

# THE CANADA TEMPERANCE ADVOCATE.

TEMPERANCE IS THE MODERATE USE OF THINGS BENEFICIAL, AND ABSTINENCE FROM THINGS HURTFUL.

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## Selected Articles.

Extracts from "Artificial Drinking Usages in North Britain."

### Drinking in Cotton Factories

In the cotton mills, when a spinner changes his wheels, or gets new wheels, he pays five shillings; to watch the other spinners add sixpence a piece, and the whole, and sometimes much more, is spent in whiskey.

When a calico printer changes his colour, that is, leaves one department of work for another, he pays a fine in drink. Till very lately, from apprentice boys to the printfields, there was extorted the enormous sum of seven pounds sterling each, which, being put into a fund, when it amounted to about fifty pounds, was spent in a debauch, and a whole district, including man, woman, and child, was, for a fortnight, over-spread with drunkenness, sickness, riot, and crime. Sometime ago, at a particular printfield, a Temperance Society having been formed, an *entry drink* soon after occurred; at the meeting held to arrange its proceedings, the Temperance members objected; much indignation and reproach ensued; the Temperance men continued firm, and argued the point at length, and they were finally permitted to receive their own share of the entry-money, to spend it as they pleased: they disbursed it in Temperance Tracts. By the next occasion of the disposal of entries, the cause of Temperance had improved: after a short debate, a majority carried the following resolution, "No drink, but a Mechanics' Library!" And at the present date, it is believed, that the former employment of entry-money is now almost universally abrogated in the Scottish printfields, and a fund instituted for widows and unemployed workmen. Previous to this change, however, at some printfields, to prevent drink being introduced at work hours, a guard was placed on the gate. A spectator once observed the following ingenious scheme, to lodge a small quantity of whiskey within premises, which were well garrisoned against it. Standing by the mill-lead, which was uncommonly deep and rapid, he saw at a short distance a little girl fasten a stone to the end of a string, and throw it across the stream to another girl, who disengaged the stone, and tied the cord round a bottle, which was thus drawn by the other safely through the water, and concealed beneath her garment; she then turned to the left, where might be seen a scout standing at the door of the women's apartment, holding up a stick with a white rag at the end of it; she remained stock still for some time, but the instant the white rag was lowered, and a red one displayed in its place, the depositary made a bolt, and accomplished the lodgment of her cargo in the women's room, at the critical moment when the overseer had gone to another part of the work. At the same place, a spirit-dealer's account against some iris was found amou

### Drink as a Compliment.

The *tasting* by young country females at market's, fairs, and sacraments, is most deleterious; and the national character of that class, from this circumstance alone, is on the high road to ruin. The absolute necessity of treating females in the same manner, in steamboat jaunts, is lamentable; both sexes are in this way reduced to a most awkward dilemma; for a girl cannot refuse a glass from her admirer, because this is the authorized universal mark of respect and kindness; and as little can the best intentioned young man decline to offer it, because he would thus fail in courtesy to her on whom he wishes to bestow preeminent honour. Some youths have been known to defer their entrance into a Temperance Society till after their marriage, lest failure in the usual compliments should be misconstrued, and create a coldness with their future wives. A young man lately withdrew his name from a Temperance Society, unable to endure the taunts he would sustain, and the risk of offence he would give, in refusing to *taste* and drink healths at his marriage; after this was over, however, he rejoined the Society. On the greater part of the Continent of Europe, it is almost never, generally speaking, that a young woman drinks ardent spirits. In the case of a betrothed girl, if her intended husband should witness such an unusual breach of good morals, it might possibly lead to a rupture, without any fear of an action of breach of promise of marriage on behalf of the female. But how fatal is the difference in our boasted country; a young man is forced to offer liquid fire to his sweetheart, and she is no less obliged to receive it. "How is it possible to court a lass without whiskey?" was somewhat of the reply of a young peasant when pressed to join a Temperance Association. So that as whiskey is the instrument of courtesy in this country, a girl necessarily conceives herself neglected by deficiency of her lover in the usual treat of this wretched poison.

### Drinking at Funerals.

On the event of a decease, every one gets a glass who comes within the door, until the funeral, and for six weeks after it. An undertaker charges more for his workmen on account of the want of work he must sustain from the mad profusion of fambles on these occasions.—The ordinary drinking on a funeral day is too well known to need further notice. In a large town in the West of Scotland, it was lately the custom to invite some hundreds of the inhabitants to funerals; to admit them all within the house, at great expense and trouble, when the family was by no means in a state to be harassed with wholesale preparations, or it may be, well provided, by the demise of a father, for extra expense. People seemed to forget, that to those who have long hung in tortured suspense over the deceitful revolutions of a death-bed, repose and quiet is absolutely necessary; and that after vigils of protracted sleeplessness and anguish, it may be dangerous, with unstrung

of unconcerned spectators into the inner sanctuary of domestic woe. Regardless of these considerations, however, multitudes were introduced; all the large rooms crowded, and sometimes a neighbour's apartments put into requisition; liquor and bread were handed round: for although in other countries they weep and fast, in this merry land, the chief part of our external mourning for the dead, consists in hearty eating and drinking.

This method of conducting burials, though an intolerable nuisance, was submitted to for many years, because it was the custom. As, however, the practice came within the range of drinking usages, an individual interested in the abolition of these, adopted means for a general change, which proved quite successful, in as far as the drink, expense, and invasion of health, and peace of families were concerned. The alteration was finally received with much favour and approbation by all ranks, and has been acted upon ever since. The first part of the reform-process, was a series of reiterated conversations with a wide range of individuals successively, upon the inconvenience and evils of the then method of interment, and the necessity of a change. As the doctrine of "Anti-usage" was at that date obscure and unknown, it took about eighteen months to convince a suitable number of inhabitants, that it was possible to attempt an alteration with a prospect of success. When matters were ripe a select meeting was called; some of the parties were influential, but the number was not above six and thirty; they all agreed, and signed a resolution, that when it should please Divine Providence to bring death into any of their families, they should resolutely adopt the new plan. The subscription paper was carried round, and more individuals attached their names; but in the meantime the usage power was broken; the whole community prepared themselves to abandon it. In one week's time (notwithstanding some wavering, especially of female relations) the new plan was adopted throughout, and fairly superseded the former ceremony. Besides the direct advantage obtained at the funeral itself, the change in some measure has altered the preliminary and posterior whiskey service we have before noticed.

An important corollary may be deduced from this relation, viz.—That when an artificial drinking usage is burdensome and pernicious, it does not require all the inhabitants of a district to sign obligations, or join *directly* for its abrogation: a very few determined persons, by combining together, will demolish a usage. In the case mentioned, thirty-six individuals changed a practice that, on account of the sensitiveness of men touching all matters connected with dead relatives, was thought to be quite inveterate and unalterable, and that over a community of thirty thousand inhabitants. I am most anxious that members of Temperance Societies should ever bear this principle in mind, when they are affected by despondency in contemplating the multitude of usages, and the multitude of persons