

motely caused or affected by the use of intoxicating liquors. But we are looking for the chief, and not the incidental causes of crime, and, therefore, it is safer to say that only an average of two out of three of those offences can justly be traced to excessive drinking.

It is a singular fact that professional burglars are not for the most part habitually intemperate. Their peculiar crime requires a degree of self-possession and steadiness of nerve quite inconsistent with the use of liquors; and so it is found that they are generally either total abstainers, or are temporarily so at all periods when they have "work" in contemplation or in hand. With this exception most felonies may truly be said to be largely instigated by intemperance, because intoxicating drinks lead to the commission of crime by firing the passions, quenching the conscience and impairing the salutary fear of punishment. It is true that larcenies are in great degree instigated by avarice, yet they are frequently caused by the desire to secure means for the purchase of drink.

The enormous expenses brought upon the people by the trial and punishment of crime are therefore mainly the legitimate consequences of the sale and use of liquors. But the cost of courts and prisons are small in proportion to the other expenses and losses entailed by the same cause. Intemperance fills not only the jails and penitentiaries, but the poor-houses and hospitals, and the wives and children of criminals are thrown a burthen upon public or private charity. The loss of useful labor to the community entailed by crime and its punishment is also an immense item in this computation, and with the expenses already mentioned in the aggregate annually reaches many millions of dollars.

But while the relations of intemperance and crime may be shown in the modes above stated, there is still another mode in which they may be proved with a clearness equally striking, and that is by the infrequency of crime and its consequences in communities and families where intemperance for some reason does not or cannot exist. A very clear illustration of this may be found, even in the midst of intemperate communities, in the very general absence of crime in families of total abstainers. It is not intended to say that morality and virtue are alone found in such families, for they often exist in families quite independently of the question of their habits in that respect. Nevertheless, it cannot be gainsaid that offences against the law are less likely to be committed by the strictly temperate members of any community. What is meant to be asserted is that the relations of intemperance to crime are clearly shown by the diminution of the latter wherever the former is wholly or partially suppressed. A remarkable instance of this may be seen in the success of Father Mathew in Ireland during the period when his marvellous power in obtaining voluntary pledges practically suspended the use of liquors in large portions