CHURCH OF ENGLAND
TEMPERANCE REFORMATION SERMONS.
No. 1.

"CHRIST WEEPING OVER JERUSALEM."

A Sermon,
PREACHED IN
ST. PAUL'S CATHEDRAL,
at
THE SPECIAL EVENING SERVICE,
On Sunday, February 20, 1870,
BY THE
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Vicar of Windsor.

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"CHRIST WEEPING OVER JERUSALEM."

ST. LUKE xix. 41.—"And when he was come near, he beheld the city, and wept over it."

He "wept over it," in His tenderness as man, in His infinite compassion as God. Before Him, as He descended the slopes of Olivet, lay Jerusalem, "beautiful in situation, the joy of the whole earth." It was His own; He had chosen it for Himself, to put His name there, to give it His law. When its people had forsaken His Law, He had "sent them prophets and wise men, rising up early and sending them"; at last He had come himself to speak with them, face to face. Not a sinner in that sinful city, however fallen, but might have heard from His lips the loving invitation to repentance and forgiveness; not a class of sinners, however abandoned, but came within the scope of His gracious purpose "to seek and save those which were lost." And to-day He was coming to his own—the King to His subjects, if they would only recognise and receive Him. It was emphatically "the day of their visitation." But all had been, still was, in vain. Another king, Satan, the god of this world, had usurped His place there; He had blinded their eyes, so that "the things which belonged to their peace were hidden from them." "He came to his own, and his own received Him not." "O Jerusalem, Jerusalem," He said a day later than this, "thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

"He beheld the city." The city which He is now beholding is not Jerusalem: it is London. "London," you will say, "with the kingdom of Heaven visibly set up in its midst; with its churches and chapels, its hospitals and schools, its countless gathering points of Christian missions and Christian zeal; London, therefore, a sight of joy to its Lord." London, we admit, as the capital of England, with very much in its past and present history to show that on it, as on Jerusalem of old, the special purpose of God has rested in connection with His kingdom. But London, we must remind you to-night, with another and darker picture presenting itself to Him. London, with its
sharp and terrible contrasts; its increasing wealth, and, side by side with it, its increasing pauperism; its fulness of bread and abundance of idleness here, its destitution and squalid misery there; its great crimes ever and anon coming to the surface and startling us with their horror; its secret sins, which, if we could look down into the depths, would probably startle us more; and underneath and amidst them all, mingling with them, pervading them, giving life to some, intensity to others, one sin—its intemperance—the excessive use of strong drink, the shame alike of our city and our land. It is on this sin, then, even as I believe that it is on this that His eye is chiefly resting, that I would ask you, my Christian brethren, to fix your attention to-night.

And well may we stand appalled at the contemplation of the sin. It is the sin which, one of a few, carries on its forefront the ban of utter exclusion from the kingdom—"Be not deceived: drunkards shall not inherit the kingdom of God." It is the sin which more than any other, perhaps, in the present day, is insidious in its approaches, as well as disastrous in its results. It comes—rather let me say, the evil spirit, who finds his occasion in it, comes—in the shape of a harmless indulgence, in the form of an angel of light. To cheer us when we are sad; to strengthen us when we are sick; to give to youth a new and artificial excitement; to give to age or to sorrow the comfort which the Holy Ghost the Comforter would have given in all His fulness—thus, for the most part, he makes his approach. And once admitted, the true and safe boundary line once passed—"Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God"—not more secretly is the mine pushed on beneath the walls of a beleaguered fortress, than are his advances made day by day; not more surely, when the mine is sprung, does it spread ruin around and admit the enemy through the shattered walls, than does the sin, once established, bring the whole man to desolation. He wakes up to find that it has shattered his nerves, enfeebled his brain, paralysed his will, laid him open to the incursion of a host of spiritual foes. And what a host it is! Look at the ungodliness which abounds in this city to-day; the million of souls for whom the Lord's Day has not a single message of light or peace. Their clothes are in pawn; they cannot come to the house of God: if it were not so, they would have no heart to come. How should they enter the temple of God fresh from the worship of the strange god, Belial, in which their latest hours have been spent?* Think of the nameless lusts which are "done in secret," among the ungodly; it is this sin which continually feeds their unhallowed fires. As

* See Appendix, Note A.
you go home to-night, if you go through the quarters of the working classes, it can scarcely be but you will see some poor victim of the sin, creeping from the scene of his Sunday carouse.

Follow him to his home—the one room or attic which he calls his home. There is waiting for him there a terror-stricken, trembling group—the wife whom he once promised to "love and cherish," the children whom he ought to be "bringing up in the nurture and admonition of the Lord." Listen at the door. The fiend which possesses him is a blaspheming fiend—curses and oaths will be the only utterances you hear. Or he is a cruel fiend—blows will fall thickly on wife or child.* It may or may not go on to murder. You may or may not take up your paper to-morrow, and read of a deed of actual bloodshed, there or elsewhere, and then put down the paper again with the trite observation—"Only another wife murdered by a drunken husband!" But the murder is not the less sure because it is gradual. Day by day, and week by week, the iron is entering into her soul; and at last she dies—thousands are dying at the present moment, broken-hearted by cruelty and neglect. In the sight of God it is still the same. "The land is defiled with blood."

"He beholds the city." And London is but one of the many cities and towns in our land on which the same All-seeing Eye is resting. In Liverpool, the head-constable says in his report lately issued, "23,458 cases of drunkenness passed through the hands of the police during the past year, an increase of nearly 4,000 over the previous year; while of criminals who were proceeded against, summarily or by indictment, 3,342 males, 2,300 females were habitual drunkards."† In Edinburgh, in a very able report, published two years since, on the state of the lapsed classes—the criminals, the abandoned, and the paupers—it was stated that these numbered 45,000, one-fourth of the whole population. Of the criminal and the abandoned a large majority—of the paupers nine-tenths—it was publicly stated, could be shown to have become what they were by intemperance.

Manchester, Leeds, Bradford, all our larger towns throughout the kingdom, have each their own terrible figures to give; each, if the means of collecting them were at hand, to be reproduced in the smaller towns and villages throughout our land. Can you wonder that as the knowledge of these things broke upon them in the course of an exhaustive inquiry, a Committee of the Lower House of Convocation should have reported, with something of the startled surprise of one who had been roughly awakened out of sleep, "that drinking prevails to a frightful

* See Appendix, Note B.

† Ibid. Note C.
extent among the labouring classes"; "that the vice of intemperance is not confined to the male population or to persons of mature age, but is spreading to an alarming degree among women and the young"; that it is this which "fills our prisons, our workhouses, our lunatic asylums, and penitentiaries"; "that the evil may be shown by accumulative and undeniable evidence to be sapping the foundations of our prosperity, blighting the future, and lowering the reputation of the country and destroying at once its physical strength and its moral and religious life"; and that, therefore, "unless remedies be speedily and effectively applied, consequences the most disastrous to us as a people cannot long be averted"?

And this is to speak of the evil as it affects our home population only. It is but a tithe of that on which His Eye is resting as it compasses the whole "city of God," and sees the sin running its reproductive course from England as a centre even to the ends of the earth. I have spoken of the purpose of God as resting on England. You can scarcely look back on our history for 300 years, and not see what that purpose has been. He gave us an open Bible, a reformed Church, free institutions, liberty of thought and speech. It was that thus, in this little island of ours, even as in Judæa of old, He might raise up among us a holy seed, and when the fulness of His time should come, under the pressure of an excessive population, or in the train of victorious armies, He might send forth our sons and daughters to subdue the mighty East, to colonise the un trodden West, but everywhere to carry with them His one best gift, the knowledge of His mercies in Christ. They were to preach the Gospel; but this alone were a small thing—they were to live the Gospel. "Ye are my witnesses," saith the Lord of Hosts—witnesses to the heathen, as you live in the midst of them—in your lives to the purity and holiness of the child of God regenerate in the Second Adam, the Lord Jesus Christ, and in your deaths to the all-sufficient hope in Him, through the resurrection of the dead. And, God be thanked! there have not been wanting witnesses—witnesses in death at least. "The tale of the massacre of Cawnpore," said a distinguished and pious Frenchman, a member of the Roman Communion,* in a remarkable panegyric which he had pronounced on the English nation, "on which occasion, before being slaughtered, men and women tied together obtained for sole favour to kneel, and hear read the prayers of the Liturgy by the chaplain destined to perish with them, looks like a page torn from the acts of the first martyrs." But what of the general witness which the con-

* The late Count de Montalembert.
querors have borne? "For one Christian that we have made in India," said a late Archdeacon of Bombay,* only a week before his death, "we have made a thousand drunkards: if we were to leave India to-morrow we should be remembered chiefly by the drunkenness which we have left behind." The words seemed hard words, and we turned away from them. But a more recent and unexceptional witness has furnished a startling corroboration to them. At the last Social Science Meeting at Bristol, a Brahmin of very high caste in Calcutta, Surrendra Nath Baneyea, said that "he believed the evils attendant on the use of intoxicating drink to be quite as rampant in India as here. The Hindoo had been taught from his earliest days to look upon the taking of intoxicating drinks as a ban of excommunication. This stigma existed from the earliest times, and was not removed till recently, when the advanced civilisation of the West introduced the use of alcoholic drinks; and now this most alarming of European vices (intoxication) had found its way into the highest circles of Indian society. Patriots and philanthropists were looking with alarm and consternation at an evil which was wide-spread, and was undermining the health and happiness of the people."† From New Zealand and the Isles of the Pacific, from the Red Indian of North-west America and British Columbia, wherever the foot of the white man has trod, there comes the same testimony—the fire-water of the settler or the sailor has preceded the sound of the Gospel, and everywhere barred the way to its entrance among the people.

"He beholds the city":—the city in which we are met; the "city of God" also, which He has founded and built up among us for a praise to his holy name. May we not, must we not, add—"and weeps over it"? weeps, in spirit, that in the very midst of the city, in Christian England, after eighteen centuries of grace, after three centuries of special grace and privilege vouchsafed to her, Satan should still be found having here his "power and seat and great authority"? And we, my brethren, are we to be dry-eyed when our Lord would weep—with no "fountain of tears to weep day and night for the slain of the daughter of our people"? or, weeping, are we to sit down in a state of dreamy inactivity? He wept, and died, for those that were sunk in misery; is our sorrow to evaporate in a sentiment or a sigh? "If thou forbear to deliver them that are drawn into death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know

* Archdeacon Jeffreys.† See Appendix, Note D.
it? and shall not He render to every man according to his work?"* You are told, indeed, that the sin is the national sin; that it has been so for fifty, for one hundred, for three hundred years, that it will be so to the end. But "the national sin"—what is this but the nation’s provocation of God? the prolonged sin, only the prolonged provocation. And is there no limit to the Divine forbearance? "How often would I have gathered thy children together, as a hen gathereth her chickens under her wing";—has He never throughout that long history been spreading the wing of his divine compassion for us? "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace";—is there no warning for us in the fate of that judicially-stricken city?—no intimation in the words of our Lord and King, that all this while the term of the national probation may be running out?—that the day of our final visitation may be at hand, may be passing at any moment, and that then, with the things belonging to our peace "hidden from us," the fiat of national rejection may go forth—“the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof”? But I will believe better things than this. I would rather believe that if the word of God were heard now as it once was—as, for all we know, it may be heard at this moment by angelic ears—“Go through the midst of the city, set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof”†—it is not from one but from thousands and tens of thousands of earnest hearts that the cry would be heard, “What is to be done to stay this terrible plague of drinking that is gone forth in our land?” And then, my brethren, as one who for many years, as a parochial clergyman, has been brought face to face with the evil, who has endeavoured to follow it to its fastnesses and to trace it to its source, I venture to say that one thing must be done—the Church of Christ in this land must arise and gird itself to the special conflict with the sin to which its Great Head is calling it.

I use the word in its broadest sense, the “Church” of the baptised: the body incorporated by Him to represent Him here on earth: the army with its leaders and officers, and rank and file, to be aggressive on evil, to carry His victorious banners into the strongholds of the kingdom of darkness. Consider its position here in England. Kings have been “its nursing fathers” and queens its “nursing mothers.” The land has been taken possession of for Him, mapped out into divisions

* Prov. xxiv. 11, 12.  
† Ezek. ix. 4.
and parishes, that in every place there might be one at least to be the leader of the people, pledged by the vows which he had taken "never to cease his labour, and care, and diligence, till he has done all that lieth in him to bring the people to the knowledge of God, so that no place shall be left among them for error in religion or for viciousness of life." And this provision has been supplemented by voluntary labourers, who if not with us are not against us, all claiming to be fighting the battle of the Lord of Hosts. This is our position. And it is not that there has been unfaithfulness to the trust. For fifty years at least the Gospel has been preached, I believe, as fully and faithfully in this land as in any age or place of the Church's history. For the same time every indirect subsidiary agency has been tried—schools, night-schools, better houses, better recreations, provident societies, working men's clubs—that might help to win the people from their sin; and still in spite of these this great Goliath of drink stands in the midst, defying the armies of the Living God: so that another Archdeacon,* a man of large and varied experience, is obliged to say, "I have seen schools well and excellently managed, the most regular cottage-visiting, the most heart-searching preaching, all, so far as the labourer and the cottager are concerned, cast away on this rock—the drink!" And what then remains? Shall the Church of Christ own herself defeated in the contest, and destitute of all resources? Has Christian love lost its ingenuity, or Christian zeal its spirit of enterprise? No, my brethren, never let our faith in the might of our risen Lord fail us at such a crisis. Rather let the Church of Christ go to her own armoury, and out of the treasure-house of her past experience take "the stone and the sling" which shall slay the giant. There have been giants before this, evils which by the Church's neglect, perhaps, have been allowed to grow to inordinate proportions; it has been by special missions, organised by special and united effort, that the Church has been enabled to overcome the evil. There was the giant of Mohammedanism in the middle ages, when the followers of the False Prophet had taken possession of the Holy City: the special mission was organised, the Crusaders went forth with their lives in their hands to wipe away what they deemed the foul reproach which had fallen on their faith. There has been the giant of Heathenism in later times: the missionary societies were organised to attack it in its strongholds. The giant of Ignorance was obstructing the way to the reception of the Gospel among our people: it was with the Church of Christ in the land that the

* Archdeacon Garbett.
special educational movements of the last twenty-five years originated; by it that they have been chiefly carried on. So, too, if the time allowed, might we speak of the special missions to the fallen and abandoned of the weaker sex; of the several reformatory agencies at work among us—all the offspring of Christian zeal, all bearing witness to what the associated effort of men and women, of like earnestness and like minds, can do. Let; then, the crusade be proclaimed against intemperance; the missions be organised for direct aggressive effort on this special form of evil, with words like these for their motto, “When the enemy comes in like a flood, the Spirit of the Lord shall raise up a standard against him.” I do not attempt to prescribe here what the nature of the organisation should be. There are those among us who have met the evil as we best could. We found great numbers of the people so besotted with drink, that to preach the Gospel to them, as yet was only to “cast our pearls before swine.” We felt that the work of the Baptist must be first done, and that it was best done in his own way. We called them to repent; and at once to “bring forth fruits meet for repentance” by “putting away” that which had been “the stumbling-block of their iniquity”; and to lead and help them in this we put it away ourselves. Not for worlds would we give up the vantage-ground which we have thus gained in bringing the Gospel to bear on the alienated masses. It has given us, in life, humble, earnest, Christian men where of late were raging demoniacs; wives upon whose saddened days the light of their early love and hope has dawned afresh; children the whole promise of whose future life, once blighted and withered, has budded afresh, and is blossoming, even as we love to see it blossoming in the children that cluster around our own hearth: the entail of the curse then, at least, has been cut off. It has given us, in death, souls safely garnered, we believe, in the Paradise of God; snatched, “as brands from the burning,” from the very grasp of the destroyer. But this has been done in the exercise of our Christian liberty; on the simple ground that it seemed “good” to us “neither to eat meat, nor drink wine, nor anything whereby a brother stumbleth, or is offended, or is made weak.” We have no wish to make our liberty a law to our brother man. All would take part in such an enterprise; then let there be room for all. Room for those who would go in the spirit of the Precursor, who “drank neither wine nor strong drink”—no mission to the intemperate can afford, in “the present distress,” to reject the help of these; but room for those also who believe that they can better encounter the evil by going in the spirit of him who came “eating and drinking.” Room for the Christian pastor to organise his own
mission work; first and above all to "cry aloud and spare not, to lift up his voice like a trumpet, to show his people their transgression, and the houses of Jacob their sin." Room for the Christian educator, be he parent or teacher, to review the customs of the age in which we live, and that among all classes; to see how he can best forewarn his children against the special class of temptations which will beset them in life. Room for the Christian physician to reconsider the practice of his noble art; to remove, if it may be so, the reproach that now rests upon it, that he must needs prescribe as a medicine, freely and indiscriminately, that which, it is too well known to the Physician of souls, in countless instances, is laying the foundation of intemperance in some, hurrying others, who were clean escaped from the destroyer, back to their temptation and their ruin. Room for him to whom God has given the gift of riches to give of his money for the furtherance of the mission; and for him whose gift is that of wisdom—in whatever way he is exercising it, whether as a writer or journalist, legislator or statesman—to investigate this question in all its bearings, to determine that it shall come to the front, that it shall no longer be postponed for questions of inferior interest; and whether he is writing or speaking, to spare the ready shaft of ridicule and contempt—even if he has no words of approval to bestow—for those who, heavily weighted in the journey of life, are making their own desperate struggles to cast off their burden, and only asking for guidance from those of greater knowledge and higher Christian stature than their own.*

Yes, my brethren, and it will be from a people so directed, so educated, from all sides, on this great question, that the only true reform, the work of self-reformation, will proceed. They will "watch and pray that they enter not into (the) temptation"; and when they find, as they are already beginning to find, that temptations have been thrust upon them, under the sanction of the law, and that in proportion to the amount of these temptations in any locality, so invariably has the intemperance been, and as the intemperance so the crime and pauperism and misery, they will demand for their own, for their children's sakes—society, in the view of its own highest interests, will join them in the demand—that no power from above, whether of magistrates or town councillors, of landlords or of capitalists, shall have the right, for their so-called accommodation, to say what the amount of temptation shall be. The province of Government, says a living distinguished statesman, is "to frame laws which shall make it easy for the people to do good, difficult for the people to do

* See Appendix, Note E.
evil.” The supposed necessity for the drinking-houses is theirs: they at least have a right to say how far it really exists.*

Oh England, our country! so set free from thy national sin; thy Church still true to her mission in preaching to thee the everlasting Gospel, and in removing from thy path the hindrances which obstruct its progress—who shall set bounds to thy glory, or to the part thou hast still to play in the future of the world’s history? There is a time drawing on, if we read prophecy aright, when “the times of the Gentiles shall have been fulfilled,” and Jerusalem, with her children restored to her, shall again be first in her Saviour’s love; the time when the “receiving back” of “the branch broken off” shall be a very “life from the dead”; when they shall not hurt nor destroy in all His holy mountain; and the law of the Lord once more going forth from Mount Zion, and the word of God from Jerusalem, “the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea.” Then may it perhaps be, in days remote from our own, that there shall stand on London Bridge an inhabitant of one of our far distant colonies, and shall look on the cathedral in which we are now gathered, not to mourn over its ruins, and those of the city which surrounded it; not to take up over it his lamentation—“If thou hadst known, even thou, in that thy day the things which belonged to thy peace;” thy destruction came “because thou knewest not the time of thy visitation”; but to hail the old country as the fruitful mother of children, as the seed-plot of the earth’s harvest which had then been gathered in. And then, too, may it be that the same loving Eye which beheld Jerusalem of old, which beholds London now, shall look down again upon this city and upon that, and as He recognises all his own purposes fulfilled—the “reconciling of the world” in the first “casting away” of the one, the evangelising of the world in the receiving back of that one and the recovered faithfulness of the other—as He looks upon Satan’s kingdom finally broken, and His own kingdom fully come, “He shall see of the travail of his soul, and be satisfied.” Only for this we must accept it, as the responsibility laid upon each soul among us, to do what we can, according to our opportunities, to “put away the evil from our midst,” and so to hasten His kingdom for His name’s sake.”

“And now to Him, who is the only Potentate, the King of kings and Lord of lords, be honour and power everlasting. Amen.”

* See Appendix, Note F.
APPENDIX.

Note A.

"The causes of the alienation of the masses from religion" have often formed the subject of discussion at Church Conferences and elsewhere. I remember, at a temperance meeting, to have heard a working-man assign his own reasons in vigorous language, the substance of which all who have attended similar meetings have heard again and again. "Why don't we go to church? Because we are not hypocrites. How can we go there on Sunday morning, when Saturday night, if not Sunday morning too, has been spent in the public-house? How can we go to pray to God, when a few hours before we have been doing nothing but swear and curse there, and abuse the parsons, and religion, and everybody but ourselves? I say a man can't be a frequenter of God's house and the public house. Working-men are bad enough through the drink, but they ain't hypocrites."

Note B.

Mr. Henry Taylor (author of "Philip Van Artevelde," &c.), in a letter to Mr. Gladstone, headed "Crime Considered" (Hamilton & Adams, 1868), asks, "Would it not be expedient to amend and enforce the laws against drunkenness?" After speaking of the extent to which the law recognises the heinousness of drunkenness in its criminal consequences—the assaults, manslaughters, murders, which are committed under its influence—he continues: "On the other hand, the law hardly so much as takes account of this thing itself, overlooking the essence while it magnifies the accidents. But the thing itself, in its nature and ordinary and constant accompaniments and results, is of far more extensive and momentous operation for evil and the occasional crimes committed in drink, however horrible. Even of heinous crimes, it may well be believed, and, indeed, can scarcely be doubted, that far more spring from it as an indirect than as a direct result—far more than can ever be distinctly traced to it. The extent to which it prevails is known only to the police and labouring classes: it spreads unseen, like a swamp, along the lower levels of society, poisoning the moral atmosphere and tainting all the relations of civil and domestic life, and out of this swamp of drunkenness comes a cloud of crime; and, in addition to actual and cognisable crime, pervading misery and wretchedness to men, women, and children, in daily and hourly life, such as crime itself is hardly competent to engender. A friend of mine tells me that he is in the habit of passing the large public-houses in Pimlico nightly on his way home at the hour of closing, and every night he sees the husband reeling and staggering along the street, with the wife cowering at a little distance behind on her guard against a sudden blow. You may follow them home as far as the door; but what happens within the walls of thousands of such homes who can tell?"

Note C.

From Major Greig's valuable report it further appears that "the number of persons who were drunk when apprehended was—males, 11,587; females, 9,027; total, 20,614." That in the class of juvenile offenders, the numbers in 1868 were 1,758—more than double what they were in 1861, and 258 higher than in 1867; while in 1869 they were again within 53 of the preceding year. A Liverpool paper says, "One Monday morning the magistrates had before them 20 boys and girls under the age of seventeen, all of whom had been found beastly drunk in the public streets on Sunday, and incapable of taking care of themselves." Again, on a given Sunday 22,000 children were counted in the public-houses and beer-shops of Man-
chester; and a clergyman entering one of the beer-shops at one o'clock in the morning found it full of boys and girls drinking.

The Rev. W. Caine, late chaplain of the Salford county gaol, in his Report for 1869, says, "Of the 286 females" (whose biographies he had written out), "157 confessed they are drunkards, and a large number of these are not twenty years of age; of the 714 males, 554 confessed they are drunkards, and a large number of these are not twenty years of age: so out of the 1,000 prisoners 711 admit they are drunkards. I have spoken to very many prisoners who began to be drunkards at twelve, or thirteen, or fourteen, or fifteen years of age. Some of them were made drunk by their cruel and unnatural fathers and mothers even at the early age of six or seven years. Of the married female prisoners, 103 told me they have drunken husbands; of the married male prisoners, 38 said they had drunken wives."

In 1868, in the hundred of Salford, 1,647 were committed directly for drunkenness, namely, 1,123 males and 524 females; in 1869, 2,003 were committed, namely, 1,324 males and 679 females.

The statistics of one other town, Sunderland, may be also worth quoting. At a Conference held at the Athenæum Rooms, on Wednesday, August 18th, 1869, Mr. J. Halcro in the chair, the Chairman said, "The question enjoining their attention that night was one of a monstrous character, bearing as it did on their national and local welfare to an immense extent. They were burdened with twenty millions of local taxation, in addition to seventy millions of imperial taxation, seven millions of which went to support pauperism, the greater portion of which was the result of intemperance. The Sunderland Times stated that in Sunderland nearly £300,000 was spent annually alone for drink. What a terrific amount for creating crime, disorder, and pauperism—ignorance, insanity, murder, suicide, and premature death! The amount paid for poor-rates in Sunderland was £40,000, but about £10,000 might be deducted for expenditure not connected with the relief of the poor; but that left £30,000 for poor-rates, and he was justified in saying from his own experience that three-fourths of the pauperism was created by drink. Therefore they were taxed £20,000 from the results of drunkenness. Where a man paid £6 poor-rates, if he could extinguish drunkenness he would have to pay only 30s.

This ought to stir up men of little property and small shopkeepers. They paid £6,000 a year for borough police, one-half of which could be saved if they had a temperate population. Some statistics had been prepared by Mr. Swan, and they had been horrified to find by the press that in Sunderland there had been two murders, two suicides, six attempts at suicide, and eight deaths arising from drunkenness during the year. He, who had nothing to do with it, felt some responsibility for the amount of evil, but he did not know how the magistrates felt who licensed these houses. This report should make them tremble."

"I have shown you," says a Chairman of Quarter Sessions in a recent charge, "that it costs this petty sessional division £20,000 a year to maintain our public-houses—nurseries of crime. If we were to stop the supply, we should not only save annually an immense sum, but we should protect the community from that demoralisation which costs us so much, and sinks our people so much deeper in vice and ruin." (Report of Committee of Convocation, p. 9.)

NOTE D.

At a public meeting held in the Free Trade Hall, Manchester, on Friday, June 24, 1870, to welcome the Indian Reformer, Baboo Keshub Chunder Sen, the latter, in the course of his address, said, "I do not know what those principles of political economy are which lead your statesmen and your politicians to say, 'We must anyhow make money—we must somehow or other keep the revenues of India in a proper condition, in order that we may not lose that great and precious country.' And so, in order that the revenues may be added to and increased year after year, this iniquitous system of liquor traffic is gone on with. The Government do not know, and perhaps they do not care to know, how many hundreds, how many thousands indeed, of our young men are lost, year after year, through intemperance. We poor men in India count the lives of men that are lost, while our Government, that boasts of its Christianity, counts by pounds
and shillings and so many pence that have been added to the Indian revenue. While they proceed upon that vicious system of arithmetic, we have experience of a more painful arithmetic entering every household, and counting how many young men have died through intemperance, directly or indirectly, through the effects of these iniquitous drinking habits. Now my countrymen never knew these evil habits till they were introduced by the British, and if your statesmen say that the matter is regulated simply by the law of supply and demand, we say, 'No, there can be no such thing as demand in a country that is not given to the use of intoxicating liquors.' The fact is, and it must be admitted by all those who have eyes to see and ears to hear, that the supply in this case, instead of meeting the demand, first produced the demand in order that it might meet it. (Cheers.) Give us in a small village only two liquor-shops, and ten years hence you will find an abundant supply because you have created abundant demand, but there was no demand whatever ten years ago. Innocent, harmless young men are sent by their parents into Government schools, and when they return to their parents with all the honours of the university upon them, to attract esteem and admiration, and to excite the hopes of their parents and friends and countrymen; alas! by their after life and conduct, they blast the favourite and cherished hopes of all, and, instead of reforming and elevating others, they destroy their own souls through the drinking habits they have acquired. Now I beseech a Christian nation, I beseech the British Indian Government, no longer to carry on this system of forcing upon a great nation in India these poisoning intoxicating liquors. (Cheers.) They are foreign to our system, and we have oftentimes thrown away or rejected these poisons forced upon us. Many villages stand forward and say, 'We will not have this poison; for it will not only embitter life, but destroy our young men.' But the Government go on, and put these poison-shops into every village and great city, simply for the sake of a few pounds. Shall I believe that the Government are wedded to pounds, shillings, and pence, so much that they cannot possibly realise or understand the vast responsibility that stands on their shoulders? Shall I believe that Christianity, which is the foundation and the head of your nation, values pounds more than human lives? (Cheers.) I tell you,—I exhort you to believe me, that this system of granting licences is entrusted to those who are not interested in the moral welfare of the country, and whose great prerogative is oftentimes abused for interested motives. I hope, therefore, you citizens of Manchester will keep an agitation to this end on foot. Manchester I look upon as the headquarters of this temperance movement—(cheers)—and to the citizens of Manchester I chiefly look for assistance. (Cheers.) I humbly appeal to you in this cause, impossibly. I shall try to speak in it, and shall speak in it till I tire my lungs. I shall visit town after town and speak to my English friends, and tell them that this great blot existing in the administration of India must be immediately effaced. We cannot afford to wait, for to wait for another year is to see with my own eyes the death of twenty fine young men from intemperance in Calcutta alone. I cannot wait; my heart faints when I see this scene of moral desolation that is spreading year after year over my great country. How can you, how dare you, demoralise that great nation? I wish we could unite to preserve those good and moral habits which we have. Do not talk of denationalising India; do not talk of forcing bad customs upon India—such customs are doing great and prodigious mischief here. Tell me what in England is more frightful than this trade of drunkenness which goes on year after year? And if you feel the evil, how can you suppose we can tolerate it in India, where we have a powerful, burning sun shining over us all day, and where to drink means always to die? (Cheers.) Don't, then, force upon us this iniquitous thing. Leave us to ourselves, or may God come to our rescue and preserve 180,000,000 of my countrymen and countrywomen from the vice of drunkenness and intemperance. Pray to God for us, and give our case your attention. Keep up your agitation and influence Parliament, and make them feel that to do justice to India means immediately and instantaneously to shut up the liquor-shops that are found in its crowded cities and in its rural retreats, where they are carrying on their destructive work, killing the souls and the hearts of the poor unfortunate natives of the country. We have no voice in the matter. Come then and help us, and tell your Government to help us. If
you do help us, you will not be showing us any favour which we do not deserve. It will simply be doing justice to my country. (Cheers.) The vice you have planted and watered and fostered by your own hand, it is your duty, not our duty, to stamp out. (Cheers.) Come then and embark on this glorious mission. Let all that is good in England come to us in India. When I go back to India I hope to tell my countrymen that there are many thousands in England who sympathise with me in this matter of the legislative suppression of the liquor traffic in India. It will gladden their hearts; they will feel new strength and power in their nerves, from the hope that the day is coming when their sons and daughters will no longer die in drunkenness. Good Christian brethren, good Christian Government, let us have all that is good in your life, in your society, and in your books; do not force upon us bad systems, but give us truths, and God will bless you abundantly. (Cheers.)"

At a previous meeting, Chunder Sen, alluding to the intemperance of India, said, "Intemperance makes men vicious and corrupt in every possible way—it brings in its train a mass of corruption, sensuality, voluptuousness, crime, and ultimately death. All these evils have been sown broadcast over our country by intemperance; and missionaries must confess that, in order to carry on their work, they must save the people of the country from intemperance or else Bible preaching is nothing, and their pulpits had better be closed; they have no work to do there if people are allowed to die by intemperance before their eyes. (Cheers.)"

**NOTE E.**

"The Church of England Temperance Reformation Society" endeavours to find room for all. In addition to its "members," who are abstainers from intoxicating drinks, and by whom the missions to the intemperate must be chiefly carried on, it invites the co-operation as "associate members" of all who are willing to collect funds, to circulate tracts and other temperance publications, to take steps for enforcing existing laws and procuring legislative changes, and to unite in any effort which may seem to be conducive to the desired end—that of bringing about a "Temperance Reformation." The Manchester, Chester, and Ripon Diocesan Branch of this Society, in its third annual report, recently published, says, "There are now in union with this (Diocesan) Society 111 branch societies, having upwards of 32,000 members on their books. These societies hold weekly, fortnightly, or monthly meetings, and are addressed by the 300 clergymen and laymen who generously and gratuitously place their services at the disposal of this Society." The offices of the Parent Society are at 6, Adam Street, Adelphi, London.

**NOTE F.**

The National Association for procuring Amendment in the Laws relating to the Liquor Traffic (Offices, 6, Adam Street) has adopted the principle of local control, by the ratepayers, as the point to be steadily kept in view in all future legislation. The proposal of the Committee is, that, inasmuch as the ratepayers of a parish are the persons directly or indirectly affected by the prevailing drinking-habits, they shall virtually determine to what extent the facilities of drinking-houses shall be given, by electing annually from among themselves a licensing board. They do not propose to place in the hands of this board an arbitrary power of refusing licences to existing houses, except (1) where, as in the case of the beer-shops, a purely personal licence dies out, or (2) where the conditions of the licence have been broken, or (3) where adequate compensation may be made. They would give the absolute power of refusing new licences. The operation of such a law would be immediate wherever public opinion is already prepared for restrictive measures, and no less effectual, though gradual, in educating the public opinion of the whole community as to the disastrous effects of the public and beer-house system.