

far-famed for their intelligence and respectability, and from whom he could calculate upon due attention being given to the facts which he would bring before them. Drink, then, directly produced three-fourths of all the folly, crime, poverty, lunacy, and wretchedness, with which this country was afflicted. And no one could say he advocated this cause from motives of personal interest; because he asked nothing from them; he paid his own expenses; he paid his own bill, sticker, and had even paid his own candles; no one therefore could aver that he was lecturing "in the way of business." Nor was it to spread any particular political or religious opinion, for none of the audience would learn from his remarks what were his sentiments upon these topics; but solely to discontinue a system which was pregnant with ruin and infamy to all who become attached to it. He exerted himself more especially to incite an abhorrence in the working classes to such practices, for though they had the example of the higher orders before them, yet still the system did not carry with it such ruin and destitution in the one class as in the other. Neither should he interfere with the ministers of religion, but should rather aid them, and might compare himself to the "voice of one crying in the wilderness, prepare ye the way." He should, if they would listen to him, make them a church-going people—to the Catholic he would say, "Go to your chapel," and to the Protestant, "Go to your church." He should take a text and speak upon it; and as he had seen on his way hither many altars inscribed—"Wine, ale, and spirits, said here," and many worshipping at them, perhaps this text would not be deemed inappropriate. They would recollect that two years ago news arrived and were published in the papers of a serious dispute between Lord Napier, our Ambassador to China, and the Chinese; that nobleman wished to force his way into Canton, and used plenty of bad language for the purpose; but it would not do, and the Chinese sent him to a city on the coast, and gave him the name of a "Barbarian eye;" the people here inquired why he had not resented the insult by battering the Chinese with cannon; but they never once inquired what right they had to do so. About 200 years ago, then, a company of British merchants—now the East India Company—commenced trading to Hindostan; and after seeing the riches and beauty of the country, they determined, by whatever means, to get hold of it. Permission was in consequence obtained to build a factory or warehouse for the purposes of trading; a fort of course became necessary to guard the factory, and soldiers to garrison the fort; and, a footing once obtained, wars were fomented among the natives, their territory partitioned, and a mighty empire raised in the East, and by men, too, of the most reckless, abandoned, dissipated, and unchristian characters. But it became necessary to blind the people of Great Britain, and the whole was said to be done for the sake of religion, at the very time, too, that the British allowed widows to be burned for a tax, and victims to be sacrificed under the idol of Jaggernaut.—News then of all these proceedings must have reached China, to which the distance was not great, and perhaps there would then be less reason to wonder why they termed their chief the "Barbarian eye," and refused the British a footing into their cities. But suppose the Chinese sent an Ambassador to this country to learn our manners and customs, he much doubted if he would not return with a report that we were utter barbarians indeed; and suppose that the ship in which he came was shipwrecked, he would see that so far from being assisted by the people

power to plunder, ruin, and sacrifice, the mariners thrown helplessly on their shores. Arrived in the kingdom, however, are matters better? Not by any means! Perhaps the first sight which meets him, is that of a mother administering a little gruel to her new-born infant—and of course there is a little of her own cordial in it—brandy; this may occasionally irritate the bowels, but then the brandy is repeated till it gets better, and then comes the baptism, when all, as in duty bound, get drunk. In a series of years the child is fit to be bound as an apprentice, and on this occasion his friends must get drunk of course; by and bye his apprenticeship is ended—they must get drunk again; he is married, they get drunk at the wedding; he dies, and they get drunk at the funeral. Thus the Chinese Ambassador would report that this people have recourse to drink upon all occasions, frivolous and important; they must have drink when they are hot, drink when they are cold—when they are sick and when they are hungry—drink to make them well when out of health, and drink to make them better when in it—drink to assist digestion, and drink to keep the wind from the stomach—drink to increase their merriment when they are joyful, and when sad to "drive dull care away." Then they must have drink when they are taking orders, and drink when they are paid for them; and at most of the auctions, in England at least, drink is plied round in the outset, to make the people bid like madmen. There must be drink when a new man goes into a shop, and drink when an old one leaves it. Then the town gets drunk at the appointment of mayor and aldermen; and the whole nation is fuddled at the election of Members of Parliament. Nay, they cannot even celebrate the most solemn memorials of their religion without drink, for the associations in the life of our Saviour, connected with Christmas, Easter, and Whitsuntide, were celebrated as drunken festivals. What then would the Ambassador say of the manners or virtues of the barbarian eyed people? The lecturer then divided his subject into distinct heads, viz.—the foolery of drinking drunkard's drinks—the foolery of moderate drinking—and the foolery and roguery of drink-making and drink-selling. Drunkard's drinks, then, were not food—they were not clothing—they were not drink, for the more of them that were swallowed the more thirsty you get; nor were they washing or lodging, unless it was in a ditch. Would any one say that he was better after drinking them, in constitution, in health, in pocket, in contentment? No: the practice brought infamy and blasted the character both for this world and the next. Then what fools were the people to drink drunkard's drinks. Wine, ale, porter, and spirits, he contended, were equally bad. If they would have wine, let them get the juice of the grape and press it into a cup, and drink as Pharaoh did; they would then get all its good qualities, and no mistake! then it would not intoxicate; but when you ferment it, the properties of the grape are changed altogether, and those which were good are lost; it becomes alcohol—an intoxicating fluid, which, when taken to excess, has precisely the same effect upon the stomach as arsenic. But this was not all, for it was mixed with brandy of the worst description, and those who recommend a person to give up drinking malt liquors, and take to bad wine, told them pure humbug; the one was as bad as the other. The people were not aware of the poisonous ingredients which it contained; and as a proof of this, the proprietor of a lead mine in Wales had told him that annually he exported some tons of sugar of lead to be mixed with the wines which were sent to this

as bad as the other. Suppose, then, you go into a Tom and Jerry shop, and purchase a gallon of ale, which costs 2s, there are 8s. of this taken for the brewer's profit, and 6s. for that of the publican, which brings down the amount to 10d. The lecturer then, by a curious calculation, enumerated the charge of *spuling* the barley by the malster—of extracting its wholesome qualities, and reducing the weight of the grain from 54 lbs. to 40 lbs per bushel—the quantity which was wasted went to the pigs, and was converted into poison, and eventually brought down the intrinsic value of that for which 2s. was paid to one penny. The lecturer, in a similar manner, explained the process of converting the wholesome grain into the liquid fire called whiskey, alcohol, or poison. But they were told that whiskey was a healthy beverage, and persons were pointed out at an advanced period of life who had indulged in it all their days. But let them ask these old men how many of their companions had dropped into the grave, at the various ages of 25 and upwards, from the indulgence in this poison, and they would find that such old men were left one out of a hundred—that for whiskey drinkers death was the rule, and life the exception. He (Mr. F.) conceived that the middle and higher classes were more addicted to drinking than the poorer; and this could very easily be ascertained from the amount of money spent in them. It was calculated that fifty millions of money were spent annually in drink, and of these twenty-two millions were paid for wine and brandy—the drink of the rich man; and, considering the relative numbers, the amount drunk generally by the higher classes must be infinitely greater than that by the poor. But then let them consider what kind of a monster of an animal a drunkard was. He neither walks upright upon his legs like a man, nor could he caper on all fours like a quadruped; he went along in a staggering indescribable motion of his own, possessing neither the reason of the man, nor the instinct of the brute. Let them look at a real drunkard; his body is covered with wounds and ulcers—he is ornamented with a terrific red nose—he is slaving at the mouth like a mad dog, and emits a breath foul as a pest-house; while his habits are as obstinate as those of an ass—a mean, fawning, crawling, dirty dog, who would lick the dust off your feet for a bellyful of whiskey. Every thing that he has finds its way to the pawn-shop, down even to the very bible; and he (Mr. F.) knew of a female who first swallowed all her teeth in gin, and then sold her body to the doctors, and drank it before she died. Then what are the follies committed while under the influence of gin and whiskey?—he had known one of these foolish wretches fasten himself to the sail of a windmill, and be whisked round and round till the life was nearly whirled out of him. Further, they are rascally and dishonest, in so far as they would barter the liberties of their country for a gorging of drink at an election—sell their children for slaves to the factories, and then go whimpering to the Trades Unions to get up petitions to Parliament to shorten the hours of labour, while at the same time they will swear before the Justices that their children are older than they really are, for the purpose of getting them employed and drinking their earnings. Then the drunkard is the most fierce and cruel of all savage animals: even the lion and the tiger will foster and defend their young, but the slave to drink will deprive them of their last farthing—their last rag, and cast them naked and defenceless upon the world.—Mr. Finch then detailed a long catalogue of atrocities committed under the influence of in-