

who drinks and gets drunk, and sickens himself, and loses his time, reputation, and wealth is not the only sufferer. It is his family at home, who never touch the Prisoner, who suffer most from him. Supposing a man enters a tavern, drinks to excess, and, under the influence of liquor, comes out and knocks me down, do I not really suffer more at the moment than the man who struck me? Again, was it the man who struck me, or the spirit that was in him, that committed the assault? Most assuredly the latter. Had he not entered that tavern, and drank that liquor, he would as soon have attempted to cut his own throat as to knock down the first person he met. "Let it alone and it will not hurt you." Who suffers most? I would ask the miserable degraded husband who spends his evenings in the murky atmosphere of the tavern bar-room, or the poor wife who sits at home listening to the lonely ticking of the family clock waiting for her partner's return? Who suffers most, the brutal, drunken father, or the affectionate and innocent daughter who blushes to meet that father? Oh! gentlemen of the Jury, it is positively sickening to contemplate, even for a moment, the horrible misery which Alcohol is entailing upon that portion of the community who have no connection with it, and who are doubtless—at least many of them—waiting with breathless anxiety for your verdict in this case, hoping, as they do, to see him, ere long, consigned, so far as his relation of a beverage is concerned, to the tomb of eternal oblivion.

But the learned Counsel for the defence, under the head of the Benevolence of his client, proves more clearly than I have done that those who let Alcohol alone suffer most from him in a pecuniary point of view. He speaks of the Gaols, Lunatic Asylums, Penitentiaries, Police-offices, Courts of Justice, transport ships, and transport Colonies—these, he says, must all be officered, and thus employment is given to many who, without them, might be left destitute. All very true, gentlemen—but who pays those officers, and supports those establishments? Is it not the industrious and sober portion of the community, who are not in the habit of patronizing the Prisoner at the Bar? Here, then, we have the sober people in the community taxed for the maintenance of the votaries of Baccchus. The learned Counsel tells us, with unblushing effrontery, that the old adage is fulfilled in his client, viz., "if he cuts your head, he gives you a plaster"; "if he is compelled, in self-defence, to knock a man down, he provides for his safety and security." But how really stands the case? He cuts your head, and the doctor who never patronizes the Prisoner, is obliged to furnish the plaster without much hope of ever being paid; if he knocks a man down, he sends him to the industrious to take care of him—thus he does the injury, and his enemies are obliged to repair it. The market which he provides for the grain of the farmers has also been adverted to. If the distiller and brewer purchase the grain of the farmers, they sell them their whisky and beer, the effect of which on them is such, that, in many instances, it would be better that their grain had been destroyed by a whirlwind from heaven, than that the means of self-indulgence should have been provided for them. But some one will say, what will you do