

similar results from the traffic. The preceding table is intended to show the extent and expense of pauperism in the United States, exclusive of those provided for in houses of Refuge, and other benevolent institutions; and even were it, contrary to facts, presumed that only one half of that expense were caused by alcoholic drinks, it should induce men of reflection and patriotism to stay, while it may be stayed, the progress of the same evil in Canada. A stronger proof than such facts assuredly cannot be required of the appalling injustice of the traffic: first, by reducing large numbers to distress and want; and thus, in the next place, rendering it absolutely necessary to tax the sober part of society to support the victims of the traffic. It ruins its victims, and then throws them on the charity of others for subsistence. It would be a just and righteous law to throw the support of the victims of intemperance upon those who encourage the traffic, if its entire prohibition could not be secured.

#### 5. Intemperance the Cause of Pauperism in England.

Wherever the traffic exists, it must have the same effect in producing poverty and want, for it leads to idleness, negligence, wastefulness, neglect of business, and various dissipatory habits. In Great Britain, in 1848, 648,591,096 gallons of intoxicating liquors were consumed; while in the same year there were 469,251 retail licences issued; there were no less than 51,802 engaged in its manufacture, and importers and shops for its sale without number: can it therefore surprise any rational person that there should have existed at the same time a prodigious amount of pauperism. Accordingly in 1848, there were 3,000,000 in the United Kingdom supported in whole or in part from the poor rates. There were no less than 150,000 mendicants. The Home Secretary declared in the House of Commons, "that every Tenth Briton was a pauper," and what was the cause? The Rev. H. Worsley, M. A., of Oxford replies:—

"Thus drunkenness at the present hour not only revels and exults, but is actually encamped in our land, there extends a long line of garrisoned forts from one end of the United Kingdom to the other, each possessed of the demon intemperance, diffusing a baleful influence worse than the most deadly pestilence; the leagued powers of drunkenness are in real occupation of a conquered country." And again:—

"The abject want and destitution are in the majority of instances, the necessary product of intemperance of parents. In the wide-spread, deep-rooted national habit of intoxication, will be found the fundamental cause, the real CAUSE of causes."

#### 6. Cause of Pauperism in New York.

Under the same circumstances, the same cause produces the same invariable effect. The wrecks of intemperance strew both sides of the Atlantic. A Massachusetts Divine says:—"We have had statutes by whose legal sanction the vilest men could deal out intoxicating drinks which legislators themselves acknowledged to be the cause of, at least, two thirds of all the pauperism that was in the land."

In the State of New York in 1854, were,

|             |   |   |   |   |       |
|-------------|---|---|---|---|-------|
| Brewers,    | - | - | - | - | 744   |
| Distillers, | - | - | - | - | 319   |
| Innkeepers, | - | - | - | - | 5195  |
| Groceries,  | - | - | - | - | 7776. |

Total, 14,034.

Thus not including the city of New York there were 14,034 places where liquors were made or sold in 1854. There was collected by direct taxation the prodigious sum of \$1,009,747 to aid the 130,000

paupers in the State, where all these establishments existed for the creation of poverty and want. Whatever Legislators may think of the matter, common-sense cannot view it as other than a gross absurdity, and as gross an immorality, to create by one set of laws thousands and hundreds of thousands of paupers, and then by another set of laws to attempt a partial relief of their distress. Why not legislate against the CAUSE of the evil? Why attempt to cut off the stream merely. Why not dry up the fountain itself? The pauperism arising from this traffic is deeper, more wide-spread and terrible than can be imagined. Thousands are robbed of their hard earnings; the fountains of wretchedness are ever open; all forms of human wretchedness are its product; all the benevolent societies in the world cannot relieve a tithe of the poverty which it causes. Physicians cannot heal the diseases which it produces; the voice of the pulpit is almost powerless against its monstrous catalogue of wretchedness; it is therefore that the axe should be laid at the root of this tree of evil, that the great cause of the immorality should be up-rooted—that the strong arm of the law should be invoked for the protection of society from the immoralities and outrages of a traffic which is always pernicious, and in all the departments of life, a constant process of demoralization.

#### II.—CRIME.

If however, the immorality of the traffic were not sufficiently proved by the poverty, want, destitution and wretchedness, which it produces, the criminal results of the traffic stamp it as pre-eminently the immorality of this age. The Rev. Dr. Wayland very properly asks:—"Can it be RIGHT for me to derive my living from that which is debasing the minds, ruining the souls, destroying forever the happiness of the domestic circle, filling this land with women and children in a far more deplorable condition than that of widows and orphans; which is the cause of nine-tenths of all the crimes, and brings upon it nine-tenths of all the pauperism that exists; which does all these things at once and does it without ceasing?"

#### 1. The Traffic in Liquors an Immorality.

Can that traffic be justified by a moral people which holds out innumerable temptations to intemperance, which breaks up the very foundations of social happiness and purity, which broad-casts the land with paupers and criminals, and whose lamentations and wailings and utter wretchedness, cover the earth? A business that produces such results is not barely an immorality, it is itself a crime against the whole community; and among the greatest crimes which man can commit against man, or man commit against his creator. To be a criminal involves a crime, but to make criminals, to lay hold of youth in its innocence, to undermine its virtues by strong drinks, gradually to demoralize and imbrute the feelings of the soul, to debauch the immortal nature, to lead on from vice to vice until reason is weak, virtue gone, hope lost and crime enthroned on what was once a pure heart, this before God is the height of criminality; and for a state to look on the ruin of its citizens, to appoint and pay men to enquire how many have been so lost, and still to sanction the process and throw the protection of law around the cause of crime, the mighty maker of criminals, is not merely a strong delusion, but it throws the responsibility of the crime thus committed back upon the State itself. See Note No. 1, Appendix A.

The Expansion of its immoralities is almost infinite—every licensed establishment is a focus whence they radiate, and back towards which they can all be traced. The broad earth is the theatre of their