

# THE CANADA Temperance Advocate.

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

No. VI.

MONTREAL, OCTOBER, 1835.

Vol. I.

## Selected Articles.

### A Complete View of the Principles and Objects of Temperance Societies.

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(Concluded.)

In almost all trades, there are footings, as they are called, or fines paid by apprentices at entrance, besides a great many footings of a similar kind: and these, with scarcely an exception, are spent in drinking. In one rope-walk, for example, in my own neighbourhood, every apprentice must pay four guineas for a footing, besides smaller exactions, every farthing of which is spent in drink. In a neighbouring coach factory every apprentice must give £2 8s for a footing, all of which is drunk. In this case, the money is drunk at three debauches, by whatever number of the workmen chance to be in any of the lofts at the time of its becoming due; and the sum expended on the occasion above that falling due, or the *whip* as it is styled, is paid by the equal contributions of the drinkers. Apprentice fines of from one to seven guineas,—all spent in drinking, are common throughout the kingdom. In the payment of workmen, it is very common to give the whole amount to one individual. He resorts to some favourite spirit-shop to procure change, and it is considered a matter of course that each person shall drink a certain quantity, as a remuneration for the favors conferred. It is unnecessary to add that this quantity is frequently the earnest of whole nights of debauch; and these, alas! too often nights-forming a wretched prelude to prostituted Sabbaths. Now I do not charge temperate men in the mass, with encouraging such practices; but I do charge them with suffering them to go on unrebuked before them, and I hold that they should be considered responsible for the consequences of such enormities, so long as they have left one means untried for putting them down.

The illustrations which I have given, though representatives of general customs, may to some appear limited views of the sources of temperance. I bid any of these look around him, and count the number of

social meetings, and the occasions where spirituous liquors are *not* introduced. Do not confine yourself to a particular district, but take an extensive view of the customs and practices of the community. You have made a bargain; you have treated a customer; you have commenced or finished a piece of work; you have celebrated a holiday; you have attended a baptism, a marriage, a wake, a funeral; you have received a visitor; you have given an entertainment; you have got heated; you have been exposed to cold; you have laboured, or are going to labour; you have eaten too much or too richly; you have dined and supped, gone to bed, and risen up; you have visited the sick; you have actually preached a sermon—and, if you have been able to do all this without spirits, you assuredly are a strange man, and cannot have received your education in any part of the past century.

Amidst the boundless prevalence of intemperate customs and of tyrannical courtesies compelling to drink, the wonder is, not that so many are drunkards, but that any are temperate. Who does not see how the courtesies of life are interwoven with drinking? Who does not know that hospitality and giving strong drink are synonymous? Acting on the principle that hospitality and friendship could not be maintained without intoxicating liquors, we have kept them in our houses continually, and, no matter at what hour of the day our friend calls, we put our bottle to him. If he has breakfasted, dined, or supped, we never think of pressing him to eat more; but, whether he is thirsty or not thirsty, we give him strong drink. Neither do we present intoxicating liquors in their plain, simple state; we put them under different forms and colours; we present them in the most tempting ways, to evince our friendship, and induce our friend to drink. We have challenges, pledges, toasts,—a great variety of engaging contrivances to lead onward to excess, all the while that we are *very temperate* men, and are only using spirits *moderately*.

Now let me ask any father who has been in the habit of giving intoxicating liquor to his children, and of taking it regularly in

their presence, and of evidencing, by its means, his hospitality, and praising up its good qualities—let me ask such a father seriously, Has he put no temptation in his children's way? Let me ask any master, as in the presence of God, who has been in the habit of giving ardent spirits to his servants, and teaching them to believe that it is a good and wholesome thing—Has he in no way been preparing his servants for becoming drunkards? Let us one and all ask ourselves,—Have we not been very guilty in giving an entirely false estimate of intoxicating liquors, of clothing them with excellencies which they never possessed, and of tempting our brother toward, through the different stages of moderate and habitual drinking, on the high road to irreclaimable drunkenness?

O yes! It is deplorably evident, from the limited view which we have now taken, that the temperate have held and propagated false notions respecting the qualities of intoxicating liquors; and instead of considering them, as they should have done, entirely useless for all common purposes, they have heaped upon them a mass of excellencies, almost the whole of which is entirely fictitious. They have mistaken, as we have seen, the momentary excitement of spirituous liquors for real strength; they have most absurdly reasoned, that what is good in some cases for the sick must be good for the ordinary use of the whole: they have cherished and propagated the falsehood that hospitality, and friendship, and gratitude, are well evidenced by offering in various moods, and pressing with all the forms of politeness, the use of intoxicating liquors; and thus, while they have pressed intoxicating liquors on their servants and dependants, and administered them in a thousand ways as cordials and medicines—while they have given them to their children—while, by false politeness, they have forced them on all occasions and by all pretexts on their visitors and friends—and while they have accustomed their children to associate with them every thing social and friendly, generous and great,—is it not wonderful that the eyes of the temperate should have so long been closed against the undeniable truth