office, Rattray Street,

1877.

President: A. Chetham Strode, ESQ.

Vice-Presidents: R. B. Martin AND Alex. Rennie. ESQRS.

Trustees: A. Chetham Strode, ESQ. R. B. Martin, ESQ.

Treasurer: James Brown, ESQ.

Medical Officer: T. M. Hocken, ESQ.

Committee of Management: J. Fulton, ESQ., West Taieri A. Rennie, ESQ., Dunedin J. Brown, ESQ., Dunedin John Hislop, ESQ., Dunedin R. A. Low. ESQ., Dunedin H. Wise, ESQ., Dunedin CAPT. Thomson, Dunedin A. H. Ross, ESQ., Dunedin

T. M. Wilkinson, ESQ., Dunedin.

Honorary Dentist: A. Boot, ESQ.

Secretary: MR. Richard Qitin.

*The Committee meet at Farley's Buildings, Princes Street, every Thursday, at 4 p.m., to receive applications for relief.*

# Fifteenth Annual Report of the Committee of Management of the Otago Benevolent Institution

decorative feature

THE fifteenth annual meeting of the subscribers was held in Farley's Building, on Thursday, March 7th, at 4 o'clock. Mr. A. Chetham Strode (President) occupied the chair.

The SECRETARY read the minutes of the previous meeting.

The PRESIDENT stated that he had just received a letter from the Rev. Dr. Stuart asking to be excused from attending, as he had another pressing engagement. He sincerely trusted the people would give the Benevolent Institution the support it deserved.

The PRESIDENT: Gentlemen—This is the fifteenth annual meeting of the Benevolent Institution, and the Committee elected last year render to-day an account of their steward ship. In the report which will be presented to you nothing very striking occurs. Immediately prior to last winter setting in, the Committee were under the impression that a severe tug on their funds was at hand, expecting a rather excessive number of applicants for out-door relief. In this we were most agreeably disappointed, finding from several favourable circumstances, particularly the mildness of the winter, the number of applications did not come up to what we supposed would be the case. It will be seen by the Medical Officer's Report we have had three deaths at the Institution during the year, and that the health of the inmates of the Institution, at Caversham, has been extremely good. We have tided over the scarlet fever epidemic, and altogether things are very satisfactory. I am happy to be able to state that matters connected with the Institution are in a thoroughly good and sound condition. With regard to funds, we have at one period of the year that is passed, been indeed in a dull condition, but I am happy to say we have made up lee-way, and can now show a balance—a small balance it is true, but one on the right side of the ledger—which is always satisfactory to begin a new year with. During the year we have had a correspondence with the Government about an increase to our Institution, the old men especially being packed much too closely. We asked the Government to provide us with £1,200 to increase the accommodation in various directions, but I am sorry to say we have had something like a refusal. Still I hope, from a conversation with Mr Macandrew, who has always been a good friend to the Institution, and always helped it in every possible way, that the sum will be got, or something like it. I told him we would take half if we could get it. There is another matter I should like to mention—the Charitable Institutions Bill. That, you are all aware, has been before Parliament during last session, but unfortunately, from various political causes, was shelved; and here we are another year without any proper constitution. I hope by this time next year that we shall have a proper constitution for this and other charitable institutions. I trust the House of Representatives will see their way to the passing of a Bill, so that we will be properly constituted. I do not know that I have any more to bring before you to-day, gentlemen, and I therefore call upon the Secretary to read the report.

## Report.

In laying before the subscribers the Fifteenth Annual Report, the Committee have pleasure in stating that the demands made on the Institution for out door relief for the past year have not increased to such an extent as

was anticipated, the increase for the year being only £115 7s. The prevalence of scarlet fever being one of the principal causes of this increase, additional aid in such cases has been imperatively requisite. More than the average number of deaths of heads of families, ordinary cases of sickness, and accidents, have also tended to increase expenditure.

On the whole, it affords the Committee pleasure in being able to congratulate the subscribers that the resources of the Institution have not been more heavily taxed.

The Committee have much pleasure in stating that applications from men out of employment during the winter months were to a considerable extent reduced. This in a great measure is attributable to the mildness of the winter and the smaller number of immigrants arriving, and also to the improvement in the class of persons sent to the Province within the last two or three years.

The Committee have carried out their usual practice, when desirable, of assisting people in distress to reach their friends in distant parts of the Colony, and even beyond it. This system has been found to work well, as it relieves the Institution at once, and the persons relieved are thereby enabled to procure employment. The sum of £135 10s. 3d. was paid for this service and for burials, which sum is included in the charge for out-door relief.

The Committee are glad to state that, as far as their information extends, the desertion of wives by their husbands is slightly on the decrease, the number relieved during the year being 32, with 116 children, against 44, with 114 children, the previous year. Only 8 deserted wives, with 26 children, were on the books on the 31st December last.

One hundred and two families, comprising 34 male adults, 95 female adults, and 251 children, received fuel, clothing, boots, blankets, and bedding. Rent to the amount of £781 15s. 6d. has been paid during the year for recipients of relief.

The total amount expended on out-door relief for the year has been £2410 5s. 5d.; the total number relieved was 1305, composed of 101 male adults, 316 female adults, and 888 children. Of those relieved 80 were widows, with 266 children; 32 deserted wives, with 116 children; and 9 women, (with 29 children), whose husbands were in gaol.

Sixteen male and eleven female adults were received into the Institution at Caversham during the year, and 19 male and 11 female adults were discharged, the number remaining in the Institution on 31st December being 37 male, 9 female adults, 12 boys, and 16 girls.

Nine children were received into the Institution during the year, the cases admitted being of a very exceptional character, and the pressing circumstances of each case leaving the Committee no alternative but to receive them. Five boys and 5 girls were sent to service, and 3 boys were taken out by friends. The accounts from their present employers are on the whole favourable.

Attached to this report will be found one from the Medical Officer on the sanitary state of the Institution, which is very satisfactory. The thanks of the Committee are due to Dr. Hocken for his attention.

Miss Wilson, the schoolmistress, and Mr. McFie, the religious instructor, continue to give satisfaction in their different spheres.

The Committee desire to acknowledge the great assistance they receive from Mr. Quin, the Secretary, and to express their satisfaction with the manner in which he and Mrs. Quin, the Matron, fulfil their difficult duties.

The average cost per inmate for the year has been 7s. 10d. per week; corresponding cost for previous year, 8s. 9d. This sum includes furnishings, repairs to buildings, clothing, books, school requisites, rates, insurance, fuel, doctor's honorarium, schoolmistress and religious instructor's salaries, servants' wages, &c.

The subscriptions for the year amounted to £1990 4s. 1d., against £1334 5s. 7d. for previous year. The Committee have noticed with great satisfaction that in some of the up-country districts very laudable and successful efforts have been made in organising concerts and other entertainments, and devoting from the proceeds realized handsome donations to the Institution. They would fain hope that this good work will be attempted by other centres of population in this Provincial District, as it must be borne in mind that the Institution is one affording relief to the destitute, aged, and infirm, not only from Dunedin, but from the whole district without distinction.

The Committee desire to acknowledge the receipt of the following newspapers sent gratis to the Institution:—'Weekly Witness,' 'Evening Star,' 'Saturday Advertiser,' 'Morning Herald,' 'Bruce Herald,' 'Illustrated N. Z. Herald,' 'Church News,' 'Record,' 'Evangelist.'

RECEIPTS AND EXPENDITURE.—Annexed will be found a statement of the receipts and expenditure for the year. The sum of £1500 received from the Government as subsidy on the sum raised by the Carnival Committee the previous year has been invested at the rate of 8 per cent.

The following gentlemen who retire from office are eligible for re-election, viz.:—A. Chetham Strode, President; Alexander Rennie and R. B. Martin, Vice-Presidents; Treasurer, vacant on resignation of Mr. John Hislop. Committeemen: Henry Wise, James Brown, James Fulton, Captain Thomson.

A. Chetham Strode, *President.*

## Medical Report

DUNEDIN,

25th February, 1878.

To the Committee of the Otago Benevolent Institution.

GENTLEMEN,—

I have to report that during the past year the health of the inmates of the Institution has been good. The few cases of sickness have been principally those pertaining to advanced age and broken-down constitutions.

There have been three deaths: Andrew Adams, aged 90, from old age; Thomas Fowler, 74, from apoplexy; and Patrick Murray, 48, from progressive paralysis of many years' standing.

The younger members have almost uniformly escaped sickness, and it is satisfactory to report that again we have escaped an outbreak of scarlet fever. As this epidemic has almost disappeared from Dunedin, it is reasonable to hope that we shall now entirely escape from its visitation.

I have again the pleasure of bearing testimony to Mr. and Mrs. Quin's untiring attention to the comfort of the inmates, and to the important matters of cleanliness and ventilation, whereby, no doubt, our freedom from disease is greatly due.

I have the honour to be, Gentlemen,  
Yours most obediently, T. M. Hocken,

*Medical Officer,*

## Statement of Receipts and Disbursements of the Otago Benevolent Institution

*For the Year ending 31st December, 1877.*

Receipts.	£ s. d.	£ s. d.	Disbursements.	£ s. d.	£ s. d.	To Cash Balance, 1876	...	...	...	317	1	4	By Cash paid					
Out-door Relief	...	...	2,410	5	5	" Government Subsidy	...	...	...	3,243	5	2	" Milk, Groceries Meat, &c.	...	635	14		
5	"	Yearly Subscriptions, Collections, &c.	1,990	4	1	" Furnishing and Repairs	...	...	...	23	1	0	" From other	...	...	...		
Sources—Rents, on Ac-	...	...	" Advertising, Printing, &c.	...	...	27	13	6	count of Inmates Sale of Produce,	...	...	...	" Religions	...	...	...		
Instructor	...	...	52	0	0	Stock, &c.	...	...	...	233	14	0	" Salary of Schoolmistress	...	...	...		
" Carnival Invest-	...	...	" Salary of Medical Officer	...	...	50	0	0	ment for six months, to 20th October	60	0	0	5,527	3	3	"		
Salaries, Secretary, Matro Servants, &c.	...	...	398	0	0	" Office Rent and Stationery	...	...	...	54	19	0	" School Requisites	...	...	...		
...	...	...	3	10	6	" Fencing, Building, &c....	...	...	...	82	9	3	" Clothing and Repairs to same	135	19	2		
Medicine, Stock, Seeds, Rates	...	...	124	14	8	Insurance, Postage and Receipt Stamps	...	...	...	237	11	10	" Bank	...	...	...		
Interest and Exchange	...	...	9	12	6	4,295	11	3	" Carnival Investment	...	...	...	1,500	0	0	£5,795	11	3
1878	...	...	48	13	4	5,844	4	7	£5,844	4	7							

Rich. Quin, Secretary.

Dunedin,

22nd February, 1878.

Audited and found correct, M. W. Hawkins, Auditor.

## Table II. SHEWING *the respective Ages of the*



would be much larger.

The Rev. Dr. COPLAND: I have seen this report, and have read it with a good deal of interest, and it affords me very much pleasure to have this opportunity of expressing the high appreciation I have of the valuable services which this Institution renders—to the poor especially, and to the community at large. It ministers to the wants of the poor in a very complete manner, providing for the necessities both in regard to the body and likewise in regard to the higher things which come under its immediate care. Moreover, it opens its doors wide to receive all, without distinction as to nationality or creed, and in the highest way, I think, is deserving of the thanks of the community for carrying out its special work with so much care and efficiency. I am glad to observe from the report that the amount of collections and subscriptions during this year has increased over that of last year by about £600, and I trust this state of matters will continue; for looking at the appearance of the community and continually-increasing population, there is of course to be expected an equal strain upon the funds of the Institution during the present year to that of the past, and probably a still greater strain. When we remember, from what was given in the Report at the beginning of last year, that there was a large balance on hand, which is now reduced at the beginning of this year to very much less, it is quite evident, unless a larger amount of subscriptions and collections be received during this year than the last, the present demands upon the Institution cannot be adequately met. I trust, however, there will be no danger in shortcomings; in fact, I have every confidence in the liberality of the community at large when matters are fully and fairly brought before them. It is gratifying to me to observe what is reported here, the decrease during the past year of a class of cases which must always be viewed with a good deal of anxiety and sorrow when they prevail in a community—namely, cases of wife desertion. There is a smaller number of these brought before the notice of the Institution than during the past year. At the same time, I observe that the number of children which through these cases have been thrown upon the charity of the public, is no less than during the former year. Now, I do trust the Institution will use all the powers which are at its command to bring those to account who throw such a burden upon the charity of the public. I think it is a duty which is due to society, and, at the same time, still more pressingly to the families that are thus left in a helpless condition. I think that in doing this the Directors, if they have power to overtake the delinquents, will read a useful lesson which will act as a deterrent, and prevent what we believe will naturally be increased if no check is placed on this practice. I think this, however, only in relation to the action of this Institution. I do not look to the preventive or deterrent measures which the law-can supply, as sufficient check upon this practice. For that, I consider, we must look to moral, religious, and prudential restraint acting upon people generally. Still, I think, so far as the law can prevent it, it should be made use of: and while the utmost care is exercised in bestowing relief, which is absolutely necessary for all existing cases in whatever way these arise, it is well to take whatever means are within the power of the Directors to keep that down to the minimum. Of course, when a case is placed before the Institution, calling for assistance, from whatever cause arising, it must be for the time met. And this is the point which I think ought to be very strongly pressed upon the attention of the public. Unless this be done—and it can only be done by the public supplying the necessary funds to the Directors—that distress will seek relief in other ways. It will seek relief by begging from door to door, and I think it is a very serious evil to the community, tending so readily as it does to foster not mere poverty, but rogues and swindlers of the worst kind. Besides, it should be borne in mind by the public, if this Institution is not able to dispense the necessary relief, there is no other result which can follow, except either that of the begging which I have referred to; or, on the other hand, compulsory relief by the operation of a Poor Act. I think it would be hard to say which of those two evils would be the worst in this community. I rather fear, if the present system of supplying the necessities of the poor by voluntary agency were discontinued, we should probably have to endure begging in various ways, and at the same time the introduction of a Poor Law. I trust the Province will liberally respond, so that this Institution may accomplish, as it has hitherto done, all the necessitous work which is brought to its door. While it saves the community the evils of imposture, and from many of the evils attending a Poor Law, it is, at the same time, acting as a grand practical moral instructor to the community at large, by fostering brotherly kindness and charity. I sincerely trust it will, in future, be at least quite as successful, in proportion to the work laid upon it, as it has been in its past history. I have great pleasure in seconding the adoption of the Report.

The PRESIDENT stated, in reference to wife-desertion, that the husband generally left the Colony, when it was impossible to set the law in motion. The law only affected this Colony. The Directors had frequently urged the Legislature to do something in the matter, but as yet nothing had been done.

The Report was unanimously adopted.

On the motion of Mr. MOLLISON, the following were elected office-bearers;—President, Mr. A. C. Strobe, Vice-Presidents, Messrs. R. B. Martin and Rennie; Treasurer, Mr. James Brown; Committee, Messrs. James Fulton, James Brown, H. Wise, John Hislop, R. A. Low, T. M. Wilkinson, A. H. Ross, and Captain Thomson.

Mr. HAWKINS moved a vote of thanks to the retiring officebearers.

Mr. A. RENNIE returned thanks. He referred to the unpleasant task the Directors sometimes had in dealing

with rags and tears, and he hoped the public would support the Institution more handsomely than they had done.

A vote of thanks to the Chairman terminated the proceedings.

## **Rules of the Benevolent Institution, Dundin.**

decorative feature

*Objects:*

*TO RELIEVE THE AGED, INFIRM, DISABLED, AND DESTITUTE OF ALL CREEDS AND NATIONS, AFFORD THEM MEDICAL RELIEF, AND TO MINISTER TO THEM THE COMFORTS OF RELIGION.*

### **Rules and Regulations.**

Qualifications and Privileges of Governors And Subscribers.

Qualification Life Governors

1. Every donor of £20 or upwards shall be a Life Governor; and every person who may have raised, or shall raise, by one or more collections in one year, the sum of twenty pounds (£20) or upwards, from persons not claiming membership on account of their contributions towards such sum; and every executor first named in any Will, proving the same, and paying to the Institution a bequest of fifty pounds (£50) or upwards, shall have all the rights and privileges of a Life Governor.

Qualification of Members.

2. Every Subscriber of one guinea or upwards shall be an annual Member, and shall have the privilege of recommending cases of distress for relief, and of voting at the election of office-bearers, provided that he shall not be entitled to vote until three months after the payment of his first Annual Subscription. The Annual Subscription shall be due and payable on the 1st day of January in each year.

3. There shall be, in the month of January in

Annual General Meeting in the month of January.

every year, a General Meeting of the Life Governors and Members of the Institution, to be held at such place as the General Committee shall appoint (of which meeting fourteen days' previous notice shall be given in two or more of the Dunedin newspapers), to receive the Report and Accounts of the Committee of Management; to elect the Committee and other Office-bearers; and to transact the general business of the Institution.

4. The Office-bearers of the Institution shall

Office-bearers to be elected annually.

consist of:—a President, Vice-President, Honorary Treasurer, and a General Committee of any number not exceeding eight members (exclusive of *ex officio* Members), to be elected at the Annual General Meeting, by and from among the Life Governors and Members.

5. The President, Vice-President, Treasurer,

*Ex-officio* Members of Committee.

Honorary Medical Officers, and the resident principal Minister of each congregation contributing a collection to the Funds of the Institution (being qualified as Governors) shall be *ex officio* Members of Committee; but no *ex officio* Members, except Honorary Office-bearers, shall vote on the removal or appointment of any paid servant of the Institution.

6. The General Committee shall meet once in

Committee Meetings, when to be held.

the week, and at such other times as they may appoint, to receive the report of the various officers, and discuss the general business of the Institution; three to form a quorum. A Committee Meeting shall be held the first Monday in every February and August, to enter into contracts for the supply of provisions and other necessaries: five to form a quorum.

7. The President, Vice-President, or Treasurer,

Who to preside at Committee Meetings.

shall preside at all meetings of Committee; and in their absence, the majority present shall appoint their own Chairman, who shall have an additional or casting vote.

Committee to frame Bye-laws and Regulations.

8. The Committee shall frame such Bye-laws and Regulations as they may deem necessary, the same not being at variance with the general laws of the Institution.

Special General Meeting of Subscribers, how to be convened.

9. The Committee of Management may convene a special general meeting of subscribers at any time, upon giving notice at least fourteen days previously, in two or more of the Dunedin newspapers, which notice shall be repeated three times. Any thirty Life Governors or Subscribers may request the Committee to call a special meeting at any time; and should they, after receiving such requisition so signed, refuse or neglect to call such meeting within fourteen days, it shall be in the power of the said requisitionists to convene such a meeting, upon giving notice as directed above.

Bye-laws to be repealed only at special meetings.

10. No bye-law or regulation shall be altered or repealed except at a special meeting of Committee; such meeting to consist of not less than five members.

How appointments are to be made by the Committee.

11. That in electing to any appointment by the Committee, when there are more applicants than are required, the voting shall take place by voting cards; and in all cases the salary shall be determined before proceeding to election.

Honorary Medical Officers and their qualifications.

12. There shall be two or more Medical Officers, not to exceed four, whose appointment shall be honorary; and no one shall be eligible for the office of Medical Officer who is not certificated by the Medical Board of Otago.

Appointment of Honorary Medical Officers and filling up of vacancies.

13. The Honorary Medical Officers shall be chosen by the Committee, and shall be amenable to the rules made by them. If any vacancy occurs by death, removal, or retirement, such vacancy shall be filled up at a special meeting of Committee, to be convened for that purpose.

How Medical Officers shall report.

14. That the Honorary Medical Officers shall report on the state of the inmates at the weekly meeting of Committee.

15. That no application be received unless

Conditions of admission to Institution.

signed by a Subscriber; and no person shall be admitted until the expiration of one week from the date of applying, to allow time for inquiry, except in special cases.

16. Tenders for all supplies shall be invited

Tenders to be called for supplies.

for a period of not less than 6 months, the amount of such tenders to be duly recorded in the Minute-book. No Member of Committee to supply any article for the use of the Institution, for which he may receive pecuniary or other compensation.

17. The House Visiting Committee, consisting

House Visiting Committee, how to be appointed.

of three Members, shall be appointed by and from the General Committee, at the monthly meetings in February, May, August, and November in each year, to act in rotation. Members retiring to be eligible for re-appointment.

18. It shall be their duty to visit the Institution

Duties of Visiting Committee.

at least once a week, to make a general inspection, and to record the result in the Minute-book, to be kept in the Institution; such book to be produced at the weekly meeting of the Committee.

19. The Superintendent, or other officer appointed

Management of Institution.

by the Committee, shall have the management of the Institution, subject to the regulations and orders of the Committee.

20. The inmates of the Institution will be

Religious instruction.

allowed religious instruction from the ministers of the denomination to which they belong, at such times as the Committee shall appoint.

## Life Governors.

- Parr, John A.
- Bateman, G. C.
- Bell, Sir F. D.
- Burton A. H.
- Bushel, F.

- Byng, Rev. C. J.
- Cable, H.
- Campbell, Robt. J.
- Chapman, obert
- Clark, Rev. C.
- Clarke, Joseph
- Clarke, Wm. J., Sunbury, Victoria
- Connebee, Rev. R.
- Coote, Charles
- Cutten, C. W.
- Davidson, James
- Davis, Rev. J. U.
- Dench, H.
- Dodson, George
- Dodson, Thos.
- Douglas, George
- Douglas, W. S.
- Dowse, George
- Driver, Henry
- Edinburgh, H.R.H. Duke of
- Edmond, John
- Edwards, Rev. E. G.
- Fargie, John
- Farj eon, B. L.
- Farley, Henry
- Farrer, W. E.
- Fish, H. S., jun.
- Forsyth, Robert
- Fulton, Francis
- Fulton, James
- Geddes, W G.
- Gourley, Hugh
- Gow, Rev. Jno.
- Guthrie, W.
- Hardy, H. F.
- Harris, Woolf
- Hazlett, James
- Henry, J. G.
- Hislop, John, jeweller
- Holmes, James S.
- Holmes. Hon. Matthew
- Hudson, R.
- Hume, Marcus
- Inglis, A.
- James, S.
- Kennedy, William
- Kirkcaldy, W. C.
- Lane, Wm.
- Larnach, W. J. M.
- Laurenson, Fleming
- Little, Samuel H.
- Lyster, W.
- Mackie, Rev. L.
- Macandrew, James
- Maitland, J. P.
- Mansford, T. A.
- Marshall, James
- Martin, R. B.

- Melhuish, William
- Meenan, F.
- Mercer, Andrew
- Moore, Caleb
- Moreau, Rev. D.
- Murphy, M.
- Murray, R. K.
- M'Callum, Capt.
- M'Gregor, Alex.
- M'Caughan, P. K.
- McLean, Hugh J.
- M Dougal, Wm.
- M'Lean, John
- M'Lean, John M.
- McNeil, John (Briscoe's)
- Neill, P. C.
- Parsons, Rev. J. L.
- Rainsey, Keith
- Reany, J.
- Reeves, Charles S.
- Rennie, A.
- Roberts, John
- Robin, James
- Russell, Geo. G.
- Scoular, J.
- Shrimski, Samuel E.
- Smith, S. G.
- Srow, William
- Stephenson, John
- Stratford, H. A.
- Street, C. H.
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## Paradise and the Peri

## Cantata.

## INTRODUCTION—Instrumental.

One mora a Peri at the gate  
 Of Eden stood, disconsolate;  
 And as she listen'd to the Springs

Of Life within, like music flowing,  
And caught the light upon her wings  
Through the half-open portal glowing,  
She wept to think her recreant race  
Should e'er have lost that glorious place!

"How happy, "exclaim'd this child of air,  
"Are the holy Spirits who wander there,  
'Mid flowers that never shall fade or fall;  
Though mine are the gardens of earth and sea,  
And the stars themselves have flowers for me,  
One blossom of Heaven out-blooms them all!"

"Though sunny the Lake of cool CASHMERE,  
With its plane-tree Isle reflected clear,  
And sweetly the founts of that Valley fall;  
Though bright are the waters of SING-SU-HAY,  
And the golden floods that thitherward stray,  
Yet—oh, 'tis only the Blest can say  
How the waters of Heaven outshine them all!"

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Go, wing thy flight from star to star,  
From world to luminous world, as far  
As the universe spreads its flaming wall:  
Take all the pleasures of all the spheres,  
And multiply each through endless years.  
One minute of Heaven is worth them all!

The glorious Angel, who was keeping  
The gates of Light, beheld her weeping;  
And, as he nearer drew and listen'd  
To her sad song, a tear-drop glisten'd  
Within his eyelids, like the spray  
From Eden's fountain, when it lies  
On the blue flow'r, which—Bramins say—  
Blooms nowhere but in Paradise.

"Nymph of a fair but erring line! "  
Gently he said—"Ono hope is thine.  
'Tis written in the Book of Fate,  
*The Peri yet may be forgiven*  
*Who brings to this Eternal Gate*  
*The Gift that is most dear to Heaven!*  
Go, seek it, and redeem thy sin—

'Tis sweet to let the pardon'd in."

But whither shall the spirit go  
To find this gift for Heav'n?—" I know  
The wealth," she cries, "of every urn,  
In which unnumber'd rubies burn,  
Beneath the pillars of CHILMINAR;  
I know where the Isles of Perfume are,  
Many a fathom down in the sea,  
To the south of sun-bright Araby;  
I know, too, where the Genii hid  
The jewell'd cup of their King Jamshid,  
With Life's elixir sparkling high—  
But gifts like these are not for the sky.  
Where was there ever a gem that shone  
Like the steps of ALLA'S wonderful throne?  
And the Drops of Life—oh! what would they be  
In the boundless Deep of Eternity P "

While thus she mus'd, her pinions fann'd  
The air of that sweet Indian land,  
Whose air is balm; whose ocean spreads  
O'er coral rocks, and amber beds;  
Whose mountains, pregnant by the beam  
Of the warm sun, with diamonds teem;  
Whose rivulets are like rich brides,  
Lovely, with gold beneath their tides;  
Whose sandal groves and bowers of spice  
Delight be a Peri's Paradise!

But crimson now her rivers ran  
With human blood—the smell of death  
Came reeking from those spicy bowers,  
And man, the sacrifice of man,  
Mingled his taint with every breath  
Upwafted from the innocent flowers.

Land of the Sun! what foot invades  
Thy Pagods and thy pillar'd shades—  
Thy cavern shrines, and Idol stones,  
Thy Monarchs and their thousand Thrones?

'Tis He of Gazna—fierce in wrath  
He comes, and India's diadems  
Lie scatter'd in his ruincus path.

Priests in the very fane he slaughters,  
And choaks up with the glittering wrecks  
Of golden shrines the sacred waters!

Downward the PERI turns her gaze,  
And, through the war-field's bloody haze  
Beholds a youthful warrior stand,  
Alone beside his native river,—  
The red blade broken in his hand,  
And the last arrow in his quiver.

"Live," said the Conqueror, "live to share  
The trophies and the crowns I bear!"

Silent that youthful warrior stood—  
Silent he pointed to the flood  
All crimson with his country's blood,  
Then sent his last remaining dart,  
For answer, to the' Invader's heart.

False flew the shall, though pointed well;  
The Tyrant lived, the Hero fell!—

Yet mark'd the PERI where he lay,  
And, when the rush of war was past,  
Swiftly descending on a ray  
Of morning light, she caught the last-  
Last glorious drop his heart had shed,  
Before its free-born spirit fled!

"Be this," she cried, as she wing'd her flight,  
"My welcome gift at the Gates of Light.  
Though foul are the drops that oft distil  
On the field of warfare, blood like this,  
For Liberty shed, so holy is,  
It would not stain the purest rill,  
That sparkles among the Bowers of Bliss!

Oh, if there be, on this earthly sphere,  
A boon, an offering Heaven holds dear,  
'Tis the last libation Liberty draws

From the heart that bleeds and breaks in her cause

"Sweet," said the Angel, as she gave  
The gift into his radiant hand,  
"Sweet is our welcome of the Brave  
Who die thus for their native Land.—  
But see—alas!—the crystal bar  
Of Eden moves not—holier far  
Than ev'n this drop the boon must be,  
That opes the Gates of Heav'n for thee!"

Her first fond hope of Eden blighted,  
Now among AFRIC'S lunar Mountains,  
Far to the South, the PERI lighted;  
And sleek'd her plumage at the fountains  
Of that Egyptian tide—whose birth  
Is hidden from the sons of earth,  
Deep in those solitary woods,  
Where oft the Genii of the Floods  
Dance round the cradle of their Nile,  
And hail the new-born Giant's smile.  
Thence over Egypt's palmy groves,  
Her grotts, and sepulchres of Kings,  
The exil'd spirit sighing roves;  
And now hangs listening to the doves  
In warm ROSKTTA'S vale—now loves  
To watch the moonlight on the wings  
Of the white pelicans that break  
The azure calm of Mæds' Lake.

'Twas a fair scene—a Land more bright  
Never did mortal eye behold!  
Who could have thought, that saw this night  
Those valleys and their fruits of gold  
Basking in Heav'n's serenest light;—  
Who could have thought, that there, ev'n there,  
Amid those scenes so still and fair,  
The Demon of the Plague hath cast  
From his hot wing a deadlier blast,  
More mortal far than ever came  
From the red Desert's sands of flame!  
So quick, that every living thing  
Of human shape, touch'd by his wing,  
Like plants, where the Simoon hath past,  
At once falls black and withering!

"Poor race of men!" said the pitying Spirit,

"Dearly ye pay for your primal Fall—  
Some flow'rets of Eden ye still inherit,  
But the trail of the Serpent is over them all!"

She wept;—the air grew pure and clear  
Around her, as the bright drops ran;  
For there's a magic in each tear,  
Such kindly Spirits weep for man!

Just then beneath some orange trees,  
Whose fruit and blossoms in the breeze  
Were wantoning together, free,  
Like age at play with infancy—  
Beneath that fresh and springing bower,  
Close by the Lake, she heard the moan  
Of one who, at this silent hour,  
Had hither stol'n to die alone.  
One who in life where'er he mov'd,  
Drew after him the hearts of many;  
Yet now, as though he ne'er were lov'd,  
Dies here unseen, unwept by any!

But see—who yonder comes by stealth,  
This melancholy bower to seek,  
Like a young envoy, sent by Health,  
With rosy gifts upon her cheek?  
'Tis she—far off, through moonlight dim  
He knew his own betrothed bride,  
She, who would rather die with him,  
Than live to gain the world beside!—  
Her arms are round her lover now,  
His livid cheek to hers she presses,  
And dips, to bind his burning brow,  
In the cool lake her loosen'd tresses.

Ah! once, how little did he think  
An hour would come, when he should shrink  
With horror from that dear embrace,  
Those gentle arms, that were to him  
Holy as is the cradling place  
Of Eden's infant cherubim!

"Oh! let me only breathe the air,  
That blessed air, that's breath'd by thee,  
And, whether on its wings it bear

Healing or death, 't is sweet to me!  
There—drink my tears, while yet they fall—  
Would that my bosom's blood were balm,  
And, well thou know'st, I'd shed it all,  
To give thy brow one minute's calm."

And now he yields—now turns away,  
Shuddering as if the venom lay  
All in those proffer'd lips alone—  
Those lips that, then so fearless grown,  
Never until that instant came  
Near his unask'd or without shame.

"Nay, turn not from me that dear face—  
Am I not thine—thine own lov'd bride—  
The one, the chosen one, whose place  
In life or death is by thy side? "

Think'st thou that she, whose only light,  
In this dim world, from thee hath shone,  
Could bear the long, the cheerless night,  
That must be hers when thou art gone?  
That I can live, and let thee go,  
Who art my life itself?—No, no—  
When the stem dies, the leaf that grew  
Out of its heart must perish too!  
Then turn to me, my own love, turn,  
Before, like thee, I fade and burn;  
Cling to these yet cool lips, and share  
The last pure life that lingers there!"

She fails, she sinks, as dies the lamp  
In charnel airs, or caverns damp,  
So quickly do his baleful sighs  
Quench all the sweet light of her eyes.

One struggle—and his pain is past—  
Her lover is no longer living!  
One kiss the maiden gives, one last,  
Long kiss, which she expires in giving!

"Sleep," said the PERI, as softly she stole  
The farewell sigh of that vanishing soul,

As true as e'er warm'd a woman's breast—  
"Sleep on, in visions of odour rest,  
In balmier airs than ever yet stirr'd  
Th' enchanted pile of that lonely bird,  
Who sings at the last his own death-lay,  
And in music and perfume dies away!"  
Thus saying, from her lips she spread  
Unearthly breathings through the place,  
And shook her sparkling wreath, and shed  
Such lustre o'er each paly face,  
That like two lovely saints they seem'd,  
Upon the eve of doomsday taken  
From their dim graves, in odour sleeping;  
While that benevolent PERI beam'd  
Like their good angel, calmly keeping  
Watch o'er them till their souls would waken!

But morn is blushing in the sky;  
Again the PERI soars above,  
Bearing to Heav'n that precious sigh  
Of pure, self-sacrificing love.  
High throbb'd her heart, with hope elate,  
The Elysian palm she soon shall win,  
For the bright Spirit at the gate  
Smil'd as she gave that offering in;  
And she already hears the trees  
Of Eden, with their crystal bells  
Ringing in that ambrosial breeze  
That from the throne of ALLA swells:  
And she can see the starry bowls  
That lie around that lucid lake,  
Upon whose bank admitted Souls  
Their first sweet draught of glory take!

But ah! even Peris' hopes are vain—  
Again the Fates forbade, again  
Th' immortal barrier clos'd—" Not yet,"  
The angel said as, with regret,  
He shut from her that glimpse of glory—

"True was the maiden, and her story  
Written in light o'er Alla's head,  
By seraph eyes shall long be read.  
But, Peri, see—the crystal bar  
Of Eden moves not—holier far  
Than ev'n this sigh the boon must be  
That opes the Gates of Heav'n for thee."

Now, upon SYRIA'S land of roses  
Softly the light of eve reposes,  
And, like a glory, the broad sun  
Hangs over sainted LEBANON;  
Whose head in wintry grandeur towers,  
And whitens with eternal sleet,  
While summer, in a vale of flowers,  
Is sleeping rosy at his feet.

Still laughs the radiant eye of Heaven,  
Nor have the golden bowers of Even  
In the rich West begun to wither;—  
When, o'er the vale of BALBEC winging  
Slowly, she sees a child at play,  
Among the rosy wild flowers singing,  
As rosy and as wild as they,  
Chasing, with eager hands and eyes,  
The beautiful blue-damsel flies,  
That flutter'd round the jasmine stems,  
Like winged flowers or flying gems:—

And, near the boy, who tir'd with play  
Now nestling 'mid the roses lay,  
She saw a wearied man dismount  
From his hot steed, and on the brink  
Of a small imaret's rustic fount  
Impatient fling him down to drink.  
Then swift his haggard brow he turn'd  
To the fair child, who fearless sat,  
Though never yet hath day-beam burn'd  
Upon a brow more fierce than that,—  
Sullenly fierce—a mixture dire,  
Like thunder-clouds, of gloom and fire;  
In which the PERI'S eye could read  
Dark tales of many a ruthless deed.

But, hark! the vesper call to prayer,  
As slow the orb of daylight sets,  
Is rising sweetly on the air,  
From Syria's thousand minarets!  
The boy has started from the bed  
Of flowers, where he had laid his head,  
And down upon the fragrant sod  
Kneels, with his forehead to the south,  
Lisping the' eternal name of God  
From Purity's own cherub mouth,  
And looking, while his hands and eyes  
Are lifted to the glowing skies,  
Like a stray babe of Paradise,

Just lighted on that flowery plain,  
And seeking for its home again.

And how felt *he*, the wretched Man  
Reclining there—while memory ran  
O'er many a year of guilt and stife,  
Flew o'er the dark flood of his life,  
Nor found one sunny resting-place,  
Nor brought him back one branch of grace!  
"There was a time," he said, in mild  
Heart-humbled tones—"Thou blessed child!  
When, young and haply pure as thou,  
I look'd and pray'd like thee—but now—"  
He hung his head—each nobler aim,  
And hope, and feeling, which had slept  
From boyhood's hour, that instant came  
Fresh o'er him, and he wept—he wept!

Blest tears of soul-felt penitence!  
In whose benign, redeeming flow  
Is felt the first, the only sense  
Of guiltless joy that guilt can know.

And now—behold him kneeling there  
By the child's side, in humble prayer,  
While the same sunbeam shines upon  
The guilty and the guiltless one,  
And hymns of joy proclaim through Heaven  
The triumph of a Soul Forgiven!

'Twas when the golden orb had set,  
While on their knees they linger'd yet,  
There fell a light more lovely far  
Than ever came from sun or star,  
Upon the tear that, warm and meek,  
Dew'd that repentant sinner's cheek.  
To mortal eye this light might seem  
A northern flash or meteor beam—  
But well the' enraptur'd PERI knew  
'Twas a bright smile the Angel threw  
From Heaven's gate, to hail that tear  
Her harbinger of glory near!

"Joy, joy ever! my task is done—  
The Gates are pass'd, and Heaven is won!

Oh! am I not happy? I am, I am—  
To thee, sweet Eden! how dark and sad  
Are the diamond turrets of SHADUKIAM,  
And the fragrant bowers of AMBEBABAD!

Farewell, ye odours of Earth, that die  
Passing away like a lover's sigh;  
My feast is now of Tooba Tree,  
Whose scent is the breath of Eternity!

Farewell, ye vanishing flowers, that shone  
In my fairy wreath, so bright and brief;—  
Oh! what are the brightest that e'er have blown,  
To the lote-tree, springing by Alla's Throne,  
Whose flowers have a soul in every leaf!  
Joy, joy for ever!—my task is done—  
The Gates are pass'd, and Heav'n is won!"

Walter Brettell, Printer, 336a, Oxford Street.

*All applications respecting the Libretto of this Work to be made to the publishers of the Music, Messrs. Hutchings & Romer, 9, Conduit Street, Regent Street, W., where till the Music may be had.*

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