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PURE SPIRITS,      RYE AND PROOF  
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### J. P. WISER & SONS, (Limited.)

ONTARIO, PRESCOTT, CANADA.

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CANADA IS THE ONLY COUNTRY IN THE WORLD WHERE WHISKEY IS BOTTLED **IN BOND**, AND THE ONLY COUNTRY THAT CERTIFIES TO BOTTLED WHISKEY. THE GOVERNMENT CERTIFICATE, WHICH IS ON EVERY BOTTLE, GUARANTEES THE AGE, STRENGTH AND QUANTITY.

## TRUE TEMPERANCE

AS ADVOCATED BY REV. E. F. DIXON,  
OF HAMILTON.

### THE GREAT TEE-TOTAL CRAZE.

NEVER has there been a word more grossly perverted in its meaning and more ruinously misapplied than the word which at the present time is on everyone's lips—the word temperance. Temperance, we are assured, and from very high authority, is “moderation in all things,” and this is its standard or established meaning. But temperance, according to the modern, popular—and all universally received—Canadian meaning, is abstinence from one [presumably] evil habit, and the quite possible (and indeed too frequent) ignoring of all other forms of temperance. Thus, a man may be a glutton, a slugger, a slave of gain, a gross exaggerator, a votary of pleasure, a victim of overwork, even an habitual liar, an adulterer—in a word, guilty of the grossest intemperance in regard to everything under the sun, and yet, in the popular acceptance of the term, be a sound temperance man.

I am not just at this moment concerned as to the lawfulness or healthfulness or otherwise of the use of alcoholic liquors; that for the moment is not the question. What I wish to make plain now is the fact that the word temperance, as now employed by, I suppose, at least 95 per cent. of the people, is an absurd and misleading misnomer, and so, as a protest against the prostitution and abuse of this noble word, I have headed this communication “the great teetotal (not temperance) craze.” Even granting momentarily, for the sake of argument, the utter sinfulness of the moderate use of alcoholic liquors and the consequent bounden necessity for

total abstinence therefrom, the word would still be incorrect and misleading. It is the duty of all men to totally abstain from profane swearing, yet we don't call the man who observes this rule a temperance man. This is not a mere question of words or names, or mere pedantic sticking for verbal accuracy, but, as will be shown further on, it involves several vital principles whose violation, however unconsciously or well meaningly pursued, must sooner or later inevitably bring its own nemesis. Truth is too sacred a thing to be trifled with; it cannot be sacrificed in one essential iota with impunity to the best and noblest cause, and it will assert itself though smothered under mountain piled on mountain. All the enthusiasm for humanity, all the purest love for our fellow-men, all the high-souled determination to do battle unto the death with the wrong—in a word all that is admirable and lovely in many individual teetotal advocates, will not condone their habitual, if unconscious, misuse of terms and consequent confusing of the real points at issue with its sure and ultimately disastrous results.

I now proceed to specify some of the evils consequent upon the growth of what is commonly called the “temperance” movement, but which I think I have with manifestly more correctness termed “the great teetotal craze.”

#### THE PEOPLE BLINDED.

1. The use of the word “temperance” in its contracted, and illogical sense, has virtually blinded people to the evils of the other legion forms of intemperance [granting for the sake of argument that the moderate use of liquor does merit the name of “intemperance”]. To abstain from the use of intoxicants, and noisily denounce those who do not, has practically become with large numbers of people “the whole” of “of man,” and as such covers a multitude of far grosser and less

excusable forms of intemperance. No one dreams of denying the term “intemperance advocate” to a man, for instance, who habitually eats, as so many do, about three times more than is necessary, nor to mention those who are continually making the most disgusting exhibitions of gluttony, or (to use a homely but expressive Canadianianism) “hoggliness.” I have in my mind's eye to-day a very prominent temperance advocate with whose eloquence many an Ontario church and hall has rung, who, in a small western town where he once resided, was, from his enormous and omnivorous appetite, the terror of all the housewives far and near—who, while passionately denouncing the drinking of a thoughtful ale, wine or spirit, has frequently been known to consume two or three pounds of butcher's meat, with “trimmings,” as Mr. Weller would say, at a meal, or clear a whole tea table of knick-knacks. And to how many so-called “temperance” advocates would this description more or less truly apply? How many hundreds of these self-constituted teachers of temperance, and themselves the most grossly and unrestrainedly intemperate of mortals, gorging themselves with unwholesome food, swillers of nerve-destroying, stomach corroding green tea, home-made wine and “soft drinks”; wickedly and wantonly intemperate in their language, venting unmeasured abuse upon all who honestly differ from them, imparting vile motives to those guilty of the mortal sin of not seeing eye to eye with them, utterly devoid of that charity which “thinketh no evil,” and in their own turn criminally intemperate in their dress, work or pleasure! This, I maintain, is very largely the result of the narrowing road and prostitution of the term “temperance.” The masses have virtually forgotten or lost sight of the fact that true temperance consists in moderation in all things, and not in abstinence

from one (so-called) evil habit and giving the rein to every other form of mental and physical self-indulgence. In fact, too-a-days in Canada moderation and true temperance is like contentment—practically a “lost art.” Those virtues which involve the least self-sacrifice are always the most popular. To abstain from liquor, for which we have no craving whatever, but rather a strong repulsion, is infinitely easier than to control one's appetite for food; put a rein upon the tongue, restrain habits of slothfulness, moderate that “covetousness which is idolatry,” which manifests itself in overwork, or, in the case of women, keep within bounds the all-absorbing passion for dress and jewelry and social dissipation. As was well and wittily said by the late Professor Jewett, of Oxford:—“A man is just as likely to meet the devil at the kidney end of a roast of veal as in a glass of whiskey.” The fact of the matter is, that the profession of temperance (so-called) is a convenient cloak to a large number of people for giving full and unrestrained swing to their appetites in other respects. As a class, the most intemperate men are so-called temperance men.

#### MODERATION NOT INJURIOUS.

2. But is the moderate use of intoxicants injurious? There has of late been far too general a disposition on the part of those who have not bowed the knee to the idol of teetotalism to let the question go by default and to allow to go forth to the world unchallenged, and tacitly accepted as an undeniable truism, the figment that total abstinence (even if not morally and religiously binding on men), is the more excellent way, the safe side, the course that, at all events, must bring the best results.

But is this strictly true? Is teetotalism conducive to the best physical interests of mankind? Is it conducive, for instance, to that thing which is popularly supposed to