

or decline to drink as he pleases, is under the greatest mistake: he supposes himself a free agent, but he is so by no means. The most pitiful tippler that crawls the streets can force that man to drink; not, doubtless, by pouring liquor down his throat, but by assailing him on some one of the foregoing etiquettes or customs, when so far from being free, he will prove himself a very slave to the most servile principles of imitation and conformity; and we repeat it, that it is the influence of these rules and customs, more than any physical craving, that at first impedes the advance of the population to Temperance membership, and afterwards withdraws them from their engagement."

The regulations which prevail in the different trades and professions in Scotland, rendering spirits on certain occasions indispensable necessary, are productive of the most ruinous consequences. We are happy that they do not prevail, at least, to such an extent in this country, yet we would call the attention of our readers to the following expose on this point, and entreat them, from a view of their dismal consequences in Scotland, never to give countenance, direct or indirect, to the introduction of such usages into Canada:—

"Scarcely has the stripling commenced his apprenticeship, in some towns, to the business of the joiner or cabinet-maker, than he is informed that the custom of the shop is, to pay a sum, as an entry, to be disposed of in drink by the workmen. He receives charge of the fire in the premises, and at every failure of kindling, mending, or extinguishing at night, he is fined in a small sum, to be expended in whisky; failure in putting out candles at the proper time, or in watching the work at meal-hours, and a number of other petty offences, are met by small amercements, for the same purpose. At the ceremony of *brothering*, ten to twelve shillings are sacrificed in this way; the first wages of a journeyman also are consecrated to the same unhallowed purpose, being in many cases the commencement of a course of inebriation, that ends only with poverty and death. If one leaves the shop, his station at a particular bench is *rouped* by the men who remain, and the price spent in drink: sometimes six shillings are thus obtained. When furniture is carried to a customer's house, at moving, packing, &c. the employer generally bestows a glass or two—When winter commences, and candles begin to be used, masters give their operatives a *treat* of spirits; and whenever the smallest sum is raised by a fine, the men greedily add to it, and thus a nucleus is easily formed, and drinking perpetuated.

"In the course of apprenticeship to other occupations, a sum, varying from one to five shillings is at intervals levied. Among plumbers, for instance, when the apprentice casts his first sheet of lead. In manufacturing districts, when a block-cutter cuts his first block, he is bound to pay twenty shillings for the purpose of treating his fellow-workmen with drink. Among the cloth-lappers, and some other trades, the apprentice not only gives his entry drink, but at successive stages of learning the business, he has to pay drinking usage money; to all which payments the other workmen contribute a lesser sum, and often a debauch follows. *Entrées*, either at admission of apprentices or new workmen coming to a shop, are general among founders, cooperers, tin-smiths, and others; and drinking

never stops with the occasion of its commencement, but always proceeds in an augmented ratio. A respectable man, with a family, going lately to work at a smith's shop, refused to pay entry; he was maltreated, and finally knocked down and bled; on the aggressors being summoned, they actually pleaded, at the bar of judgment, before a magistrate, the custom of the shop having been infringed.

"Foreigners regard the Scotch as a moral and prudent people; but there are strange anomalies in our national character. Thus, a wise and pious father trains up his son in sound nurture and admonition; he frequently recurs to counsel, gives line upon line, precept upon precept. Perhaps in no one point does he show such exquisite jealousy as when on the subject of intemperance. When the boy is about to leave his father's roof-tree, the parent reiterates, redoubles, concentrates his instruction: above all, he exhorts him to flee the tavern as he would a pest-house: with the same breath, he draws from his purse a sum, varying from ten shillings to seven pounds sterling, which he bestows for the express purpose of initiating his child into a course of dissipation, that may ensure unhappiness in after life; and thus he is bound and fettered to do: and the poor apprentice-slave must take the entry-money to his companions, or take the risk of such a course of maltreatment as in some cases it would be nearly as much as his life is worth to undergo. Perhaps no such case of inconsistency is to be found in the manners of any nation. How happy would anxious parents be, whose sons are consigned to business, to college, or elsewhere, distant from their father's control, could they be assured, that by the influence of Temperance Association, they were saved the dread of even occasional drinking matches, and the long fearful train of guilt that intemperance retins, coiled up, within its own plastic and never-failing energies."

It is thought some one of the trade dropped the following paper out of his pocket the other day, while hasting to call a meeting of his brethren on the subject. It has come into our hands, and we think it deserves to see the light.—*Ed. T. Ad.*

The Petition of the undersigned keepers of Tippling-houses and Grog-shops in the City and Suburbs of Montreal, to the Worshipful Magistrates in Quarter Sessions assembled.

Humbly Sheweth,

That we, your Petitioners, have been regularly licensed by your honorable and worshipful body, to exercise our lawful calling without let or hindrance, in consideration of certain sums by us paid to the city revenues.

That we view with serious and well-founded alarm, an insidious attempt now making to suppress street-begging, by furnishing labour for all the beggars of this city, in the Old Gaol, now to be converted into a House of Industry; and we are convinced your enlightened worshipps will clearly perceive that such a proceeding will be a direct violation of our vested rights, inasmuch as three-fourths of all the money, clothes, blankets, fuel, and provisions, heretofore given in charity by benevolent individuals, have come directly to our shops; thereby making a most important item in our profits, and causing trade to flourish. Whereas, if the beggars be kept in a house, and receive nothing but wholesome food and clothing, we despair of ever seeing a

penny of our usual large revenues from that source.

Wherefore we, your petitioners, considering ourselves as a class of people peculiarly necessary to the public, and essential to the revenues of the town; and as, therefore, more particularly under the fostering care and patronage of your worshipps; approach you with confidence, and ask if it be fair on your part, to permit such an extensive injury to be wantonly inflicted upon us. We took out our licenses in the expectation that things would go on as usual, that an average quantity of property would be begged and stolen, and that an average number of human beings would spend all they could get, beg, or steal, in our shops. But, if such an interference as the one contemplated be permitted, we beg leave respectfully, yet firmly, to state that we shall consider ourselves unfairly and unjustly dealt with. We, however, repose entire confidence in the wisdom and justice of your worshipps, and request that you will be pleased to frustrate the ill-considered plan to which we have alluded, as well as all of a similar character.

And your petitioners will ever pray.

Temperance Truths.

If all the money spent in intoxicating liquors were saved: men would have sufficient means to gratify every rational and benevolent desire—we would no longer hear the continual complaint of poverty and want of means, when a subscription is wanted for a school, a church, an hospital, or a house of industry.

If all the diseases and misery which are caused, directly and indirectly, by intoxicating liquors, were subtracted from the whole amount of human woes, the happiness of mankind would be incalculably increased.

If the time idly wasted in drinking and debauchery, were spent in acquiring useful knowledge and learning, the poorest man might become intelligent, wise, and happy; and the multitudes of labouring men who now fill the places of mere machines, might elevate themselves to the rank of intellectual and moral beings.

If we were to examine carefully into the causes of the numerous instances of distress, which we witness as we walk along the street, or which we meet in any other way in our intercourse with society, we would find that a very great majority of them arise, directly or indirectly, from the use of strong drinks. How great is the folly of men to punish themselves so severely by encouraging the use of a drink which they do not need! Many of the evils which afflict mankind, are doubtless to be traced to the operation of that curse which lies upon the world in consequence of man's sin; but those which arise from this cause, are much fewer in number, and much more easily borne, than those which arise from man himself—the folly with which he acts towards himself, and the cruelty and injustice with which he acts towards others. God lays his hand lightly upon man, though griev-