

ney from Manchester to London by using the railway, it was equally so to facilitate the abolition of the evils of intemperance by legislative enactment. The measure proposed, certainly did seem at first sight a pretty large one; but if ever there was one truth more firmly established than another, it was, that in proportion as temptations are multiplied, the danger of falling into vice increases. It was well known that publicans and spirit-dealers almost monopolised the corner shops inhabited by the poor; and the reason for doing so was in part to enable their customers to slip into the shop, and be out of sight in a moment, while appearing to be simply turning the corner. By the multiplication of such houses, it was well known that the victims were also multiplied; and no expense is spared to decorate and render these houses attractive. Diminish the number of such places, and half the vice existing from them would be diminished; abolish them altogether, and the evils complained of would also be altogether abolished. Considering such facts as the one mentioned this morning at the conference, of the thirty-five parishes in Scotland where no poor-rates are needed, and where also (very significantly) no public houses exist, and looking at the whole case, it was impossible not to see that drinking was the parent of poverty and crime; and that the remedy which in America had already produced so much good, would also, if applied here, produce similar beneficial results. The longer he lived the more solemnly and deeply was he impressed with the importance of that measure, and he counted it one of the happiest events of his life that he had been permitted to take part in the promotion of it.

Rev. R. Panting, M.A., vicar of Cheshsey, supported the resolution, and it was unanimously adopted.

Rev. B. Parsons, of Ebley, moved:—

“That the traffic in intoxicating liquors as beverages is always and eminently productive of immense injury to the social, moral, and material interests of the nation.”

He found a number of persons saying that the object they had in view was perfectly Quixotic; several persons had looked him in the face as if they had almost pitied him, and would not have been surprised if they had seen a keeper with him; and they asked, “Do you think it possible to do it?” Many of those present, however, remembered having been engaged in rather curious work before. When they began to agitate for the abolition of slavery, they were very much laughed at and reviled; and prime ministers and others said it was perfect madness to talk about the abolition of the corn-laws. But, said the speaker, we have succeeded in that—that’s the thing. (“And we’ll do it again!”) Yes, and we’ll do it again. The French, when they began to carry anything, always began by knocking people’s brains out; but, when we began to carry anything, we always begin by putting brains into people; and by and by, the people would be with them; and as they had given the people anti-slavery brains, and anti-corn-law brains, so now they would give them alliance brains, and then the thing would be carried. They were certain to carry it; it had been carried in many places in America, and it would be carried here. He found many who had not the courage to be teetotalers, but who, nevertheless, would not be sorry to have our drinking customs abolished by such a measure as the one proposed. There were nine millions of teetotalers in this kingdom; they were, therefore, a strong body; but strong as they were as teetotalers, they were much stronger as alliance men; and numbers of clergymen, magistrates, and others, who would not think of going to a teetotal meeting, would gladly come forward on the alliance platform. He was not going to give up teetotalism himself; but it was not to be brought on prominently here. If people would come and help them to put down the traffic, they would not be asked whether they were clergymen or dissenting ministers, believers or unbelievers, teetotalers or not teetotalers; they wanted all the help they could get, and would accept it all. It was hardly possible to take up a newspaper without finding cases in it of persons who had either killed or been killed by the assistance of intoxicating drinks. Life, property, and liberty, were the proper objects of legislation; and as all these were extensively injured and destroyed by the liquor traffic, it was clearly a case within the province of legislation. Not one jot or tittle of their attachment to moral force means would they abate; but they knew that their progress with these must be slow, and, therefore, they invited the legislature to help them.

William Willis, Esq., of Luton, seconded, and the Rev. Henry Gale, B.C.L., of West Lambrook, supported the motion, which was then unanimously carried.

Rev. Fergus Ferguson, of Glasgow, moved:—

“That this meeting regards the liquor vending establishments of the country as a source of temptation and a nursery of crime, incompatible with the advance of society in the path of true civilisation, and earnestly calls on all patriotic citizens and enlightened statesmen to aid in the work of the total and immediate suppression of the traffic in intoxicating liquors.”

This was seconded by the Rev. Jabez Burns, D.D., of London. What was the object, he asked, that they had in view? It was nothing more nor less than the entire suppression of the drinking traffic of this country. It was not merely limiting it a little, or rendering the evil a little less pernicious; but they intended, by the Divine blessing, and by the legitimate employment of two kinds of action, to attain, as quickly as possible, the entire and utter and everlasting suppression of the whole traffic. Let them not deceive themselves. This was a mighty work; let them look at it calmly. They would have to contend with wealth, with custom, with appetite, with legal enactments; and with one of the most powerful trade organizations that the country can present,—a compact, solid, ancient, powerful organisation,—an organisation which, by the divine blessing, they would entirely overthrow. He presumed that there was not any denomination of Christians in the world, which did not contain distillers and brewers and other traffickers in these drinks; and this enemy that they intended to dislodge was entrenched not only in the deep customs of the country, but also in the visible church of God. In spite of all this, they intended to give it no quarter, and never cease until it expired. What were the means at their disposal? It would not be merely by denouncing the traffic that they would conquer; they must enlighten the whole community. There were millions of persons in the kingdom who conscientiously believed the traffic was not really bad; these they would have to enlighten and convince, by exposing the pernicious attributes of the traffic in every possible way, and thus by moral suasion, to prepare the whole people for the bill. They would never attain the measure they sought until it was forced upon the House of Commons, and until the people were first imbued with it themselves. The nation must first of all, be educated on this question; and, so far from giving up their moral suasive efforts, these they must increase and double. Where they had one lecturer, they must have ten; where they had held one public meeting, they must hold twenty; where they had distributed one tract, they must distribute 100. The old machinery must all be rubbed up and oiled, and worked with accumulated power. But, then, in connection with that, they must also bring the power of the law to bear upon it. It was the law that gave the trade its respectability, it recognises and regulates it, and the same power which has aided the traffic, must now blight and crush it. They must enlighten the masses of the people, and not them only. The masses were easily to be gained in this cause; the great work of the alliance would be to educate bishops and clergymen, and dissenting ministers, and the religious bodies. Depend upon it they would have a tough job here. All sorts of learned, metaphysical, subtle, and statistical arguments would be brought against them. They would have to educate the consciences of men, and to show noblemen and magistrates, and all other persons having an interest in the traffic, and especially moral people, and people who call themselves religious and philanthropists, that they have no right—that it is contrary to the law of common humanity, as well as the lowest principles of Christian integrity—that a man should enrich himself by cursing all around him. They had, therefore, a most sublime, momentous, and arduous task to accomplish, and their appliances must be intellectual and moral means first, and then the legal means also.

Samuel Bowley, Esq., of Gloucester, moved:—

“That this meeting cordially approves of the object and constitution of the United Kingdom Alliance for procuring the legislative prohibition of the traffic in intoxicating beverages, and accords to that movement its hearty sanction and support.”

Rev. D. McCrae seconded the motion, and it was unanimously adopted.

Dr. Burns having taken the chair.

Rev. Dr. McKerrow moved a vote of thanks to Sir Walter C. Trevelyan for presiding.

Joseph Eaton, Esq., seconded the motion, and it was cordially adopted.

The President returned thanks, and so brought to a close the business of the meeting.