

The philosophy of artificial and compulsory drinking usage in Great Britain and Ireland: containing the characteristic, and exclusively national, convivial laws of British society; with the peculiar compulsory festal customs of ninety-eight trades and occupations in the three kingdoms ... / By John Dunlop.

Contributors

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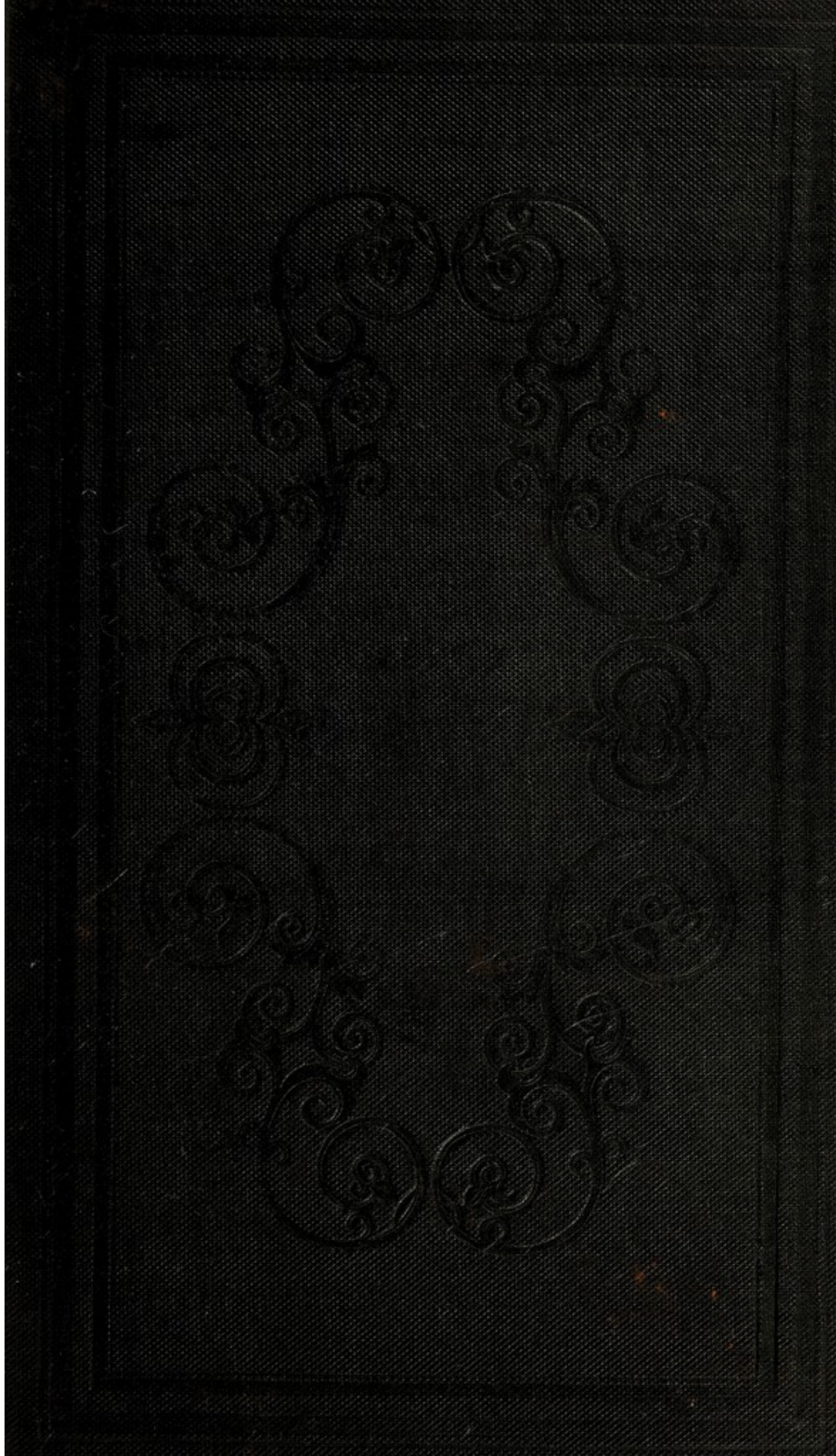
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THE PHILOSOPHY
OF
DRINKING USAGE
IN
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THE PHILOSOPHY
OF
ARTIFICIAL AND COMPULSORY
DRINKING USAGE

IN
GREAT BRITAIN AND IRELAND;
CONTAINING
THE CHARACTERISTIC, AND EXCLUSIVELY NATIONAL, CONVIVIAL LAWS
OF BRITISH SOCIETY;
WITH THE PECULIAR COMPULSORY FESTAL CUSTOMS
OF NINETY-EIGHT TRADES AND OCCUPATIONS IN THE THREE KINGDOMS;
COMPREHENDING ABOUT
THREE HUNDRED DIFFERENT DRINKING USAGES.

With copious Anecdotes and Illustrations.

BY
JOHN DUNLOP, ESQ.
PRESIDENT OF THE GENERAL TEMPERANCE UNION OF SCOTLAND.

SIXTH EDITION OF THE SCOTTISH USAGES,
WITH LARGE ADDITIONS.

LONDON:
HOULSTON AND STONEMAN,
PATERNOSTER ROW.

1839.



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NOTICES

OF FORMER EDITIONS OF THIS WORK.

"THIS is a publication conversant with facts, and these, too, of no trifling or secondary import. The author is led to investigate what are the circumstances disposing his own countrymen to excess, and the result is such an anatomy of the vice, such an exposure of the statistics of drunkenness in Scotland, as we imagine few of our readers will anticipate. From his showing, it is clear that an excess in the use of ardent spirits is rooted in the very constitution of Scotch society. Mr. Dunlop justly concludes, that Temperance Societies will not prevail in Scotland while old use and custom in drinking matters are upheld; and he proposes associations to break through these usages, and to combat the false shame attached to reforming singularity. The best sign attending on his effort is, that when tradesmen have agreed to abandon drinking usages at his suggestion, it has been to adopt the counter stimulation of reading."—*Athenæum*.

"No one will rise from the perusal of this work without confessing that whatever his previous knowledge or belief on the subject, he has had a very faint conception of its real magnitude. It will give some impression of the extent of Mr. Dunlop's labour, and of the information which his work contains, simply to state, that he has more or less specifically detailed the drinking usages of thirty-nine different professions, and has numerated above a hundred distinct occasions on which the rules of society, or of particular trades, demand the introduction and use of intoxicating liquor. The guilt will not lie on the intemperate alone, but on society which kept up practices that trained them to their vicious habits.

Startling as such a declaration may be, it must be confessed evidence is offered, which shows that conclusion to rest on grounds deserving of very grave consideration. In Scottish society, through all its ramifications, the connexion has been established between drinking and politeness, courtesy, kindness, joy, and sorrow, and any of the thousand changes in a man's family, lot or profession. To break up this, would exert a very sanative influence on national intemperance. And why should it not be attempted? It has been made, and made successfully."—*Presbyterian Review*.

"Mr. Dunlop has made out a strong case in demonstration of the necessity of a vigorous attempt at reform in the department in question of our national manners. In our opinion, associations to put down these practices would be the most valuable of all Temperance Societies. Mr. Dunlop deals even-hand justice to all; he impartially rebukes the errors of every class. The book is replete with most graphic touches of manners—true, we think, to the life—as well as with sound inferences, and reasonable suggestions for remedying the evil. Mr. Dunlop has done a service entitling him to rank high among the benefactors of his species in the present day. We heartily recommend the perusal of this work."—*Presbyterian Magazine*.

"We are glad to see this enlarged edition of Mr. Dunlop's pamphlet. The question appears to us one of solemn interest. The reason of the failure (of Temperance Associations hitherto in this country,) is chiefly found in the existence of these manifold and imperious usages, detailed in the work before us, which at the same time discloses the true remedy. The author is entitled to the thanks of every lover of his country for unfolding the workings of that insidious evil, and for pointing so plainly and advocating so powerfully the means by which the disastrous consequence may be avoided. Whether viewed as a matter of curious inquiry to the philosopher, or as a plan of pure Christian philanthropy, we know few subjects more deeply interesting."—*United Secession Magazine*.

"We have been both instructed and pleased by perusal of this valuable pamphlet. The remarks are calculated for extensive and permanent usefulness. Let all Temperance men, of every society and of every denomination, obtain, read, and digest this tract; and especially let the advocates of the Society among the working classes make themselves thoroughly acquainted with its contents."—*London Temperance Magazine: Supplement*.

"We extract the following account of the artificial drinking usages of Scotland, from an able and well-meant pamphlet on the subject, by Mr. Dunlop. There is a vast deal to be done in the way of correcting habits of intemperance, and in abolishing those fantastic

and vicious customs which our author adverts to."—*Chambers's Edinburgh Journal*.

"No one can give this essay an attentive perusal, without being deeply convinced of the baneful influence of the drinking usages on our country. *The author was the honoured instrument of awaking attention to the subject of national intemperance*, and has made careful investigation into the causes which originate and perpetuate this wide-spreading evil. We would willingly make lengthened extracts from this essay, but would rather urge on our readers to peruse it for themselves."—*Scottish Guardian*.

"We have read Mr. Dunlop's pamphlet with a heightened degree of the same commendatory feelings which his former able contributions to the Temperance cause inspired. To him the public are under obligations of no common magnitude for his unwearied labours, amidst obloquy, discouragement, and ridicule, in bringing to light many facts connected with the great national sin of intemperance, which usually escape the common observer; in prying into its most secret recesses, and in devising and executing combinations suited to arrest the progress of this hateful vice. *Mr. Dunlop is entitled to the honour of first arousing the public attention to the vast extent and alarming spread of intemperance, by proposing the institution of Temperance Societies in 1829.* In these accursed customs many individuals have found concealed that fatal snare which in the end has made drunkards of them: root and branch, they must be extirpated."—*Greenock Advertiser*.

"We believe that the good Mr. Dunlop has done by promoting the organization of Abstinence Associations, is trifling when compared with that which he will effect by his present efforts to direct the public attention to the hitherto neglected, but exceedingly important subject of the drinking usages of Scotland. We regard the publication before us, which furnishes a faithful and copious account of these hurtful social observances, as a work of no ordinary importance, and we earnestly recommend it to the attention of the public. Independent of its importance as a guide to the reformer of the public morals, by indicating the sources and remedies of some of the worst evils that afflict society, this work is highly valuable as a faithful account of the social habits of the Scottish people."—*Greenock Intelligencer*.

"We have not the pleasure of knowing Mr. Dunlop personally, but have long esteemed him as a benefactor to his race, and a wise, ardent, and most successful advocate for temperance. This admirable work ought to be read and pondered well. Our members of parliament, ministers of state, magistrates, judges, and ministers of religion, should study it. The 'drinking usages' of our country—

how many millions of wretches have they sent to an untimely grave! We look upon all these customs, from the palace to the cottage, as sources of great vices, crimes, and woes; and we denounce them wholesale, as the abomination of desolation. There are many portions of this book deeply interesting, and the whole we strongly recommend to the public."—*Glasgow Liberator*.

"It is unanimously resolved, that this Meeting cordially approve of this petition, [relative to the drinking usages,] and earnestly recommend the subject to the careful consideration of the community."—*Minutes of Magistrates and Council of Greenock*.

"We are glad to learn that Mr. Dunlop, the founder of Temperance Societies in Scotland, is engaged in ascertaining the number and nature of drinking usages on this side of the Tweed, with a view to their abolition. . . . His view appears to be the just one."—*London Christian Advocate*.

"J. Dunlop, Esq. is applying himself to the labour of exposing the various compulsory drinking usages which prevail. Need we say that we wish this true patriot success? Need we urge our friends to render him every possible facility and encouragement?"—*London Temperance Examiner*.

"It affords us sincere pleasure to learn that that distinguished friend of the total abstinence cause, John Dunlop, Esq. is in the metropolis, collecting information respecting the artificial drinking usages. He was the first to unfurl the banner of Temperance in Scotland. We need not repeat that we most heartily welcome him to London. We perceive, from various Scottish periodicals, that preparatory to leaving Greenock, he was publicly presented by his townsmen with a service of silver plate."—*London Temperance Intelligencer*.

"John Dunlop, Esq. the FOUNDER OF THE FIRST TEMPERANCE SOCIETY IN GREAT BRITAIN, was very appropriately called to the chair (at the meeting of delegates to institute the Total Abstinence Union of Scotland.)"—*Isle of Man Guardian*.

"It was unanimously agreed to, that the Presbytery highly approve of the general object contemplated in the petition, and recommend to each of the members to take every step within their power to effect the abolition of the usages referred to. Farther appoint a Committee to cooperate with other public bodies in this matter, to wait upon masters of works, heads of families, and individual workmen, to induce them to concur in setting their faces against the continuance of these and other similar pernicious customs. It was farther agreed to, that the thanks of this Presbytery be given to Mr. Dunlop, for the zeal, energy, and unwearied assiduity shown by him in connexion with the general subject of

Temperance; which was accordingly done by the moderator."—*Minutes of Presbytery of Greenock (fourteen parishes).*

"That this association believing that the drinking customs are among the most powerful causes of intemperance, would strongly urge upon all Temperance Societies . . . the circulation of the excellent publication of J. Dunlop, Esq. whose tracts on the subject are entitled to the highest consideration."—*Minutes of fifth annual Conference of the General British Association of Temperance, held at Birmingham.*

"The assembly earnestly recommend each society strenuously to endeavour to abrogate the artificial and compulsory drinking usages within its bounds."—*Resolutions of Delegates for forming the Scottish Temperance Union. (Total Abstinence.)*

Similar clauses and notices favourable to this work may be found in the minutes of the following bodies: viz. British and Foreign Temperance Society, New British and Foreign Society, the Societies (temperance or total abstinence) of Dublin, Edinburgh, Liverpool, Glasgow, Manchester, Birmingham, Paisley, Greenock, and many other places.

Favourable testimony has also been received from individual leaders of the Temperance reformation throughout Great Britain and Ireland: viz. from Professor Edgar, Belfast; Colonel M'Dowall, Wigtonshire, C. B.; Rev. William Symington, D.D. Stranraer; Rev. Mr. Martin, of Bathgate; Rev. Owen Clarke, London; John Owen, Esq. Montgomeryshire; Rev. Professor Willis, Glasgow; James Simpson, Esq. Advocate, Edinburgh; Samuel Tuke, Esq. York; R. G. White, Esq. Dublin; W. Janson, Esq. London; J. Meredith, Esq. London; J. Cropper, Esq. Liverpool; Rev. F. Beardsall, Manchester; Professor Greenbank, Leeds; Mr. Fargher, Isle of Man; Mr. Green, London; Mr. Livesy, Preston; Mr. Finch, Liverpool; R. Kettle, Esq. Glasgow; Mr. T. A. Smith, London; W. C. Chapman, Esq. Birmingham; Wm. Collins, Esq. Glasgow; John Capper, Esq. London; Dr. R. Kaye Greville, Edinburgh; and Mr. Court, Montreal.

"The following very appropriate extract from a late work of J. Dunlop, Esq. was here read (extract from the pamphlet). The meeting then listened to a 'Eulogy on Eminent Scotsmen.'—'The only other living Scotsman whom I shall take leave to notice, is Mr. John Dunlop of Greenock —.'"—*Report of Meeting on St. Andrew's Day, Canada Temperance Advocate.*

"Your Committee feel that they are only discharging a debt of gratitude to this gentleman (Mr. Dunlop), AS THE EARLIEST PLEADER OF THE TEMPERANCE CAUSE IN GREAT BRITAIN, when they record

their admiration of the intrepidity and firmness of purpose with which he stepped forward as the open and uncompromising advocate of Temperance Societies, in defiance of all the obloquy and scorn, the avowed hostility, or freezing indifference, which met him in every quarter; and they gladly award him the honour of being the 'FATHER OF TEMPERANCE SOCIETIES IN SCOTLAND.' "—*First Report of Scottish Temperance Society, 1830.*

"Having read the 'Artificial Drinking Usages of North Britain' with great pleasure, as far as the design and able execution of it by the author is concerned, I beg again to offer you my sincere thanks, . . . as well as for the real value of the gift you have bestowed. What a sad and curious picture you give of the customs and propensities of our native land! I am very glad you have taken up the subject of the usages, etiquettes, and courtesies that lead to drinking; for to put a stop to this, rests very much, as you have shown, with the employers of working people, and the upper classes of society, and may therefore be the more easily dealt with. I hope your work will be duly attended to, as it ought to be, and produce the good effects you contemplate; and then I am sure you will feel in your own mind a rich reward for all the labour and trouble you have taken, for so many years, to reform your countrymen, and also (I blush to say it) your countrywomen."—*Joanna Baillie.*

THE
PHILOSOPHY AND SYSTEM
OF
ARTIFICIAL AND COMPULSORY
DRINKING USAGE
IN
GREAT BRITAIN AND IRELAND.

INTRODUCTION.

It is a matter of interesting inquiry, to investigate the various modes of inebriation as they exist in different countries; and the examination becomes serious and important, when it is undertaken with a view to address a cure to the intemperance of any given community.

In entering upon this topic, it will be found that there are strong shades of difference in the occasions on which intoxicating liquors are used in various nations: so much so, as to make it manifest that the mode of cure of national intemperance must, in the nature of things, vary with these circumstances. To those who are habituated to attend

to the power of peculiar customs on the morals of a people, these considerations will appear of no mean importance ; and I humbly hope, that the views of the wise and intelligent in Great Britain will soon be universally and intently directed to this subject.

In the United States of America, the grand source of temperance reform, it was, previous to the introduction of temperance societies, considered as nothing shameful for men to drink liquor by themselves. Indeed, at that period, *solitary* drinking was there an admitted practice. And in using this phrase, it is not intended, at present, to throw any reflection upon the custom, supposing that it obtained in moderation. We employ it, therefore, in no unfavourable sense ; but we wish, at this early stage, to suggest to the reader the striking and characteristic difference that subsists, as to this particular point, in the views and opinions of the inhabitants of this country, when contrasted with those of the Americans. For here so strong is the general feeling upon the subject, that even many open drunkards would abhor the idea of being convicted of solitary drinking. In America, if we may trust the narratives of travellers, there is scarce such a thing known as men sitting together in company at wine or liquor after dinner ; and much of the day's allowance of spirits is, so far as the progress of temperance still permits it, discussed before meridian has passed. Of course inebriation is less mixed up there with the socialness and courtesy of life,

than is the case in the United Kingdom; a circumstance to which the reader's attention is particularly requested, as on it great part of our future argument will be founded.

Were we to treat the matter methodically, we might give an exposition of the use that is made of spirituous liquors in the way of compliment; as between the upper and lower orders, or between individuals of either class among themselves. But we shall be content with stating some miscellaneous facts, earnestly entreating the reader's consideration both of these and their tendencies.

The system of rule and regulation, as to times and occasions of drinking, pervades all branches of society in Great Britain—at meals, markets, fairs, baptisms, and funerals; and almost every trade and profession has its own code of strict and well-observed laws on this subject. There are numerous occasions when general custom makes the offer and reception of liquor as imperative as the law of the land. Most other countries have, on the whole, only *one general motive* to use liquor—viz. natural thirst, or desire for it; but in Great Britain there exists a large plurality of motives, derived from etiquette and rule. This fact may be considered by most readers as extremely inconsiderable and unimportant; nevertheless it is one which it will be necessary to keep in mind in the course of the perusal of the following sheets, being the peculiar distinction between the modes of inebriation of this country and most other nations of Europe.

There has been constituted with us a conventional and artificial connexion between liquor and courtesy and business; and this unnatural conjunction is not, as in some other places, occasional, but nearly universal; and I hope to show that it has become a perfect science to know its multiplied modifications in every department of civil and of domestic life.

Although there is a great similarity in the drinking usages of the three kingdoms, yet there is so much of variety and discrimination among them, as will justify us in considering the subject under the threefold division of those of Scotland, Ireland, and England. In this arrangement, I take up the discussion of the customs of the three kingdoms in the order in which they were first examined and investigated, beginning with North Britain.

CHAPTER I.

THE ARTIFICIAL AND COMPULSORY DRINKING USAGES OF SCOTLAND.

Of Cabinet-makers and Joiners—Hatters—Ironfounders—Shipwrights—Sail-makers—Coopers—Sawyers—Reflections on the Apprentice Entry—Usages of the Cotton Spinners—Calico Printers' Usage—money commuted, and given to a Mechanics' Library—Scheme of Girls to lodge Drink in Women's Apartments.

THE felicity with which Sir Walter Scott occasionally touches the interesting topic of Scotch national manners, has excited a multitude of essayists and pseudo-philanthropists to venture a stake on such inviting play; and the public has been nauseated and overwhelmed by sketches of what is said to be Scottish life, without, in fact, having ever yet arrived at the foundation of those modes and institutions that may be stated philosophically to have formed the superior traits of the character of the North British; or at those unhappy sources of national deterioration which the Scotch possess in such ruinous abundance. It is to the consideration of some facts connected with

the latter order that we shall, at present, solicit attention: viz. to the rites, customs, ceremonies, etiquettes, and courtesies, that here accompany inebriation. In no other country does spirituous liquor seem to have assumed so much the attitude of the authorized instrument of compliment and kindness, as in North Britain: and that drunkenness has been reduced into the regularity and prevalence of a general system, will be evident from the following detail; which, however, only professes to give a hasty glance at the outskirts of a subject of fearful interest, whose final desolations may, if the mercy of God prevent not, yet only be in their approach.

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*, or footing, 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 or 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*, i. e. auctioned 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. The penalties for nonconformity to the usages are so various, ingenious, and severe, that it is nearly impossible, as we shall find in the sequel, for an operative to stand out against them, and be able to continue in his business. On refusal to comply, men are sent to Coventry; refused assistance and cooperation, which is sometimes essential to carry on work; ridiculed, affronted, maltreated in a variety of ways. A journeyman carpenter, in a town north of the Forth, having declined to pay the customary drink-money, found one morning his tools removed. He received no satisfaction, but in about three months they were found in the side of a dunghill, which was being taken away for agricultural purposes.

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 printing-block, he is bound to

pay twenty shillings for the purpose of treating his fellow-workmen with drink. Among *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 smaller sum, and often a debauch follows. *Entries*, either at admission of apprentices, or new workmen coming to a shop, are general among *founders*, *coopers*, *tin-smiths*, and others ; and drinking never stops with the occasion of its commencement, but always proceeds in an augmented ratio. A respectable man, having a family, going lately to work at a *blacksmith's* shop, refused to pay *entry* ; he was maltreated, and finally knocked down and wounded : on the aggressors being summoned, they actually pleaded, in bar of judgment, before a magistrate, the *custom* of the shop having been infringed.

It is the rule of the *hatter* trade to pay, at the end of the apprenticeship, what is called a *garnish* ; a stranger journeyman, who remains after trial, pays so much ; each journeyman pays something on the anniversary of his becoming such ; and it is believed this rule of the trade is general throughout the kingdom. A plank pint is also payable : this, I understand to take place the first time the young man works the felt upon the plank with hot water, tinctured with sulphuric acid. These sums are small, varying from one to several shillings ; but, as before noticed, the commencement being slender, is unfortunately no impediment to a

debauch. When a journeyman enters a hat manufactory, there are certain rules and regulations as to sundry matters, laid down, which if he transgress, he is tried by the other operatives, and fined in sums varying from two to ten shillings and sixpence ; and to all these deposits the rest add a sum which, our informant states, is wholly consumed in excessive drinking of ardent spirits.

Journeymen, at the *iron foundries*, pay an *entry* of three shillings, to which the other men contribute sixpence each ; all which is expended in the usual beverage.

Apprentices in the *ship-building* yards, pay two pounds for entry-money. When this amounts to a considerable sum, from the accession of new apprentices, it is spent in a dance, which generally ends in severe drinking, the results being most mischievous : as the number of workmen is great, it takes several days to bring back the people to their ordinary state of sobriety. In some places a considerable payment for drink takes place at the end of the apprenticeship. An improvement in this branch of intemperance has lately taken place on the frith of Clyde, and the apprentice entry-money is, in some building yards, laid out in tools. An apprentice there, when his time is out, occasionally gives the wages of his first week as a journeyman to his companions to drink. The most favourable view that can be taken of the intention of these " drink-entries," is, that they form the mark of welcome of an individual into the trade, and are meant to produce friendship and harmony.

Yet what has proved a more virulent canker to concord and peace than wine and whisky? Intemperance, however, deals largely in sophism. Thus a popular Scots poet says in praise of liquor:—

“ When neighbours angry at a plea,
And just as wud as wud can be,
How easy can the barley bree
Cement the quarrel!
It's aye the cheapest lawyer's fee
To taste the barrel.”

Here is a complicated case of sophistry, in which courtesy, and a ceremonial of courtesy, seem an ingredient. The parties have already forgiven one another, and now meet as friends and resume the ordinary courteous intercourse of human life, their differences having ceased and come to an end. The circumstance of both tasting what they like, and opening their minds over whisky, is part of the process, no doubt, but not the whole, or chief, or foremost part. But the bard, advocating the cause of whisky, assumes that the whole agreeable and beneficial results are the work of whisky; and thus, that which has been the spring of immeasurable strife and debate, quarrel and bloodshed, gets the credit of being a healer of differences. Few cases of greater perversion, and of calling evil good, and good evil, can be pointed out in ordinary occurrences.

A respectable correspondent thus writes:—“ A workman served his apprenticeship in a small burgh, where were seven corporate trades. At the annual dinner at election of office-bearers,

it was usual for the apprentices to visit the company after dinner, and partake of drink along with them: a collection of money was also made for the apprentices to drink with next day. His master always paid wages in a public house, where spirits were continually given. At each fair of the town (of which there were four in the year), the apprentices received some shillings to drink. On finishing or measuring any job, a treat of drink was bestowed. There were four apprentices; and all of them, by the time they had finished their term of four years and a half, were regular drunkards. The master and his brother, who were partners, both died of intemperance, under the age of forty; and there are many of the same craft, in the same town, who have become drunkards through means of the same usages."

An apprentice and journeyman's entry at the *sail-making business* is, severally, a bottle of whisky, and another when they sit down to work. At helping to unbend the sails of a vessel, a bonus of drink is given by the ship-master: but in some lofts, entries have been lately abolished.

In the *cooper* trade, the apprentice-entry is five shillings, aided by a contribution of one shilling from each workman; and ten shillings at brothering, which is a foolish and barbarous ceremony, once very common, now given up in most occupations: it consists in being ducked in water, beat, and made the sport of the rest, in a rude manner.

Among *sawyers*, when a couple, both strangers, come to work in a *timber-yard*, the entry-money is

six shillings; if one man comes to join a partner, three shillings; when a log of timber falls, by the carelessness of a workman, into the saw-pit, a fine of whisky is inflicted—the other men are entitled to defer assistance in raising the log till the fine is paid; two sawyers separating, pay one shilling and sixpence each. These sums are increased by the workmen; and as this class is proverbial for drunkenness, and the rules are strictly enforced, the children unborn may rue them.

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, and 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 obtests 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 this he is bound and fettered to do; and the poor apprentice-slave must table 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 greater case of inconsistency is to be found in the manners of any nation. In a town in the west country, although about two-thirds of the trades have lately abandoned apprentice-entries, and where the doctrine of anti-usage is now somewhat known, yet still, such is the force of old prejudice, that the magistrates had to interfere in the case of a poor orphan apprenticed to the cooper trade, and punish his fellow-workmen, who had not long ago proceeded to blows and blood, in order to enforce the usage. 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 associations, they were saved the dread of even occasional drinking matches, and the long fearful train of guilt that intemperance retains, coiled up within its own plastic and never-failing energies.

With regard to the compulsory drinking usages in the *cotton factories*, I have received the following table, from a cotton spinner, who has been eighteen years in the trade.

	£	s.	d.
On getting the first wheels, entry-money for drink	1	1	0
All the other workmen who attend such entry, each	0	2	0
When changing from one mill to another . .	0	10	0
[In some places it is only 5s. but generally 10s.]			
When changing from one pair of wheels to another, even in the same mill, from 2s. 6d. to	0	5	0
All who attend such meeting, each	0	0	6

	£	s.	d.
If changing from one flat or room to another .	0	10	0
When a man is turned off, and taken back, although it were the same day that the difference took place, he must there and then pay over again	0	10	0
At all marriages, the bridegroom	0	5	0
At all births	0	5	0
If a young man spin a pair of wheels in the same shop for one year, and be so unfortunate as not to get married, he pays	0	10	0
And every nine months that he remains single, and in the same shop	0	10	0
[This, however, is not insisted on in some shops.]			
At every shop-meeting—these being held every two months—from every spinner in the mill, whether present or not 1s. to	0	0	6
At the pay-table, which is every regular pay-day	0	0	6
A country spinner coming to the town	1	1	0

“ All the above meetings end in debauchery, to a greater or less extent; indeed some individuals, after those meetings, keep drinking for eight days; so that they lose their work, and often ruin their families.

“ The following is the practice of the *hand-warppers* :—

	£	s.	d.
At obtaining a warping machine for the first time, entry money for drink	0	5	0
All who attend such entry	0	1	0
Changing from one mill to another	0	2	6
All attending such meeting, each	0	0	6
At marriages, the bridegroom pays	0	2	6
All attending such meeting	0	0	6
At a birth	0	2	6
All attending	0	0	6

“ *Power-loom dressers’ drinking usages* :—

	£	s.	d.
On getting the first machine, entry money for			
drink	1	0	0
All attending the entry, each	0	1	0
Changing from one mill to another	0	5	0
All attending such footing	0	1	0
At a marriage or birth, generally	0	2	6
All attending	0	0	6

“ The rules and practice of *power-loom tenters*, are much the same as the dressers :—

	£	s.	d.
<i>Mechanics.</i> —Entry	0	5	0
Each attending such entry	0	1	0
All marriages	0	5	0
Births	0	2	6
Those attending	0	0	6
Giving notices of leaving and stopping	0	2	6
One applying for work, without giving notice			
to the shop he is presently employed in	0	2	6
In all those cases, those attending pay each			
from 1s. to	0	0	6

“ Those operatives who demur to acquiesce in these usages, are considered as entitled to the denomination of d—d low, mean, mangy souls ; and are liable to every species of insult, refusal of assistance and cooperation, and bad treatment.”

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 print-fields, 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 overspread with drunkenness, sickness, riot, and crime. When the author was, for the first time, made acquainted with this usage, he did not believe it possible that such a monstrous abuse would be permitted by employers; but he was informed, that as the usage exaction operated as a check on the reception of apprentices, and kept up a monopoly of hands, they found it impossible to obtain its abolition. Some time ago, at a particular print-field, 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 entry-money, to spend 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 print-fields, and a fund instituted for widows and unemployed workmen. Previous to this change, however, at some print-fields, 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 whisky 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 bolted, and accomplished the lodgement 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 girls was found, amounting to about five pounds sterling.

CHAPTER II.

SCOTTISH USAGES CONTINUED.

Usages at Herring Fisheries—at Agricultural Auctions—Cattle Dealers and Butchers—Drinking at Sales and Bargains in general—Rue-bargain—Commercial Orders—Case of direct Combination being successfully used against Drinking at Bargains—Case of Relapse from this Usage—Cast in a Cart—Marriage Usages—Courtship.

THE regulations of drinking in the *herring fisheries* are somewhat complicated. At importing salt, several glasses are given to each man; and at sailing for the Isles, the men are frequently put on board intoxicated: in hiring boats at the fishing-grounds, whisky flows profusely—those are esteemed the best employers who give the most spirits, and masters supplant one another by bribes of whisky. Each well-fitted boat, on arriving at the receiving vessel, gets a bottle of whisky, besides a couple of glasses each man. The women who clean the fish have three glasses a-day: at the first introduction of this practice, they could not be prevailed upon to take above half a glass. In a slack fishing, a vessel having three or four hundred barrels, requires about sixty gallons of spirits. Thus educated, the fishermen, not content with

their morning's supply, frequently go ashore, and, drinking at their own cost, spend the day in rioting and wickedness.

With respect to the loch-fishing adjacent to the Frith of Clyde, in Lochfine, and elsewhere, the customs are very pernicious. The merchant boats, or *coupers*, are necessitated to be copiously supplied with spirits to meet the various usages among the fishers; and accordingly *spirit dealers are frequently interested in these, and lend capital to the coupers to purchase herrings*; their remuneration consisting in the consumption of their whisky in the drinking usages of the trade. If a couper has to deal with fifteen fishing boats, as those have generally three men a-piece, he is obliged to expend forty-five glasses of whisky in "earles," or earnest, the evening previous to the fishing. Another similar quantity is given on the fishing boats coming alongside in the morning; the same during the bargain-making; and the same at paying and parting; in all, one hundred and eighty glasses for one trip—and various circumstances may increase the quantity to about double. The result is, that many of the men are partially intoxicated, and instead of preparing for another night's fishing, go ashore, and finish with complete intoxication. Stranding and upsetting of boats is, of consequence, a frequent occurrence; the market is ill supplied, the trade ill managed, and loose and immoral habits forced on the population by the prevalence of these customs. To complete the evil, the coupers, on coming to port, are obliged, by the

rule or etiquette of the trade, to bargain for the distribution of their cargo among the hawkers and retailers, over whisky.

At agricultural *roups*, or auctions, it is the practice of the seller to introduce spirits, and to dispose of them, gratis, to bidders in the most plentiful manner: many individuals are thus led to lavish their offers in a foolish way, greatly to their own detriment. Foreigners would scarcely believe what is said of the cautious, suspicious character of the Scots, were they witnesses of a public sale of stock in this country. How respectable persons can shamelessly excite the emulation of an auction by means so exceptionable, is much to be wondered at; but it is the custom, and that seemingly reconciles to all monstrous things.

Among *cattle-dealers* and *butchers* there are few or no dry bargains; and if the business be in the country, they will go miles to a public-house, to proceed in and close the transaction. Our informant states, "that when a grazier or drover proposes for sale either black cattle, sheep, fed calves, or pigs, the butcher alleges the necessity of *tasting** together; the seller then is his gill or two, perhaps

* It may be proper to explain to the English reader, that the cautious feelings of the Scotch nation induce them often to *under-colour* their phraseology. Thus a reprobate is called by them "a hooly do weel," (*i.e.* one who is tardy in doing what is good.) A peasant, when asked how he does to-day, replies, "No that ill, I thank you," (*i.e.* I am not very ill.) *Tasting*, in the sense of the text, does not mean merely to try by the palate, but to drink whisky moderately. The intention, it may be conceded, is frequently to partake only in moderation, but in a great plurality of cases it finishes with excess.

more ; and if a bargain happen to ensue, the buyer calls in his gill or gills, and they part hearty."

Tasting is common even in selling a side of beef, and at the settlement of accounts is universal : so that this class of transactions is greatly shackled by the intrusion of spirituous liquor ; and waste and wickedness follow.

Although the custom of drinking over *bargains*, among merchants and traders of the higher rank, is happily obsolete, it is by no means the case among the industrious classes. It is much the practice in bargain and sale to any considerable extent among inferior dealers of every kind, to settle the transaction over strong liquor—a most pernicious order of things, that vitiates and debases the springs of common business at their source.

It would be impossible in this place to calculate the extent of the deterioration of morals which this custom occasions, seeing that it is nearly universal over North Britain, and that it infers not only the common evils that are incident to inebriation, but frequently also an element of treachery and deceit. The seller, trusting to his superior capacity of withstanding the power of liquor, sometimes expects in this way to procure a better bargain, and the buyer is no less sanguine. "It is a hard heart that whisky will not soften," was the observation of one accustomed to adopt this method of improving his circumstances.—"The market-gill ! O what a profusion of roses and ripe fruits, dry gravel and shining laurel, might be had for a thousandth part of the price given for drams, which cause at the market-places needless stay

and vain or silly bargains, together with the growing vice which ruins all.”*

In some places, what is called a *rue-bargain* is admitted on the following terms:—A customer, after having been overreached at a bargain made at a public-house, goes home, and acknowledges to his wife the stipulations he has come under, who next morning satisfies him that it will be for his interest to attempt to procure redress. If the seller be a hard man, he will not probably get free; but sometimes a *rue-bargain* is permitted on a forfeit of whisky, which varies in amount according to the value of the merchandise in question.

A respectable informant states, that he has known many sad results of drinking over bargains, in the case of retailers at their wholesale purchases, or settlement of accounts. Many individuals in these professions have been taught habits of intemperance from this custom; and many others, finding that the mode of life to which it subjected them was becoming ruinous, managed to substitute the principal shopman in their own place, in order that they might undergo the risk of fulfilling the baneful usage: this, however, was only putting one unfortunate victim in the place of another, which the sequel in general sorrowfully demonstrated.

Commercial *orders* of any consequence given to tin-smiths, joiners, smiths, ship-chandlers, flax-dressers, slaters, tanners, and almost all the *minor manufacturers*, are frequently adjusted over strong liquor, as a matter of etiquette and necessity.

* Manse Garden.

It is, however, no small encouragement to know, that the usage of drinking at bargains, inveterate as it is, has given way in some instances to *direct combination*. In a populous district in the west of Scotland, the cattle trade was much infested with an apparent necessity of drinking at all sales. The parties concerned admitted that this practice was expensive, worthless, nay, pernicious in the extreme; that it cost even a temperate man twenty-five pounds a year in *tasting*; that it wasted time, and impeded dispatch of business at the rate of a day for an hour; that it led astray the young men in the trade, and that consequent drunkenness had cut off, in one instance, nearly a whole family: in short, that it was of the utmost importance that the usage should be abrogated. But how that could be accomplished it was impossible to say, as a *wet bargain* was in this trade a matter of strict honour and etiquette; and no individual could dare to controvert the custom without losing caste, and in some sort throwing himself out of society. An attempt, however, at *joint measures* was made. Individuals were advised with again, and again, and again. When matters were ripe, a select meeting was called; some influential friends of temperance also attended: the whole matter was discussed for two hours: some objections were stated, though somewhat languidly, to the following effect:—"It is not for sake of the whisky that we taste at bargains, but to drink the health of the customer, and success to the transaction. Do not gentlemen drink healths,—if not at such bargains as ours, yet

on similar, or on other occasions? Would they like to be laughed at, or thought mean, or deficient in manners?" and so forth. It happened fortunately, on this occasion, that it could be stated of various influential individuals, who lived in the district, that they had, on principle, given up the practice of drinking healths for some years, without any loss of character, or injury to their affairs.

When the parties were fully satisfied of this fact, they came to a unanimous resolution to combine, and thus to countenance one another in declining to drink at bargains; and not a little pleasing has been the result. To use somewhat the language of one of themselves, in speaking several months afterwards of the combination,—“It is a good institution. The dealer, instead of spending four days drinking in the way of business, gets his lots disposed of in four hours; and off he goes across the Highland ferries, with bills and cash, in perfect sobriety, without expense or folly.”

Some of the parties to this combination did not, it must be confessed, always strictly adhere to its obligation. Nevertheless, the usage-spell was broken; and to make up for defaulters, many tradesmen in other lines of business either joined the special combination, or have been encouraged to emancipate themselves from the pernicious custom; and its total disuse is making progress throughout the district.

It is extremely affecting to find, that an inebriate is sometimes one of the most anxious of his class

to remove a drinking usage, as being to him the source of continuous and irresistible temptation.

I shall conclude this point with the following relation. A young married man, of respectable circumstances, in the middle ranks, had fallen for years into habits of inebriation. On hearing of the institution of a Temperance Society in the town in which he resided, he resolved to join it, and did so. The first two days of total abstinence from his ordinary stimulant told severely on his nerves, and he kept his bed; the third day, in attempting to get up, he, through sheer weakness, fell flat on the floor. His friends became alarmed, and urged him to take a little spirits, but he resolutely refused, and declared his determination to die on the spot, rather than return to whisky. The fourth and fifth days he felt very ill, but became convalescent on the sixth. In little more than a fortnight he was perfectly well; the tone of his stomach recovered; he could partake of hot meat; his flesh returned; the sweetness of his natural disposition, moreover, was restored; his children no longer crept terrified out of his way, to bed or elsewhere; he was kind to his wife, and had no more the temper of a tiger, as was sometimes affirmed of him before. His wife even declared to a friend, in the joy of her heart, that their house was now a heaven upon earth. His affairs were soon retrieved—new clothes were put on—the snuff was wiped away from the nose; and he, being a handsome, personable man, walked forth erect into the streets, while all wondered and were glad at the

favourable metamorphosis. This state of felicity continued for a twelvemonth; but, unluckily, the usage of drinking at bargains was not departed from; he seemed to find it very expedient for his affairs to repeat this custom, but he fulfilled it in porter, not in spirits. By-and-bye he is known to have reasoned thus with himself,—“I am now independent of whisky; this I have demonstrated to my own satisfaction, and to that of all my friends and acquaintance. The drinking of porter, while others take spirits, will not do; I am singular, and am laughed at; besides, it brings old failings to every body’s remembrance. I will now order whisky as before, but shall taste only, and do no more.” He withdrew from the Temperance Society—began to take whisky at bargains once more—continued sober for some months—increased his doses—and finally fell again into the gulph of intemperance. Now, but for this usage, this man, humanly speaking, never would have relapsed, unless he had further become ensnared to a taste for porter or strong ale.

The multiplicity of the rites and ceremonies of drinking at fairs, markets, and sacraments, can scarcely have passed unobserved even by inattentive spectators, although it is unaccountable how little known to one class are the mysteries of inebriation of another. The stopping of farmers on horseback or in carts, with their friends or families, at a variety of public-houses, as they pass homewards, occasions a sad deterioration of morals in that class of the inhabitants. We have been

disturbed at a respectable inn, in the Carse of Stirling, as late as ten o'clock at night, by farmers and their families making their fourth or fifth stop from town on a market-day; and at this stage, the noise, singing, and riot of these (otherwise respectable) people, was inconceivable. A principal motive of this practice lies in some of the party thus rewarding the owner of the cart for giving them a cast homewards; with others, a parting glass is the excuse.

The *tasting* by young country females at markets, fairs, and sacraments, is most deleterious; and the national character of that class, from this circumstance alone, is on the high road to ruin. Some investigations upon this subject, and a comparison of our rural population with that of France in the year 1828, first led the author to consider the Temperance question, and afterwards to introduce the system into Scotland in 1829. The absolute necessity of treating females in the same manner, in steam-boat 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 pre-eminent 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 should sustain, and the risk of offence he should 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 whisky ? ” was somewhat of the reply of a young peasant when pressed to join a Temperance Association. So that as whisky 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.

At registration of names with the parish clerk for marriage, a compliment of whisky is necessary to a few near relations and intimate friends of the couple. In some places an additional and larger meeting is held on the Monday preceding the proclamation of the banns, where another mystery of whisky is celebrated, and the bride is presented with gifts.

CHAPTER III.

SCOTTISH USAGES CONTINUED.

Courtship Usages, continued—Usages at Baptisms and at Funerals
 —Lord Teignmouth's Account of Scotch Funerals—Case of successful Change of Funeral Usages—Corollary, Power of Combination of a Few — Pay-night Usages — Call on Managers of Sabbath-Schools and Mechanics' Institutions — their Case — Statistical Statement of the Expense of certain Usages—Raising of the Wind—Present to Mechanics' Library of Usage-money —Treats to Servants, &c.—Washer-women.

IN some large towns, where there is little opportunity of rural walks and silent retreats for courtship, the lover puts on his best clothes, and having previously sent a message to his fair friend, they meet in a respectable public-house; and instead of whispering their vows in unison with the zephyrs among the leaves, and under the moon's silver light, they talk over their matters as they can, amid the clatter of tumblers and pint *stoups*; whilst the blushes of the maiden, if she has any, are gaudily revealed in the glare of the gas-lights. This is scarcely endurable, but the sequel is worse. The public-house, in this manner, acquires a sacred character; it is firmly associated with the most delightful hours of the most delightful season of life; and after marriage, when a smiling offspring

arrives, it is quite usual, in such communities, for a man and wife, after a walk through the streets and public resorts with their children, to finish the enjoyment of the holiday with a family party in the same fatal whisky-receptacle where they first breathed to each other the voice of love.

The use of ardent spirits at the ceremony of marriage among the operative classes is too well known to require any comment; and sometimes even the mob, collected at the doors while the rite is performing, must be pleased and pacified from outrage by a treat of liquor.

Besides the profuse drinking that occurs on the immediate occasion of a birth or funeral, the general practice throughout the country is, to give a glass to every one that comes into a house after a birth till the baptism. This is sometimes the sole reason for precipitating the rite; sober people wishing to dismiss the whisky jar as soon as possible. On calling the attention of a respectable minister to this point in a committee-room just before a Temperance meeting, he took notice of the baptismal drinking usages in his speech; and stated that, only a few weeks before, he had baptized a fine healthy child; that he learned that the usual orgies took place in the afternoon, that the mother of the infant went to bed in a state of intoxication, in consequence of which she overlaid the child, and it was found in the morning deprived of life. This statement was received with a thrill of horror by the whole meeting.

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 families on these occasions. The ordinary drinking on a funeral-day is too well known by the Scotch to need further notice; nevertheless, we shall just quote what an English gentleman, Lord Teignmouth, thinks of it. His Lordship observes, that, "at the more recent funeral of a distinguished officer, a large body of Highlanders assembled. A man of the country, pointing out to me the place of interment, spoke of the circumstance with characteristic animation: 'Oh, sir, it was a grand entertainment; there were five thousand Highlanders present, and we were very jolly: some did not quit the spot till next morning, some not till the day following; they lay drinking on the ground; it was like a field of battle.' At a late interment in Ross-shire the mourners engaged in a general row, and the loss of lives was the result, a consequence by no means uncommon. Nor are such excesses confined to the Highlands and Islands. They occurred a short time ago at the funeral of one of the lairds of Cantyre, near Campbelltown, on which occasion the mourners were so intoxicated, that they jostled each other in their way to the grave. The funeral and festal preparations are inseparably blended in the mind of the Highlander.* Again; the better classes became

* Sketches of Scotland. Lond. 1836.

habituated to this fiery and poisonous drug (whisky) by the unfortunate custom, still prevalent in the North, of taking a glass of it as a dram before breakfast. I found it the invariable practice at all the houses, whether of clergymen or sheep-farmers, in the western parts of Sutherlandshire, in which I breakfasted; and frequently witnessed the most simple and undissembled astonishment at my not complying with it. Nay, in the northern counties, it is no uncommon thing to see ladies toss off a glass of whisky at the early time in question—but under the less startling designation of *bitters*, which it assumes when administered to female lips.”*

His Lordship afterwards states, that three rounds of whisky is what he had seen in the Hebrides at a funeral. At his inn the company afterwards continued drinking and singing till past midnight, making an uproar that prevented the possibility of sleeping. In talking on this point with a respectable minister, he told me the following anecdote. Requiring some repair to be done to his house, he applied to the master joiner whom he was accustomed to employ, who sent him a workman for the purpose in the afternoon. When about to give directions regarding the job, he found the man was intoxicated, and incapable of proceeding, and he was therefore under the necessity of dismissing him. On noticing the subject next day somewhat sharply to the employer, his remonstrance was met with a look of unfeigned surprise on the part of the

* Sketches of Scotland, p. 202. Lond. 1836.

master, who assured him most anxiously that there must have been some mistake, for if any of his men could be remarked as being most particularly correct, John Ritchie was the man. On describing his person and appearance, however, it was evident there was no mistake. But the master suddenly pausing, and musing for a few seconds, exclaimed, "I know it now! aye, poor man, it may be very true, for he had a little child buried that same day: that must have been the reason." "I was horrified," exclaimed the minister, "to hear one respectable man justify another respectable man for an act of brutality and sin, on the ground of his suffering one of the severest strokes that God inflicts on his creatures. But this is a rule of Scottish life."

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 are absolutely necessary; and that after vigils of protracted sleeplessness and anguish, it may be dangerous, with unstrung nerves, to encounter the noise and distraction of the undertaker's hammer, and to admit hundreds of unconcerned spectators into the inner sanctuary of domestic woe. Regardless of these considerations, how-

ever, 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 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 would resolutely adopt the new plan. The subscription paper was carried round, and more individuals attached their names; and in the mean time 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 whisky 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 in this empire whose individual consent seems necessary, before we can expect a general abrogation. All artificial drinking usages are burdensome; they are in the nature

of taxes; the inhabitants generally yearn to be quit of them, if they dared. But we shall not at present press this point further; we shall recur to it by and bye, and in the mean time proceed with our list.

Saturday was not always the pay-night in Scotland, but it has become nearly universally so, and this for two reasons: first, the men thus obtain the Sabbath to lounge, after Saturday night's debauch; and secondly, the masters thought, that by interposing Sunday, they would get their operatives sober to the workshops on Monday. However, it has scarcely answered this latter purpose; or, if so, it has been at the expense of rearing up a system of educating the men for inebriation, by giving them the advantage of a leisure day, in which they may drink and lie in bed all the forenoon. Many masters pay regularly in a public-house; and many, to save the trouble of procuring change, give pound notes among a number of their men, who adjourn stately to the tavern, in order to change them and divide the wages. The public-houses are provided accordingly on Saturday nights with change and drink; and the ordinary rule is, sixpence to be drunk for each pound changed. Sometimes, besides the sixpence, a greater part of the wages is drunk. Wives scold or weep, and spend cold wet nights in searching up and down desolate streets for their husbands, sometimes accompanied by several crying, half-sleeping little children, who, under such treatment, starve and sicken; the police-office is filled, and Monday's

catalogue quadrupled above the other days of the week. This source of evil is truly deplorable. In a few large works in the west of Scotland, the pay-night has been changed, and the method of paying each man his own individual wages has been adopted. It is most necessary to observe, that both these changes must be adopted, in order to ensure success; for when the pay-night merely is altered, still retaining the plan of sending men in groups with pound notes to get changed where they may, little good is effected.

Reams of paper have been devoted by respectable travellers, to point out the idleness and waste of the Sabbath that obtains on the continent; and we join in lamenting this universal sin, which has been often demonstrated by experienced physicians and pious divines, as suicidal both of body and soul. Not only, however, is the Sabbath in many cases wasted in our own country, but its most hallowed hours employed for the purpose of a fearful training into iniquity, a hell-born nurture into habits exitial and destructive. Short-lived is the policy of employers in this case, when the desecration of the Sabbath, to purchase a deceitful Monday of sobriety, revenges itself upon them by inebriation, augmented a hundred-fold, that rules and revels throughout the whole year.

Sabbath-school teachers also ought to know, that the meager attendance and rebellious behaviour of their children arise chiefly from the carelessness of parents; that this proceeds from the general prevalence of inebriation; and this again chiefly from

the potency of the drinking usages, and from none more than the payment of wages on Saturday night, and drinking usages therewith connected.

The subscribers to Mechanics' Libraries, and the managers of Mechanics' Institutions, should also be continually put in mind, that national intemperance is the great barrier to the spread of these establishments. The young operatives are from this cause indisposed to intellectual improvement; their time for reflection is wasted in meditations on new plans of drinking and frolic; and the money thus spent leaves nothing wherewith to help the funds of a public library, or to purchase books for private perusal. Let any benevolent gentleman, interested in the scientific education of mechanics, inquire into this matter, and I am confident he will find this statement correct. It is with great satisfaction that I have found these sentiments prevalent among very intelligent men in the industrious classes, who have been concerned in such institutions; and I trust, that, at no distant period, a universal rise shall be made among them against drinking usages;—a consummation I am not unprepared to expect, from what I know has already taken place in this way. But as the subject is extremely important, we must incur a slight repetition; and I take leave to say, that I speak not without some experience on this topic as to educational matters.

The principal obstruction to the advancement of mental improvement among the industrious classes arises from lack of means for building

library-rooms, for purchasing books, for erecting commodious halls where lectures might be delivered regularly, and scientific experiments be fitly prepared and exhibited; and from want of funds for furnishing lecturers, and teachers of moral and natural science, with a moderate annual provision, to prevent them from being entirely dependent on the casual attendance of students. In every middle-sized community in Scotland, the drinking usage-fund amounts not only to hundreds but to thousands of pounds sterling per annum, part of which might go most legitimately and naturally into this new and desirable channel. Indeed, throughout the whole of this rich and powerful nation, there is in the towns the most shameful want of public walks and healthful resort for general recreation—of play-ground for children—of public piazzas along the streets, and other shelter from the weather—of convenience for the exhibition of statues, paintings, and other specimens of the fine arts—of roomy buildings for education of children, with gardens and courts attached; and even the prisons, and places for punishment of public offenders, are generally constructed in a way calculated rather to increase than prevent crime: and those philanthropists who would attempt any improvement in any branch of these matters, are constantly met with the hopeless and impassable barrier of want of funds. Now, one year of the drinking usage-money, including the net usage demand, and the sums consumed in drink in consequence, and of the sums annually spent on intoxicating beverages in

general, would prove equal to the attainment of all the objects above mentioned. I mean to say, that the sum consumed *in one year* throughout the empire, in intoxicating liquor, would effect all these objects, if it amounts, as has been stated, to many millions sterling. In some quarters I know that a demonstration has been made by the friends of mental improvement among the operatives themselves, to make the drinking usage-money available for some of these purposes.

Although I have taken considerable trouble, I have not been able hitherto to prevail on any friends of temperance in the Three Kingdoms to furnish statistical estimates of consumption of liquor in local districts, and the method and details of its consumption; I have, nevertheless, attempted the following statement as regards a community of about thirty-three thousand inhabitants: at the same time it must be admitted that it is, in the usage department, much founded on conjecture. With some official assistance, I found that the value of the annual consumption of all spirituous liquors in the place might be fairly stated at about 110,000*l.*; and the following is a conjecture of the expense of a few of the more prominent drinking usages.

*Estimate of Part of the Compulsory Drinking Fund
for the Town of ———.*

Apprentice Entries.—The regulation sum varies from 5*s.* to 40*s.*, being an average of 22*s.* 6*d.* But this sum is added to by the other workmen; and

not unfrequently, many times this regulation amount is consumed in drink; 45s. will therefore be a moderate sum at which to estimate the average of apprentice entries. Two hundred of these occurring in the year, would give 450*l.*; but as of late a considerable improvement has been made in this department, by the abrogation of this usage among shipwrights, &c. it may be stated at 170*l.*

Journeyman Entries.—These may be averaged at 2s. as the regulation amount: but sometimes ten or twenty times the regulation is consumed. It occurs much more frequently than apprentice entries, and may be stated at, per annum, even under deduction of late abrogations, 450*l.*

Launch and Graving Bowls.—The regulation sum varies from 2*l.* to 10*l.*; the average may be stated at 6*l.*; but there is much more consumed than the regulation amount, say 15*l.*; and twenty launches in the year would give 300*l.* besides the produce of the graving bowl. Say, as there have been abrogation here also, 250*l.*

Fines and Bets in Workshops, Yards, &c.—It is not easy to calculate these. They are, however, very many: having been commuted in one tailor's shop, they afforded a fund for two periodicals and a newspaper, besides payment to a boy for occasional reading to the men. As all drinking of regulation money infers greatly more expense than the bare regulation sum, this usage may be understated at 550*l.*

Founding Pints and Joist-money.—These range from 1*l.* to 10*l.*; the extra drinking included will

make the whole be understated at 160*l.* per annum.

Drinking at Bargains, at Settling Accounts, at Collecting Orders.—Operatives and others have stated the sum consumed in these to amount, even with sober men, to 13*l.* a year in some trades; in others, 25*l.* a year; and, as respects free drinkers, as far as 40*l.* a-year. The average is 26*l.*;—may be stated at 20*l.* Four hundred and fifty people yearly drinking on these occasions (out of thirty thousand inhabitants) will give 9000*l.*

Pay-night Usages.—These are quite ruinous in many cases. Most work-people are either paid in public-houses, or receive pound-notes, and require to go to the public-house for change and division of the money. The regulation amount that must be drunk is in some trades 3*d.*, in others 4*d.* in the pound. Not unfrequently, from 2*s.* 6*d.* to 15*s.* is partly drunk or squandered in treating, or lost by pocket-picking, &c. &c. in the street in going home; or the bill is, in some cases, three times paid; or half-filled “stoups” ordered to be replenished and paid for as if full; or a multitude of idle attendant loungers are treated by men half intoxicated, &c. But say the average is as low as 3*s.* 6*d.* If one-half of the pay-nights occur weekly, and the other half once a fortnight, the average will be thirty-nine. Out of thirty thousand inhabitants, operatives receiving wages may be stated at seven thousand five hundred; and suppose those who drink on the pay-night only one-third of the whole, viz. two thousand five hundred, then

$3s. 6d. \times 39 = 6l. 16s. 6d.$ But say $6l. 10s.$ for each drinking operative; then $2500 \times 6\frac{1}{2}$ gives for the pay-night usage— $16,250l.$ per annum.

The result of these seven usages alone is,

	£
Apprentice Entries	170
Journeyman's ditto	450
Launch and Graving Bowls	250
Fines and Bets	550
Founding-pints and Joist-money	160
Drinking at Bargains, &c.	9,000
Pay-night Usages	16,250
	<hr/>
	£26,830—

for this portion of compulsory usages.

I have been all along, in common with many others, deeply impressed with the advantages to the Temperance cause, of instruction to the operative classes by the method of Mechanics' Institutes and Libraries; and have spent much time in attempts in that way. But to those who are averse to personal trouble, and who cover their determination to sacrifice nothing for temperance themselves, by continual and convenient exclamations of Educate! Educate! I cannot help observing, that although since 1822, Mechanics' Institutes have increased and multiplied, so far from the result being that they have banished intemperance, the consumption of ardent spirits has since then increased three-fold. I am happy however to be able to record the following evidence of the beginning of clearer principles held by the operative classes on this subject. The committee of a mechanics' library lately received a

present of books from a few ship-builder lads, having been purchased with their share of launching-bowl money. A few weeks afterwards the same committee received another present in somewhat the following unexpected manner. It must be premised, that there is a certain drinking-usage among artisans denominated "raising of the wind." It takes place when a violent craving for a social debauch arises, and there is no immediate prospect of its being gratified through the regular medium of an apprentice or journeyman's entry, or other established usage. In this case, the owner of an old hat or snuff-box is persuaded to set it up to sale, the men bid against each other, it is disposed of to the highest bidder, and the price forms the basis of a small fund: this is added to by the other men according to a rate agreed upon, and the amount, and generally a great deal more, is spent at night in the public-house. Upon the occasion in question, an old hat was put up, and after an animated auction, was knocked down to a certain individual, and a sum raised in the usual way. It appears however that the owner of the hat, from caprice or some other motive, demurred to parting with it till he knew fully what was to be done with the price, under a pretended ignorance on this point: "What's to be done with the cash?" quoth he: "you must tell me before I part with my beaver." A shout of indignation from the more thirsty members at his effrontery and simulation, succeeded: but the party persisted in raising objections, and finally brought in the aid of science

and literature. "Ye're aye bleezing about that library of yours," said he; and he then proposed to subscribe the money to that institution, instead of "*disciplining the gills*."—"Done! done!" cried a number of young fellows; "a debate! a debate!" And as free discussion was the order of the day, some time (after work) was devoted to the purpose; and wonderful to relate, on a vote being called, it was found that a considerable majority were favourable to buying books for the library; which was forthwith done accordingly.

We have adverted to the accumulation of evil that accrues on the smallest sum being voted for drink, as being only a nucleus for extensive intoxication: we now refer to the system of reciprocation, as being attended with baneful effects, but have not time to pursue it. Spirituous liquor is a chief medium of courtesy between the higher and lower classes; but it is occasionally one of extreme danger to the inebriate and his family, as making a beginning, and setting him *on the tippie*, as it is called, even though he should have resolved against it. A lady, in settling with a farmer for his butter and cheese, brings out the bottle and glass with her own hands, and presses it on his acceptance. How can he refuse a lady, soliciting him to do that to which he is, perhaps, unfortunately already more than half inclined? Porters, hackney-coachmen, and even female servants, are literally killed with this kindness. Washer-women have the glaring mistake instilled into them, that spirits are necessary for their hard work. Seamen are

generally put on board drunk by their friends, and immense losses happen from their inebriation, of which the owners little guess. Several versions of the following tragic tale have been given me from authentic sources; it seems to have been much as follows:—

A lady, some time ago, in her daily pursuit of objects on whom to bestow comforts and blessings derived from the resources of a large fortune and benevolent heart, found on a miserable pallet, in a miserable dwelling, a wretched female in great bodily agony, and, as it turned out, a few hours only from dissolution. She learned with grief that this poor woman was a victim of intemperance, and that a course of drunken habits was dragging her into a premature grave. After a few solemn words to the dying creature, the lady was surprised that she turned round and feebly said, “Madam, do you not know me?” So altered, however, were the sunk and emaciated features, that it was some time before she recognised the changed countenance of one who had formerly been her laundry servant. Much moved at the sight, the lady exclaimed, “Ah! is it you,—in such a place, in such distress, and oh! in such perilous circumstances as regards your immortal soul?”—“It is,” replied the dying woman with firmness and composure; “here I am, and it is you who have brought me to this.” If a beam out of the wall had spoken the sentence, Mrs. ——— could not have been more confounded. “O Madam,” continued the departing sinner, “dinna you mind how often I refused,

how unwilling I was to taste?—I mean the whisky at the washing—oh! and how you pressed me till't, and gart me do't. Oh! dinna ye min that? and how sair I pled wi' you, that you wud na gar me do't?"

Neglects from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences altogether as dreadful as any active misbehaviour, from the most extravagant passion.*

* Butler.

CHAPTER IV.

SCOTTISH USAGES CONTINUED.

Attempts at Reformation made abortive by the Usages—Idle-Monday—Launch Bowl, description of—Abrogation of, in some cases—Customs among Women—Domestic Servants—Drunkenness of Women—Presbyterial Drink Usages—Usages during Sitting of General Assembly—Clergyman's Servant—Kirk Officers—Ministers—Gown Sealing—Usages of Masons—Foundation and Roofing Pints—Joist-money.

THERE is, at times, no man who is more alive to the evils of his situation and future prospects, than the inebriate himself: often has he been heard with tears, and with a qualm at his heart, to wish accursed whisky were banished from Scotland; and he would be still farther sighted did he wish the execrable drinking usages expatriated too. In the moment of sobriety and reason, no eye can survey with an emotion like his, the bare walls of his black and gloomy hovel; the limping table only left; the bedstead—a hard board, eked by the lair of wood-shavings—in the dirty wet corner; the fire extinguished, and the cold chink admitting mournful light from beyond; the children idle, vagrant, guilty—long since taken from school—wandering on the borders of juvenile delinquency

and crime ; the wife sullen and steeled, or broken-hearted, and herself on the brink of the irretrievable gulf. Such a one has been known to form the most desperate resolves against intoxication ; but alas ! his own countrymen and countrywomen, his neighbours, relatives, and friends, have combined, as if with the powers of darkness, to prevent any good result from such indefinite, general intentions ; too general, and too indefinite, for producing consequences, as we have elsewhere shown.* Total abstinence is his only hope,—distance, continuous separation throughout life from the sight, smell, yea, if possible, from the mental conception of the destructive bottle. But some usage intervenes, which is considered imperative ; if he refuse, it is to offend, as it were, all mankind—at least all his own circle ; he would thereby be convicted of unsociableness, want of common manners, wish to break rules, to follow divisive courses ; he would be found guilty of meanness, if he did not, on proper occasion, give his glass. The point of honour is unredressed by all the remonstrances of all the Temperance and Teetotal Societies, on their present foundation. He goes forth, it may be, some morning, sober and resolved ; perhaps he madly swears upon the Evangelists, in his own feeble strength, against general inebriation ; his wife's settled and faded features relax into something like a smile ; the children once more come round their father and mother ; he pledges himself by a strong rude

* Extent and Remedy of National Intemperance, pp. 30, 31.

grasp of the hand, and is indubitably, for the moment, determined and conscientious; when lo! before nightfall some benevolent patron, it may be, some well-meaning customer, some bosom friend, lets out the stream of death afresh, in something like a paroxysm of courtesy, good-will, etiquette, and kindness; and he comes back, not to gladden his family with the day's wages unspent, and to bless them with returning plenty and peace, but trailed on the shoulders of men to his calamitous home, he is fitted by despair, in the ruin of his first attempt at reform, to descend into yet lower depths. Such are the specific, experienced, and ascertained effects of those perilous usages, which it seems the perverse and peculiar delight of our peasantry, of our gentlemen, of our ladies, of our ministers of religion, to rivet and perpetuate upon the land.

Colliers, shoemakers, hatters, and others, sometimes do not work at all on Mondays, and great damage is done to the cause of morality among individuals of those professions on these leisure days.

The launching bowl is a bonus of drink, varying from two to ten pounds, according to the size of the ship, bestowed by the owners on the apprentices of a ship-building yard, at the launch of a vessel. The graving bowl is given to the journeymen after a vessel is payed with tar. Sums are also given for the purpose of drinking at taking in and out of the dry dock. The operatives of the sugar-refining business expect a yearly gratuity in the same beverage, from all tradesmen and others by whom the

sugar-house is supplied with necessaries and repair. The Luggage Steam-boat Companies are assailed about New-year's-day with demands, not from their own workmen, but from those of their customers. One of these establishments paid lately from thirty to forty pounds for this item per annum.

The launch bowl, not being a weekly or daily usage, is comparatively innocent; yet its universal abrogation, as far as drinking is concerned, would be a happy event for the apprentices in the ship-building yards; reserving the gift of money bestowed by the owners upon occasions of a launch, to be disposed of in a more expedient manner. The effects of this usage may be thus described:—After a dance, and severe debauch all night, forty or fifty strong young men may be seen roaming about the country next day, in a formidable band, provided with two large stone-ware bottles of ardent spirits. They seem scarcely actuated by any particular motive in their line of march. Sometimes they sit down among the rocks on the sea shore, and out of their vessels add fuel to the flame: they are eyed all this time with jealousy and fear by passengers. Sometimes they start up, and move away quickly, and are next found occupying the walls of the highway for a considerable space in the manner of crows, using force in their mad folly to those inadvertent travellers whom they can lay hands upon, obliging them to drink whisky; and sometimes employing the most ferocious and obscene language to females of every rank and station

that pass: sometimes they are seen running at the top of their speed in one group, yelling and blaspheming. Mothers call in their children all around, and bar the doors of the house; farmers and others pass, if possible, another way; the country seems as if in the hands of a foreign enemy; they perhaps suddenly stop, quarrel among themselves, and vociferate what nobody can understand; in a few seconds a number of strong men strip themselves, fight, bleed, and welter among the mud of the road. This may continue for hours, for there is no principle of order among them; discord rules triumphant. Individual acts of aggression cannot be discovered among so many, to form any subject of public prosecution; and if their friends are complained to, the answer may be ready—"Hoot! puir chie!s, it was only the launch bowl; they would na' hurt a flee if they had na' got a glass;" and yet the very parents who return this hypocritical answer, may have been trembling for weeks at what might eventually be the results of this particular frolic. The whisky vessels, however, run dry; the drunken excitement flags; depression and collapse commence; the party stop their hostility, turn cold and sleepy, and tumble in masses behind the hedges, and sleep off their drink, it may be in some cases at the expense of a rheumatic fever, or incipient consumption; and are perfectly unable to give any account of their proceedings at a future day. Indeed, the greater part may be respectable lads, who on no account would commit any such breach of the peace in their sober moments; never-

theless, scenes of this kind, coupled with the multiplicity of other usages, to which young men are necessarily liable in this country, induce among them general disregard of a character for sobriety, and in many cases lead to a recklessness of disposition, that is attended with effects in after life by no means desirable; but it is neither meant to assert, that every individual launch-bowl frolic proceeds always to the above extremities, nor that all those engaged are to be held as inveterate offenders, for it is the usage, hitherto considered by all parties as irresistible, that has proved chiefly in fault.

Some years since, the insanity of such proceedings was brought before the parties concerned, in one of the building-yards on the Frith of Clyde, and a reform proposed. It met, however, with a most determined opposition from the elder apprentices, in the hands of some of whom the money is, according to the rules of the usage, deposited, and who are the regulators of the revel; some of the younger lads, however, (stimulated perhaps in part by the circumstance that they could not afford dress to join the preliminary dance,) endeavoured to agitate the question. Hereupon the seniors issued an edict worthy of the Grand Turk, or of the Spanish Inquisition, viz. that whoever was heard to suggest any innovation on the usual launch-bowl procedure, should receive a very sufficient chastisement at the hands of the elder brethren. This was an obstruction which for a time proved effectual; the juniors were intimidated, and contented themselves with suppressed

murmurs, in which they denominated their opponents "tories, and abettors of corruption." By and by, however, they plucked up courage, and renewed free talk upon the subject. In the mean time, the magistrates of the district issued a friendly notice to the inhabitants, recommending the abolition of certain drinking usages, of which one was the launch-bowl. Animated by this generous encouragement, the younger branches, who were by this time a considerable majority in number, provoked by former tyranny and oppression, proposed to have a regular fight for it; on the calculation, that though a junior could not individually duel his senior, yet, that in a collective capacity it was evident that they might settle the point by the arbitrement of war. Some wise heads among them, however, prevailed, and procured a more suitable way of determining the question, by convening a final meeting, where the abrogation of the *drinking* usage was resolved on by a large majority. A petition to the employers (into whose hands the new ship-owner's bounty had come) and a protest, was signed by the victors: the assistance of the masters to the new proposals was joyfully given; and the debate brought to a satisfactory conclusion. It is pleasing to know, that after matters had come to a certain height, several widowed mothers of the apprentices were emboldened to plead privately with the masters, that they would use all their influence in favour of the reform—such a step of interference they by no means dared openly to take. Thus this triumph was obtained by the

perseverance of a few boys, against a long and formidable opposition, and with little assistance from any influential quarter, till the fate of the day had been in fact decided.

With regard to customs between females, the necessity of particular rules and occasions of drinking is roundly got the better of, by a general regulation, that whenever one female visits another, it is permitted and usual to bring out the wine or spirit bottle. A singular trait is observable when a wife goes for her husband to the public-house. The etiquette is, that she should be asked to *taste*; and if this be not performed, she is offended; or if, on the other hand, she will not deign to touch the liquid fire, the husband is entitled by rule to refuse to go home.

A country girl, servant in a family in a provincial town, left her place (although it was an agreeable one) to be near a sister, who was at service in a large city. She engaged as laundry-maid in a house where four female domestics were kept; and on the term-day was proceeding along the streets, when she overtook an acquaintance, who she knew to be on her way to service in the same house. On looking at the luggage of her companion, she perceived something uncommon among the parcels, to her of rather a suspicious appearance. "What's that?" says she, drawing forth a bottle from its hiding-place; "it's no whisky, surely!" "To be sure it is," retorted her friend; "and if you have not brought your's also, you will have but a cold reception from our new acquaint-

ance." Our heroine thought this was jest; but unacquainted with the drinking usages of her new situation, she was not long in discovering it to be earnest. At midnight, after the family had retired to bed, the three other maids assembled in her apartment, the laundry, and produced the bottle in question, which they finished: the girl who slept with her having become sick in consequence, vomited all night. In an evening or two afterwards, the cook-maid's bottle was *punished* in a similar manner; and shortly after the third had been discussed, our heroine's was demanded as a sort of legal claim; she however was a girl of resolution, and declared her fixed determination by no means to comply. Immediately methods of disciplining the rebellious were put in force by the fellow-servants: they refused to help her in the washing for the family, told unfounded stories to her mistress; in short, managed to make her life so miserable as that in a fortnight she quitted her service, and went home to pass the time till the next term among her friends. Ninety-nine young women out of a hundred would have complied with the usage, at the risk of inebriation. If it is asked, Why do mistresses permit such doings? perhaps it may be answered, they know not the tithe of what is transacted below-stairs; but even if a mistress should remonstrate, it is not improbable that the imperative nature of the usage might be pleaded as a full excuse; and, moreover, that the lady-usage of the libation of brandied wines in the forenoon to visitors, who have no plea of thirst

or exhaustion, but in fact receive the liquor as a mere act of etiquette, would be hinted at as sufficient precedent to justify all the whisky-courtesies of maid-servants.

It is, in some towns, considered as extremely mean for a maid-servant to lay by her *arles* or earnest-money: it must be spent in whisky. She has it in her option, however, to drink it with the servants of the house she has left, if she favours them, or with her other friends, if she prefers it. Twenty years ago, few women were so brazen-faced as to admit having been drunk on any occasion; at present, we are informed by a public prosecutor, that it is quite common for respectably dressed females to excuse their conduct, on trial, by pleading that they happened to be rather in liquor at the time the delinquency took place. It is notorious, that in great towns, and in the populous districts around, there are secret assemblies of females, instituted in revenge of their husbands' selfish-indulgences, for the purpose of the vilest excesses, out of the presence of men; which diabolical resorts have all their peculiar dark and hateful regulations. Town missionaries sometimes, in their researches among the abodes of sin, stumble unawares on these receptacles; for notwithstanding the backwardness even of temperance advocates to speak out on this hideous state of things, the very general intemperance of females of the middle and lower ranks is a peculiar feature of the time in which we live; and the only safety of the country under this novel and unheard-of

order of ruin and destruction, is to call out as with a trumpet. One day a gentleman visited a house in a particular lane in a large city; he found a woman prostrate on the floor, with her cap off, her hair dishevelled, a wretched naked infant sucking at her breast—she was literally dead drunk; her husband was sitting near with a group of his children, starving, for he had lost his day's work in remaining at home to keep the family; he seemed dejected even unto the grave, and at last burst into sobs, and declared the hopeless state of his affairs, almost every article of dress and furniture having been sold for drink. The staggering of females, under the guilty pressure of liquor, and the monstrous aggravation of visage, usual in this unparalleled exhibition of shame, is now not rare either in the streets or meadows of Scotland—a sight the most distressing and revolting, perhaps, that the eye of man can witness.

In some presbyteries, the presbyterial dinner is furnished with liquor, not by each member present paying his direct proportionate share, but by fines imposed on various occasions. When a clergyman gets a new manse, he is fined a bottle of wine; when he has been newly married, this circumstance subjects him to the same amicable penalty: a child also costs one bottle, and the publication of a sermon another. And as all ministers do not get manses, wives and children, or publish sermons, therefore in order to equalize matters, bachelors who have *not* been married after a certain interval, or those who in the marriage state have *no* family,

or who do *not* get a new manse, and so forth, are all fated to be put into the list, and fined for omission, as others have been for commission; so that no man escapes. In short, many trivial circumstances are made the occasion of amercement for liquor; and a particular church-officer, unknown in primitive times, called the comptroller, is appointed to attend to this business, and so adjust the various mulcts, as to prevent one member from paying out of his course: and thus a suitable equality of contributions is preserved among all parties. Now, it is the method of all this to which we at present take leave to solicit the attention of the respectable class of men in question, because the industrious orders, hearing of these things, are thus led to connect certain circumstances with liquor, and are apt to impose a fine of whisky at particular opportunities, in imitation of their religious instructors: thus adding another occasion where people are in some measure forced to liquor, by a rule unknown in most other countries, which exists besides, and independent of, the call of thirst, or other natural appetite.

The rule in most cases, among operatives, is a bottle of whisky for a daughter, and two for a son. But this is only the beginning of a debauch, which would not have obtained but for the usage. In a certain burgh, at the appointment of an elder as member of the general assembly of the kirk of Scotland, it is usual, I have been informed, for this church official to present the magistrates with two guineas to drink.

During the sitting of the assembly at Edinburgh in the month of May, if any clergyman of Edinburgh preach in his own pulpit, and thus fail to accept the assistance of a country brother to dispense the word of life, he thereby becomes liable in the fine of a bottle of wine to the presbytery.

A respectable individual thus writes me:—"A young woman was lately found lying in a state of brutal intoxication by a road side, with an infant of a few months old crying beside her. On inquiry, I found she had been sometime married to a sober, industrious tradesman, who stated that she had been several years servant to a clergyman who took toddy regularly after dinner, and she had been in the habit of draining the minister's tumbler, drinking the dregs while rinsing the glasses, by which means she had contracted a habit of drinking spirits at every opportunity." A kirk officer or beadle states, that it being his duty on Sundays to carry the Bible to and from the manse, on doing this he received his dinner and a glass of spirits: at weddings he got always a glass or two; at all private baptisms spirits were given him; and at all funerals he got a glass. Had this worthy official been allowed to partake of the after-dinner toddy, of the Monday, of the sacrament, of the spirits and water or wine of the clerical forenoon visits, and of some of the presbyterial fines, he might have been nearly on a par with the minister himself. I well remember, during the parliamentary investigation on drunkenness in 1834, the unfeigned amaze-

ment which some English senators expressed, when a Scotch witness declared that it was not unusual for clergymen in North Britain to drink ardent spirits. Lord Teignmouth says, "the minister of ———, and his lady, waited breakfast at the manse, and expressed great surprise at my refusing to join them in the previous dram."*

The gallant Colonel Blackader, an elder of the church of Scotland, was, it is said, once and once only overtaken with drink, and that but slightly, and under extenuating circumstances. But the sense of the sin seemed to sink deep into his soul. "This has been to me," says he in his diary, "one of the most humbling, melancholy days of my life; * * a mortifying, humbling day." It was owing, we are given to understand, "to the foolish fashion of treating young married men."

In some universities it is believed that the "sealing of the gown" exists: and among medical students there are drinking usages connected with dissections and other occasions.

Of the rules of drinking among masons we shall only give one—the foundation, or founding pint; it is a bonus of drink, varying from the value of a sovereign to ten guineas, according to the size of the building, and is given to the men by the proprietor, on the occasion of the foundation stone being laid, or it may be some time afterwards. This, and the other usages of masons, is a sad source of vexation to employers and *contractors*;

* Sketches of Scotland, 1836, p. 24. vol. ii.

the men are generally some days idle in consequence, and have frequently the police office for their night's lodging on such occurrences. The masons at a certain large public building lately applying to an acting member of the committee for the founding pint, were answered thus: "If it were any thing to make you and your families more comfortable, to help to educate your children, or even to afford you expedient recreation, it would not be denied; but since you demand the thing which is likely to lead you directly into what is the bane and curse of this country, you may rely upon it that no remonstrances shall induce us to comply with your request." The applicants acquiesced in silence to the justness of these remarks, and it is hoped that in certain quarters, at no distant period, a fund for the education of the children of masons shall be formed out of this usage money.

The joist-money is a similar bonus of strong liquor to the house-carpenters, at laying the first joists. Men are sometimes induced, after partaking of drink on this occasion, to attempt to walk a joist longitudinally, and sustain injury by falling. The roofing pint, or delivery of keys, is a similar usage.

CHAPTER V.

SCOTTISH USAGES CONTINUED.

Farm Servants—Usages at various Agricultural Occupations—
Labourers—Miscellaneous Occasions—Launching Wherries—
Weaver's Harness-tying—Women applying Leeches or administering Medicine—Operators on Cattle—Clubs—Ancient Connexion of joyful Occasions and Liquor—Usage at Arthur's Seat.

AT the hiring of farm servants, and settling with them on leaving their place, etiquette requires the mutual consumption of a dose of ardent spirits between master and man or maid. And here, as in courtship drams, a marked degree of national folly in our wise and sagacious countrymen is visible; for above all things, most people would wish to avoid every practice that may mar the sobriety of a servant or a wife; but the rule is in the mean time like the laws of the land, and quite irresistible. At putting on the rims or tyres of cart wheels, at sharpening of plough-shares and of sickles, at cutting the last sheaf in harvest, at milling of grain, and settling with the miller, at loan of peat carts, at filling carts with sawn wood, at weighing of hay and calculating the weight, a dram, one or more according to the rule of the

district, is due. At the shoeing of horses, there is a glass; and of some cases it may be said,

“At every naig is ca’d a shoe on,
The smith and Tam got roaring fou on.”—*Burns*.

At shearing and smearing of sheep in the moorland districts, a whisky usage obtains. The messenger who carries invitations to a funeral, is, in some parts of the country, entitled by etiquette to the *refusal* of a glass at every house where he calls—this is a privilege, however, which is so seldom put in practice, that he generally returns home very drunk. The baron officer on many estates, on warning the tenants to come to pay their rents at term day, is entitled to a glass at every house, but he may refuse without offence, on the ground that he has had a *service* in the houses at which he first called. The dram often accompanies the payment of rents, as well as the *speakings and communings* with the laird respecting rotation of crops, fences, roads, and other matters. For a great number of small services the only remuneration is whisky or rum: in the case of the parties being unequal in rank, one of them only partakes; in that of equality, both generally share, and sometimes reciprocity obtains, which, here, is a very dangerous circumstance. Thus a dram is bestowed on the servant who brings a present of game, or gives tidings of a birth; to hackney coachmen after a cast, to porters on bringing a burden of something particular, to occasional gardeners after a little work, to a neighbour’s servant who has assisted at something, to an individual who

has found and returned a stray dog or calf, to a servant in the country who has brought an invitation to dinner; and among equals, where a good penman is employed to write letters to friends or sweethearts, where an experienced mechanic teaches an apprentice to draw the parts of machinery, or a mason the working plans of a house, or a shipwright the mouldings of a vessel; or where one man consults another on a secret matter of business, takes his advice on the value of a cow, or on the character of a woman he thinks of proposing for in the way of marriage; or of the candidate he contemplates voting for either in parliament or at the friendly club;—in all such, and in a hundred other cases, whisky must intervene, and is sometimes, if the parties get very “gracious,” only the prelude to more dangerous drinking.

When a man’s wherry is so large that the assistance of neighbours is required to launch it, a bottle of whisky is necessary. Something like the following dialogue is not unusual: “What are you waiting for now?” says a lowland gentleman to a highland boatman; “I am sure all the folk are come, and she might have been in the water half an hour ago.” “Oo, aye, sir, nae doubt, but the acknowledgment’s no come yet,”—meaning the whisky which the messenger was dilatory in fetching.

When a weaver employed in raised or flowered work, changes his pattern, he requires the assistance of six or eight fellow-workmen to tie the harness. Time is sometimes precious with this

profession, and when that is the case, the process, which takes up several hours, is performed at night. A large allowance of whisky is ready, and before commencing work, a glass is handed round to each; this dose is repeated at every fifty cords that are tied; and at the conclusion, wives, draw-boys, and others, are admitted to what frequently turns out to be an absolute revel. Most of those engaged can work but little next day, and some of the more dissipated make a three days' ramble of it. So much for saving time! Many individuals in this trade lament the commanding necessity of the usage, and for years have attempted its mitigation without success. Combination, however, against it *in toto*, has in various places lately proved quite effectual. It may be observed of this, and all other drinking usages, that the principal point of peril which they involve, is the *commencing* what ends in a debauch; and that in an apparently innocent, in an authorized and legitimate manner. Before quitting this point, we must advert to the insane wickedness of training drawboys to drink strong liquor; but this is of a piece with the allowance of two glasses per day, of duty-free rum, to apprentices on ship-board, and with the general permission that seems to be given to children to drink, if we are to judge of the frequency of the practice of little boys drinking over the counter, spending any gift of money they receive in this pernicious way, and even stealing for it. Benevolent persons may shudder at such a consummation as this, and attempt to disbelieve it, but let

them really investigate the distressing state of matters in the great towns in this respect, and they will be brought to the most painful conviction; and in the country, I have been assured, on authority I cannot doubt, that such practices are beginning to obtain also.

A woman who has acquired skill in applying leeches and in administering and cutting blisters, if she be in the slightest degree tainted with intemperance, has her habits rendered nearly irretrievable in this country, from the circumstance of her being tempted at every turn by the remunerating dram. Her safety would be to go into voluntary banishment, to some place where she could prescribe and manipulate without a whisky-fee. The wife of a respectable policeman having acquired drunken habits, was induced to join a Temperance Society, and to the joy of her husband and friends, kept steady for six months; and to all appearance would have escaped from the snare, but the courteous glass on the occasion of her putting leeches to a neighbour, was the means of her unhappy relapse. A gentleman lately observed to me:—"I am now become very sensible of the evils of the drinking usages you describe. A man in whom I am much interested, who is given to drunkenness, joined, at my suggestion, the Teetotal Society; he kept steady for a considerable time, to the joy of his family, but failed on the late occasion of the christening of his child."

In country places, some men, not professed butchers, having attained skill in the slaughtering

and cutting up of cattle, are employed by their neighbours and others in that way. At the killing and dividing of sheep, swine and cows, a bonus of whisky is necessary, besides payment in money for the job. The operator on cattle is also subjected to the most grievous trial in the course of veterinary practice; in such cases it is necessary to have several men to hold the animal on which the operation is to be performed. The artist commonly appoints a given day for a small district, and arrives at each place at a certain hour; when the work is ended, a drinking usage is performed. But the individual in question has to go through several of these in a day, and very often becomes in consequence an habitual drunkard; and when this happens, he is necessarily obliged to leave a profession which requires a steady hand and quick eye. Many such cases occur throughout the country. Lately, an individual of this occupation, although he had had liquor at several different occasions, felt his craving for drink only more sharpened; he stopped at a public house in the way home, drank freely, attempted to walk to his own residence, but overcome by liquor, he fell a sacrifice to inebriation, probably from the collapse that ensues after hard drinking, which incapacitates the frame from encountering severe cold; be that as it may, in the morning, some passengers discovered first a knife and handkerchief lying on the road, and in half a mile farther on, they found the unfortunate man lying on his face on the road side, the turf somewhat torn and loosened all around,

as if he had had a mortal struggle before his exit from life.

This essay is intended to be confined to the artificial and conventional connexion that exists here between liquor and courtesy, etiquette or business, and therefore the circumstance of drinking to excess on pretence of mere refreshment or as diet, cannot, perhaps, be textually introduced; the drinking at nightly clubs may therefore be considered as excluded from our present inquiry, as a mere refreshment. But, so far as the inhabitants of this country consider a process of drinking strong liquor necessary to the enjoyment of conversation, or of literary and friendly intercourse, so far they are under the dominion of mere artificial usage. It is quite a mistake to suppose that the excitement of liquor is necessary for these purposes, and few other nations take this view of rational and intellectual sociableness. Yet, for ages, the Scotch have connected severe drinking with their most sacred enjoyments. Allan Ramsey, in the *Gentle Shepherd*, when the respected and beloved landlord was restored to his tenantry, represents Glaud as saying,

“I’ll yoke my sled, and send to the neist town,
And bring a draught of ale, baith stout and brown;
And gar our cottars a’, man, wife, and wean,
Drink till they tine the gate to stand their lane.”

On the summit of Arthur’s Seat, a hill near Edinburgh, the rising of the sun on May morning is hailed by disgraceful orgies, worthy of the most vicious nations of antiquity. A friend, at my

request, was at the trouble of a visit to this scene of depravity, and communicated the result in the following letter.

“ My dear Sir,

“ *Edinburgh.*

“ At your request I beg to send the following narration, to add to your fast-swelling catalogue of Scottish Drinking Usages.

“ Though not necessarily connected with the use of ardent spirits, but taking its origin from a more noble and purer source, the custom of paying a visit to Arthur's Seat, on the morning of the 1st of May, to welcome the approach of summer, must now nevertheless rank high among the list of usages where whisky is the grand cause and chief promoter of any thing like amusement or hilarity among the common people. The custom of celebrating the return of “ May-day ” is universal throughout Scotland, and like all other customs here, the drinking of whisky forms a prominent feature in it. In Edinburgh the day has been in use to be celebrated from time immemorial by a visit to Arthur's Seat, and anciently the practice was simply for a party of friends to take lunch of some kind or other, or more frequently curds and cream (thence called “ May milk ”) at the top, accompanied with a song, or even in some cases with a psalm or hymn ; and in that way to hail the dawn of the first summer-day, with every feeling of admiration and enjoyment that the occasion ought to inspire.

“ In modern times, however, this harmless

practice has degenerated into such a scene of debauchery and drunkenness, that no respectable family or individual engages in it, and nothing is anywhere to be seen on the hill but crowds of men and women of the lower and lowest classes in society vying with each other, not in mirth and in song, but in swearing and drinking. About four o'clock in the morning, before sun-rise, a long line of persons, male and female, is seen crossing the King's Park, and ascending the ridge of the hill. These have, most of them, either before this time taken large quantities of whisky, or bring it along with them to drink on the hill; others trust for their supply to those who take jars and baskets with bottles to sell by the road-side; and thus no one who is disposed to drink need experience any difficulty in obtaining as much as he pleases of what has strangely enough been called 'Mountain Dew.' Under the influence of these potations, it need not be wondered at, if the laudable object of their visit be entirely forgotten, and superseded by oaths and cursing, and rude quarrelling and rioting; and that that 'glorious orb,' chief of all the works of nature, instead of casting its first rays on a throng of mortals filled with praise and thankfulness, rises to shed its light on a scene of swearing and depravity, exhibiting not the features of humanity, but the worst characteristics of brutality and vice. Nothing prevails but disorder and dissipation, and shouts of laughter, caused by the floundering of some one more drunken than his fellows; and one would almost imagine that the

assembled crowd were there like a company of heathens to worship the sun through the instrumentality of drunkenness, not certainly as Christians to admire the glories of creation, and be filled with gratitude to Him who causes the sun to rise on the evil and the good.

“ In particular we observed one man very drunk, ascending the steep near the summit, his face and clothes bedaubed with mud and dirt, for the hill was still wet in some places with recent rains ; he could scarcely stand, and stumbled at every step, making nearly as much progress backwards as forward, amid the jeers and laughter of the crowd, who threw stones and *divots* at him as he came, while the bagpipes played a merry air. At length he mounted the apex of the hill, where he was met by a man with a bottle and a glass, to add more fuel to the fire of his intoxication, and render him a still greater object of derision to the bystanders. Other young tradesmen we remarked, dressed in their Sunday suit, who had evidently been at church the day before (which was the Sabbath-day,) and who had adjourned apparently from their midnight orgies to end the scene of their debauchery on the hill. It was melancholy to witness the number of young women of the town, many of them tipsy, gaily dressed in their holiday clothes, climbing the steep with labouring step, and calling to their wicked partners for “ some more whisky ” — “ another glass ” — to impart its momentary strength. These persons occupied a prominent place in the picture, and by their conduct and manners added

not a little to the appearance of depravity and vice which it was fitted to convey.

“ The number of people on the hill during the course of the morning could not be less than from five hundred to seven hundred, among whom we did not remark a single person who seemed to have come there to enjoy the beauties of the morning, or to take delight in admiring the objects of nature. They continued to arrive till about half-past five, when a heavy shower of rain dispersed the crowd, which would in all likelihood have continued to increase but for that circumstance, as on the way home we saw many more bending their steps in the direction of the hill.

“ On the whole, a more deplorable instance of the prostitution of a pure and harmless custom to the purposes of vice, through the instrumentality of whisky, could scarcely be witnessed in any age or country; and I do hope that the effect of your exertions may be to banish that article from our land and from society, which is the promoter and fosterer, if not the main-spring and fountain-head, of nearly all that is inhuman and mischievous in the world.

“ I am, my dear sir,
“ To JOHN DUNLOP, Esq.” “ Your’s sincerely.”

“ P. S. I have shown the above account to a friend who accompanied me, and he authenticates it in every particular.”

I learnt afterwards, in conversation with my friend, that he and his companion were necessarily

witness to other transactions of so gross a kind on this occasion, as that they cannot be here related.

I have sometimes been requested to say a word touching nightly drinking clubs, which are so rife in our large towns: these, one of my informants thus characterises in language, which I do not judge too strong for the occasion. He says, "They may be looked upon as schools of intemperance, where it is taught scientifically; where young men advance from one step to another, till they take the final degree of confirmed inebriate. Language cannot express the evil resulting from these worthless associations."

In the villages similar assemblies occur, though perhaps less stated than occasional; with a regularity and a punctuality, nevertheless, that are very prejudicial to good morals. Another informant states somewhat like what follows, with regard to the place where he lives.—It is very customary for a band of good fellows to arrive, after some preliminary manœuvring, within the walls of a favourite grog shop. Of an afternoon, two or three of these seem to meet as if by chance, at no great distance from the door of the public house; this knot is sufficient to attract the attention of other thirsty comrades, on whom it acts as a magnet. These worthies have little domestic enjoyment, and less intellectual resource; and are therefore droning about, with hands in their breeches pockets, ready to be drawn within the sphere of any vitiating attraction. They therefore advance till the party attains its usual numerical strength. The chit-chat

of the day at first occupies their discourse, a sordid craving all the while alluring them to the stale and fetid chamber of inebriation; an important point is hit upon in the course of their shallow confabulation. One would suppose that surely an interesting topic emerging, might lead to some sharp logical gladiatorship, and cause them to burnish their intellectual weapons; but no: this circumstance is merely made the excuse for attaining to what they really would be at—the gratification of sensual propensity: some one of the party suggests the propriety of settling the debate over a glass—a hint which is most cordially acceded to; in they go; toddy is joyfully ordered; the dispute or disputes assume various aspects, among renewed tumblers; hours are mispent in the midst of vociferation and intoxication; at midnight they go home, with heads hanging like the bulrush, to complain of head-ache next morning, and to suffer a further degradation and diminution of what intellectual faculty remains.

CHAPTER VI.

SCOTTISH USAGES CONTINUED.

National objection to solitary Drinking—Stratagem to frustrate it—
 Baillie Days—Harbour Usages—Steam Boat Usages—Wages—
 Unloading Vessels—Magistrates' Notice—Creeling—Coal Mines
 —Sailors—Blacksmiths—Printers—Female Hat Manufacturers
 —Hoc Manè—Salmon Fishers—Despotism of the Usages—
 Seamen.

IN Scotland there still exists a loathing terror, even in the regular drunkard, at being considered a solitary drinker; and, but for the amazing number of drinking usages, (so convenient for Scotch toppers) this would be an element of transcendent usefulness in temperance reformation. A man, although craving for the base enjoyment, dares not, in general, even in his own house, ask a dram for himself from the cupboard; or if he could be supposed to have so far given way to appetite, his wife could with extremest difficulty be got to accede to his request, if the liquor was to be drunk by himself, without some stranger to partake. Such a one, however, has been known to achieve his purpose in a circuitous method:—He goes out and secretly invites a neighbour to come in on pretence of business: the case now changes; etiquette not

only removes all objections to his dram, but demands the appearance of the whisky-bottle—and the character of the mistress of the house for courtesy is now at stake, and the necessity of solitary operations superseded.

Many men have been known in Scotland to live as drunkards, and as drunkards to die, by drowning or other accident while in a state of intoxication, and yet who scarce ever have been known to drink alone;—a very singular national trait, and worthy of the most profound consideration, in connexion with the subject of which we are treating, and to which we may be permitted again to recur.

In country places, when half-a-dozen men are working together at some job, on the motion of one, more forward or thirsty than the rest, they will join together for a dram. When small farmers are behind-hand in their ploughing, their neighbours occasionally give them a day's work, (called in some parts a *baillie-day*,) when whisky is given to the ploughmen at the average of seven glasses per man throughout the day: this may be intended for refreshment, but it is partly in the way of courtesy and etiquette, and its result is often to drive the whole party to a public-house revel in the evening.

A joint newspaper is frequently *rouped*, i. e. auctioned among the subscribers, and the price spent by them in whisky.

In the small harbours, at export of corn and potatoes, there is a whisky usage called sack-money; and if it be not granted, the parties will keep or cut a sack in revenge. In discharging cargoes of

coals, slates, and other commodities, the consignee is expected to treat the crew, the carters and weighers, or to be considered as mean and paltry. The freight and wages are afterwards generally paid in a public-house, and part of it drunk.

A party of Paisley operatives treating their families to a steam-boat jaunt on the Frith of Clyde, it was observed that one of their number was collecting money among the rest; the reason of which was, that he being fond of music, had resolved that this elegant gratification should be added to the pleasures of the party; and he had at his own risk provided a bass and two violins for the occasion. He was at the same time seen ordering whisky for the party to be sent below; on which a bystander remonstrated on the inconsistency of persons of such refined taste using so base an indulgence in the midst of fine scenery and harmony: the argument was at once admitted as just; but how could it be helped?—"it was just by way," said this individual, "of accommodation to the ordinary practice in steam-boat jaunts."

In some country districts, nearly all wagers and bets are in whisky. And it is to be particularly remarked, that all the drinking usages are in the nature of debts of honour, which it is in some sort the interest of the debtor to have most fully and generously discharged, his reputation and fame requiring this satisfaction. The prize at playing of drafts among certain classes is frequently whisky—and, with few exceptions, the premium in all games of quoits and curling; and as this last is

sometimes contested between parish and parish, there are large meetings and deep carousals.

In some remote marine counties, cargoes of lime are discharged on the shore, and taken from the vessel by measure : the whisky usage here is one bottle for each hundred barrels. If the usage is neglected, the parties effect their revenge by putting the small lime into the measure first, and then the large or shell lime afterwards ; whereas, if the shell lime had been first lodged, and the small poured above it, by the minute particles of the latter dropping into the chinks, a better weight would have been obtained ; twopence a barrel or thereby can thus be lost to the farmer. Sometime ago, a large and strong man, much inebriated in consequence of this usage, was laid on the deck of the vessel, sheltered in a sail, to sleep ; on unwrapping his covering, he was found dead—it was supposed by apoplexy in consequence of drinking.

The principal drinking usages connected with new year's day, halloween, with births, marriages, and baptisms, are so well known, that we must pass them over for fear of overloading this essay. The following advertisement by the respectable magistrates of a town in the west of Scotland may be stated, however, as the fruits of discussion on this subject.

“ Notice.—As the scavengers in the employment of the contractor for cleaning the streets of the town, are in the practice at this season of the year, and at the fairs, of soliciting gifts from the respectable

inhabitants, the provost and magistrates earnestly request that those to whom such applications are made, will give no gratuity, as the money so raised is in most instances spent on spirituous liquors, thereby injuring their own health, and leading to the neglect of their duty, to the great discomfort of the inhabitants.

“ It is expected that those to whom the scavengers may apply after this notice, will give intimation to the contractor, that they may be dismissed the service.”

“ *Council Chambers.*”

One custom we omitted at the proper place, and may bring it in here. In former times, it was usual on the morning that succeeded the marriage-day, for the friends of the bridegroom to be allowed to fasten with a straw rope a *creel* or basket to his back, and to throw as many stones into it as possible ; while the office which the bride sustained in this ceremony was to undo the rope before her husband should be borne down by the weight of this practical joke. The custom has been generally abrogated, but in some parts it has been commuted into a forfeit of whisky. We are not sure that the new usage is less barbarous or perilous than the one it has superseded. The whisky forfeit is still denominated the “ creeling.”

The grim and unearthly inhabitants of the coal mines are rendered doubly hideous by fetters of drinking usage of extraordinary strength ; and they are by these withdrawn still farther from the charities of civilized and christian life. At boring

for coal, as soon as a workable seam is obtained, the master bestows a gallon or two of whisky, to which the workmen contribute largely. In sinking, as soon as the first coal is turned out, the dose is repeated; and as all the colliers cannot get to work at once, each one has or pays his quota of drink as he enters. Whenever a room has been cut for every pickman, the overseer assigns a room to each man, when another drink is resorted to. When there is no more water supervenes than can be mastered by the engines in one day's working in the week, that day is occupied in drawing water, and requires a dram; this is supplied by some tavern-keeper, and may be paid in coals. When a screen is required to be put up, this makes a day's drinking. The payment of wages is generally on Saturday night, and in a public-house, and the usage-money is sixpence in the pound; but of course greatly more than this is frequently consumed. At new year's day, the master again bestows a bonus of liquid fire. Now, if it were possible for any body of men to require to be uncommonly steady and meritorious, it is this class of workmen. Their confined labour in caves, where the beauteous daylight never sparkles, their cadaverous looks and frightful habiliments, make them an astonishment, and almost, at first sight, an abhorrence to the general human race: but all such antipathy could well be got over by their practising copious ablutions while above ground, by attention to neatness in their dwellings, by intellectual improvement and religious consistency. A con-

dition of things not likely to have place while their whisky usages continue to absorb their means, health, comfort, and intellects ; nevertheless, there are many valuable men in this line of business among us, on whom, as on a fulcrum, a better order of things may be reared up.

I shall give the usages of tailors and smiths in a large Scottish town, as I received them in the following letter from an individual of great worth and respectability, and to whom the temperance cause in Scotland is under deep obligations.

“Dear Sir,—I received your letter of the 23d ult. this morning, but I am sorry that I cannot send you anything like a complete list of the drinking usages of this place. On reading your last publication, (4th edition, Drinking Usage Pamphlet) I found that you had anticipated nearly all the usages which I had noted ; and the difficulty of procuring copies of your smaller pamphlet for circulation among tradesmen, has prevented me from doing more than simply making *arrangements* for further investigation. Twelve masters of large works, have kindly consented to afford me every facility for circulating anti-drinking-usage publications among their men, and more than twenty intelligent, sober tradesmen, have engaged to superintend their circulation, and also to furnish me with lists of the drinking usages in their respective trades, so soon as I shall call to supply them with tracts, the want of which has thus deprived me hitherto of much information which I might otherwise have had.

“Tailors, in common with other trades, demand

entry-money and other sums from apprentice-boys; and a boarding-pint, a smyrna-pint, a lacing-pint, a kissing-pint, and other pints from journeymen. Every tailor must give a boarding-pint to his shop-mates so soon as he takes his seat among them; he gives a smyrna-pint soon after, but my informant could not define the term *smyrna*;* he gives a lacing-pint when he puts lace on an article of clothing for the first time; and he must give a *kissing*-pint for indulging, or rather for liberty to indulge, in kissing. He must also pay a shilling when he gets married; and his wife must give a shilling so soon as she has sat on, or even touched, the board on which he works. My informant's wife had paid a shilling in several shops. A shilling must also be paid for every child.

“For the enforcement of these and other usages, a court is held; and he who presides is styled ‘My Lord,’ for which honour he pays one shilling. He who gave me this information said, that ‘the drinking usages of his trade had cost him a little fortune.’

“In courts of justice, under drinking-usage law, held among blacksmiths, he who presides wears a quantity of tow (in many cases) around his head, in imitation of a wig, and is styled the ‘Lord Justice Clerk.’ The decisions of these judges are final; and such as do not comply with them, are

* The smyrna-pint is due when a senior teaches a junior some difficult part of the trade: thus, to overcast a button-hole with one thread. The shaping-pint is what a tailor gives his customer who orders a suit of new clothes.

compelled by persecution to leave the shop. My informant had seen coals or lime put into the hats of non-conformists, and pieces of wire twisted around the sleeves of their coats. He was charged three shillings for violating a drinking-usage on one occasion, but refused to pay it; a court was then held to decide the case, and the decision was, that he had to pay the three shillings, and also other two shillings of court expenses. It was common, he said, to put those who would not submit to the decisions of the court into 'Coventry,' which deprived them of all intercourse with their shopmates, none being permitted to speak to them without being fined. The foreman of a printing-office informed me to-day, that putting into 'Coventry' is common in the office in which he is employed. A printer in another office told me lately, that he had seen ink put into the sleeve of a non-conformist's coat, for the purpose of blackening his shirt, that he might be distinguished by all in the shop. Another printer informed me that he had seen preparations of gunpowder, with burning matches attached to them, suspended by a cord on the button of a fellow-workman's coat, because he would not give money for drink when a usage of the shop required him to do so, and that the powder soon after exploded, and burnt his clothes. A young woman, who is employed as a 'cutter' in a hat-manufactory in town, told me, that on returning to her work on the third day after her marriage, she was carried down stairs by three of the men, and compelled to pay five shillings, according to

the custom of the shop. A cabinet-maker assured me, that such as would not comply with the drinking usages in the shops in which he had wrought, were outlawed (the same as being put into 'Coven-try'); that pieces of wood were thrown at them by their fellows, and that their tools were hid as frequently as possible, to make them comply. Another cabinet-maker informed me that his slippers had been frequently nailed to the floor in front of his bench, during his absence at meals, because he would not regard the oppressive usages of his trade. There is a bailie in the shop in which he works, and when a court is to be held, the 'hold-fast' is used as a bell, to summon the men to attend.

" 'Hogmanay-night' (i. e. *hoc manè*), or the last night of the past, and the first morning of the succeeding year, is another season of excessive drinking. A pious woman informed me that a spirit-seller sent two bottles of whisky to the shop in which her husband works, a few days before the end of last year, accompanied with a request that the men would drink his health, and call on him as soon after as possible; that they went, as he had asked them, and found that his object was, to get an order from each for 'Hogmanay' spirits. Three only took less than a gallon, and my informant's husband was never sober so long as his six bottles lasted.

" Salmon-fishers, on the Tay, have a head-washing for each new member, equivalent to a 'brothering;' and a 'rag-feast'—that is, a 'drinking-feast'—on the proceeds of their old ropes; every fishing-station feasting by themselves; and

they also charge one shilling from every apprentice, for the first time that he casts the net with success.

“ I am perfectly aware that the preceding is not a full list of drinking usages, but I expect to be able to send you one soon.

“ Praying that the Lord may bless you, and crown your labours with continued and still greater success,

“ I remain, dear sir,

“ Your obedient servant.”

“ P.S. Almost every workshop has its beer-can, or tick-shop, in which any of the men or boys may procure spirits on credit at any time, by presenting a line from the foreman: such lines are easily obtained. The spirit account is paid every pay-night. I have known men obliged to borrow from their fellows to pay their score, or spirit account, their own wages being insufficient for this purpose.”

The whole of this system presents an aspect of pernicious tyranny and oppression, under the mask of jollity and good fellowship. It has been observed, that we justly deprecate the capricious despotism of the Grand Turk, and the inclemency of Asiatic government in general; but we forget, that in our own country there is exercised by man on man, every day of the year, a still more despotic sway, and which, entering into all the professional and domestic transactions of life, constitutes a tyranny and oppression of a more mischievous and vigorous character than can be pointed out in any other

land. There are a thousand ways in which fellow-workmen can tyrannize over and maltreat their companions in labour, which cannot easily be described; and there are a great variety of degrees of injury, between the sneer at the imputed meanness of attempting to avoid the journeyman's entry, and the knock-down blow and blood of a quarrel picked for the purpose of enforcing some other drinking usage. With these, many of my operative readers are well acquainted; but there is a total ignorance of such circumstances among the influential classes — fatal, in the mean time, to “anti-usage.”

With regard to seamen, their usages shall be adverted to more particularly when we come to treat of those of England. It will only at present be observed, as we have done elsewhere, that in some respects the mass of provocatives to intemperance in a sea-port exceeds all that obtains in inland towns. In addition to these, there is the arrival of joyous sun-burnt friends from distant voyages, rushing impatiently ashore in their pin-naces, from ships whose iron-ored and battered hulls and bleached rigging tell how long their inmates have been absent from green fields and kindly homes; the expansion of heart after months of silent anxiety on the part of wives and mothers; the precious cordials brought in secret ashore in foreign bottles, rare and valuable pledges of friendship; the courtesies and hospitalities (false and dangerous) ensuing among the whole circle of friends and relations. And then the reverse of the

picture—the heart-breaking departures, the long dreary days of absence, the sleepless nights, the nervous anxiety of mothers and sweethearts at the smallest rise of the wind, the *ennui* of the late married wife, the remains of the noyau or brandy in the little keg, a drop of which may be had at any time to keep up the woe-begone heart;—these are some of the sources of the intemperance of a seaport. Not to mention the daily allowance on board of rum duty-free—to men four glasses, and to boys two glasses a-day; this allowance being a mark of as great feebleness of conduct on the part of our government and shipping interest, as can be pointed out in the collective imbecility of any nation.

Some time ago the vessel of a worthy sea captain was long in making her appearance from an outward voyage. She had been regularly “due” for some weeks, and friends were beginning to have serious alarms, though they said little. But week after week elapsed, and all was thought to be lost, and the underwriters were preparing to settle the transaction, when suddenly the good ship made her appearance, and the captain’s face shone on his friends and family a thousand times more joyfully refulgent to them than the sun breaking forth in his strength from the most terrific gloom. In the midst of rejoicings and welcomings from all quarters, a good friend of the family also came to congratulate: he was a gentleman, however, who, from conscientious motives, declined to drink wine or healths. Not long after he arrived, the lady of

the house slipped away, and introduced the wine-decanter; but the inexorable anti-usage member declined receiving it. He informed me, that he should never forget the look of disappointment, vexation, and astonishment, with which the good lady put away the bottles, saying, "So you'll no drink the captain's health!"—It took many months to re-establish him in the good graces of his friends.

We must pass over at present the usages at enlistment of soldiers; and there is a number of other professions, whose regulations we have not had an opportunity of investigating. We may assert, however, for the sake of our *gentle* readers, that rule and etiquette, where they do exist in the manners of the lower classes, are much more strictly exacted, and failure in them held as a much heavier offence, than in the upper ranks.

CHAPTER VII.

SCOTTISH USAGES CONTINUED.

How far National Intemperance has affected the Literature of Scotland—Examination of the Writings of Burns—Demi- Usages—Treats to Workmen of various Trades—Mornings—Saving Clause as to Universality of Usages—Scheme for Change of Funeral Usages—Glasgow Punch-making.

It may be worth while here briefly to consider how far the national sin of intemperance among the Scots, and the venial light in which it is regarded, has affected the literature of North Britain.

Our national poet Burns describes the realities of life, as he saw and felt them, and wrote only to the dictation of nature. How much must whisky have been prized in his native country, when he did not disdain to address this tenth muse as the inspirer of his lays.

“ O thou my muse ! guid auld Scotch Drink :
Whether thro’ wimpling worms thou jink,
Or, richly brown, ream o’er the brink,
In glorious feam,
Inspire me, till I lisp and wink,
To sing thy name !”

“ Food fills the wame, an’ keeps us livin ;
Tho’ life’s a gift no worth receivin,
When heavy dragg’d wi’ pine and grievin ;
But oil’d by thee,
The wheels o’ life gae down-hill, screevin,
Wi’ rattlin’ glee.

“Thou clears the head o’ doited lear;
 Thou cheers the heart o’ drooping care;
 Thou strings the nerves o’ labour sair,
 At’s weary toil;
 Thou even brightens dark despair
 Wi’ gloomy smile.”

“Thou art the life o’ public haunts;
 But thee, what were our fairs and rants?
 Ev’n godly meetings o’ the saints,
 By thee inspir’d,
 When gaping they besiege the tents,
 Are doubly fir’d.”

This sally might have been considered merely in the light of a comic flash, were it not that through many of his effusions, we have unpremeditated hints of the general regard in which the stimulation of alcohol was held by himself, and generally by the people of the country in which he lived.

“O whisky, soul o’ plays and pranks!”

seems to be an affirmation to which the most part of Scotland responds; and the poet did not shock the prejudices of his countrymen at all, when he declared strong potations to be essential to his life and comfort:—

“Fortune! if thou’lt but gie me still
 Hale breeks, a scone, and whisky gill,
 And rowth o’ rhyme to rave at will,
 Take a’ the rest,
 And deal’t about, as thy blind skill
 Directs the best.”

It appears to make part of the excellence of Grose the antiquary with Burns, that his conversational powers required to be excited by Port wine. This might pass; but the epitaph on Captain

Matthew Henderson, a character charmingly conceived, and the most perfect of mere moral men, is clearly vitiated by the indulgent reference it makes to the national propensity, and thus the grace and beauty of one of the most exalted performances in the language is deflowered :—

“ If thou hast wit, and fun, and fire,
And ne’er guid wine did fear, man,
This was thy billie, dam, and sire,
For Matthew was a queer man.”

When the legislature, previous to 1786, made some attempts to limit the consumption of spirits, the poet was not mistaken in conceiving, that general opinion would warrant him in a feigned address and expostulation to the lower house on the subject, which he executed in his celebrated “ Earnest Cry and Prayer to the Scotch Representatives of the House of Commons :”—

“ Tell them wha hae the chief direction,
Scotland and *me*’s in great affliction,
E’er sin’ they laid that curst restriction
On aquavitæ ;
An’ rouse them up to strong conviction,
An’ move their pity.”

“ Is there, that bears the name o’ Scot,
But feels his heart’s bluid rising hot,
To see his puir auld Mither’s pot
Thus dung in staves,
An’ plunder’d o’ her hindmost groat
By gallows knaves ?”

“ Let half-starv’d slaves, in warmer skies
See future wines, rich clust’ring rise;
Their lot auld Scotland ne’er envies,
But blythe and frisky,
She eyes her free-born, martial boys,
Tak aff their whisky.”

“ But bring a Scotsman frae his hill,
 Clap in his cheek a highland gill,
 Say, such is Royal George’s will,
 An’ there’s the foe,
 He has nae thought but how to kill
 Twa at a blow.”

It has been said of the Scotch, that the term
 “ Temperance,” in its *continental* acceptation, is
 yet unknown among even the most self-denied in
 North Britain.

Burns, I grant, has not painted the whole truth
 in his “ Holy Fair ;” but who will deny that what
 follows is a just account of the doings of large
 masses of those who attend communions of the
 Lord’s Supper in North Britain?—

“ Now butt an’ benn, the Change-house fills,
 Wi’ yill-caup commentators :
 Here’s crying out for bakes and gills,
 An’ there the pint-stowp clatters ;
 While thick an’ thrang, an’ loud an’ lang,
 Wi’ logic, and wi’ scripture,
 They raise a din, that in the end
 Is like to breed a rupture
 O’ wrath that day.

“ Leeze me on drink ! it gies us mair
 Than either school or college :
 It kindles wit, it waukens lair,
 It pangs us fou o’ knowledge.
 Be’t whisky gill, or penny wheep,
 Or ony stronger potion,
 It never fails, on drinking deep,
 To kittle up our notion
 By night or day.

“ The lads an’ lasses, blythely bent
 To mind baith saul and body,
 Sit round the table weel content,
 An’ steer about the toddy.

* * * * *

“ An’ how they crowded to the yill,
 When they were a’ dismissit :
 How drink gaed round, in cogs an’ caps,
 * * * * *
 Some swagger hame, the best they dow ;
 * * * * *

Wi’ drink.

They’re a’ in famous tune,
 For crack that day,” &c.

Holy Fair.

There are a number of Burns’s songs which are avowedly bacchanalian, and therefore it may not be sound reason to attempt from them a demonstration of the amazing favour the Scotch nation bears to drunkenness. We cannot, therefore, argue the point from the following pieces ; because, it may be said, that even temperate nations have drinking songs ; viz.—from “ Willie brew’d a peck o’ maut,” “ The whistle,” “ No churchman I am,” “ Here’s a bottle,” “ The guid wife counting the lawin,” or even from “ Tam o’ Shanter.” At the same time it may be remarked, that in some of these there will be found, as the object of encomium, a more desperate reach of intoxication than is to be discovered in the bacchanalian lays of most other civilized nations. The gentle and elegant effusions of Anacreon, in praise of the dissipation of Greece, might almost be denominated “ Temperance Rhymes,” when put into contrast with the fierce and inexorable excess that alone receives the meed of praise from the Scottish Bard.

“ Six bottles apiece had well worn out the night,
 When gallant Sir Robert, to finish the fight,
 Turn’d o’er in one bumper a bottle of red,
 And swore ’twas the way that his ancestors did.

“ Then worthy Glenriddel, so cautious and sage,
 No longer the warfare ungodly would wage ;
 A high ruling Elder to wallow in wine !
 He left the foul business to folks less divine.

“ The gallant Sir Robert fought hard to the end,
 But who can with fate and quart bumpers contend ?
 Tho’ fate said a hero should perish in *light*,
 So up rose bright Phœbus—and down fell the knight.

“ Next uprose our bard, like a prophet in drink—
 Craigdarroch ! thou’lt soar, when creation shall sink,” &c.

An olympic crown was the great ambition of the ancient Greek in private life ; but the following is held up as the supreme pitch of exaltation of a Scotchman, in a similar sphere :—

“ Wha first shall rise to gang awa’,
 A * * * * * coward loun is he !
 Wha last beside his chair shall fa’,
 He is the king amang us three.”

A very cursory glance at Burns’s works will evince the excusable light in which intemperance is regarded, according to the prevailing modes and opinions of the North British. And if it be said, that in this particular case the *man* was a drunkard, it will not necessarily follow that the *poet* should bepraise debauchery, unless, as was the fact, those to whom he sung, nationally and collectively, partook of his special favour for strong drink. And with respect to the intemperance of Burns himself, let those cast the first stone at him, who can say they have never, by their own example of actual inebriation, or at least by persisting in artificial drinking

usage, encouraged the intemperance of all around them. Indeed, although it would be dishonest to extenuate personal guilt, yet in one sense it may be affirmed, that it was the land he lived in that made Burns a drunkard; and no evil consequent has reacted upon its antecedent with more unlimited and pernicious sway, than has the intemperance of Burns upon his own people. The great frequency in this author's works of an obsequious and laudatory allusion to inebriation, exhibits in no small degree the extraordinary and fatal goodwill that this national sin experiences in the general from the inhabitants of North Britain. No writer is more popular in Scotland than Burns; and popularity infers coincidence of sentiment and sympathy of feeling among the relative parties.*

A few of the more obvious passages in the works of this poet, illustrative of our positions, may be given. When the bard is to meet "death," it must be, of course, about midnight; but a true Scotsman is by that hour prepared and fortified to meet the "Three taed-Leister-bearing King," who

" Feint a wame he had awa'
An' then his shanks,
They were as thin, and sharp and sma'
As cheeks o' branks."

* Burns himself complains of the usages of the country in a letter which has been preserved in the Andersonian University of Glasgow, dated Mauchlin, 8th November, 1788. In it he adverts to "that savage hospitality that knocks a man down with strong liquors."

For,

“ The Clachan yill had made him canty,
He was na’ fou, but just had plenty;
He stacher’d whyles, but yet took tent ay
To free the ditches.”

He set himself also to count the moon’s horns
rising o’er the distant Cumnock hills;

“ But whether she had three or four,
He could na’ tell.”

* * * *

“ He set his staff wi’ a’ his skill,
To keep him sicker,
Tho’ leeward whyles, against his will,
He took a bicker.”

Death and Dr. Hornbook.

“ And now, auld Cloots! I ken you’re thinkin’
A certain bardie’s rantin’, drinkin’,
Some luckless hour will send him linkin’
To your black pit,” &c.

Address to the Devil.

Tam Samson, to whom our bard evidently looked
with reverence, was such a man as that on his
demise, all Kilmarnock was called upon to “ cleed
her bairns, man, wife and wean, in mourning weed;”
we are told, however, that

“ When at his heart he felt the dagger,
He reel’d his wonted bottle-swagger.”

Tam Samson’s Elegy.

The accomplished minstrel that was forced by the
“ res angusta domi,” to cross the Atlantic, was
bewailed by his brother poet, for he was one
“ whom widows micht bless wi’ tearfu’ ee;” he
was not a “ drowsy bummle,” but “ gleg as

wumble." The district of Kyle might at his departure,

" Weepers wear,
And stain them wi' the saut, saut tear."

* * * *

" He wadna' wrang'd the very deil," &c.

But the chief mourners are those that follow:

" Lament him a' ye rantin' core,
Wha dearly like a random splore,
Nae mair he'll join the merry roar,
In social key;

For now he's taen anither shore

An' owre the sea."

On a Scotch Bard gone to the West Indies.

One fastern's even at a "rocking," Burns listened to a song that pleased him above all the rest. It was composed by J. Lapraik, an old Scottish bard, "whose muir-land harp thrilled the heart-strings through the breast, a' to the life." In a fit of kind and brotherly enthusiasm, he writes the stranger a letter, full of the most friendly sentiments, and animated touches of life and character; the venerable poet is called, in affectionate terms, by his younger brother, "honest-hearted auld Lapraik," and afterwards, "bright Lapraik," and "King of Hearts." A friendship is to be commenced between these two individuals, which shall have this issue:—

" Then may Lapraik and Burns arise,
To reach their native kindred skies,
And sing their pleasures, hopes, and joys
In some mild sphere,
Still closer knit in closer ties
Each passing year."

But in order to prepare for the desirable result, and to pave the way for this sort of transmigration, they are first to meet at Mauchline fair, and then exchange their thoughts and studies, when—

“ The four gill chap, we ’se gar him clatter,
And kirsen him wi’ reekin’ water,
Syne we ’ll sit down and take our whitter,
To cheer our heart;
An’ faith! we ’se be acquainted better,
Before we part.”

No man that knows the manners of the middle and lower ranks in Scotland, will suppose that Burns was out of order in this arrangement of gin-courtesy; but lest Lapraik should be supposed to have been too intellectual for such doings, and too fond of the pure spring of Aganippe thus to mix up its transparent tide with whisky, we are previously informed,

“ That set him to a pint of ale,
At either douce or merry tale
’Tween Inverness and Teviotdale,
He had few matches.”

Epistle to J. Lapraik.

How would he who penned the Comus (the prime of Temperance Lectures) have compassionated the case of the bard, and of the country, where such strains could not only be tolerated, but lauded; and how would that other “immortal” have regarded this prostitution of poesy, who, in conformity to truth and nature, made the most false-hearted of his ruffians* achieve his most pernicious purposes through that medium which in Scotland is held so venial and pardonable.

* Iago in Othello. Act II. Scene 3.

An especial friend and favourite of the poet is thus addressed:—

“ O rough, rude, ready-witted R—n,
The wale o’ cocks for fun and drinkin’.”

Epistle to J. R.

A charming imitation of the old ballad, full of exquisite painting, finishes thus:—

“ John Barleycorn was a hero bold,
Of noble enterprise;
For if you do but taste his blood,
’Twill make your courage rise.

“ ’Twill make a man forget his woe,
’Twill heighten all his joy,
’Twill make the widow’s heart to sing
Though the tear were in her eye.

“ Then let us toast John Barleycorn,
Each man a glass in hand;
And may his great posterity
Ne’er fail in auld Scotland.”

In the next specimen, the poet of Scotland appears to admit that the pleasures of liquor are equipollent to others, some of which at least are generally elsewhere considered as of a higher cast:

“ I hae been blithe wi’ comrades dear;
I hae been merry drinkin’;
I hae been joyfu’ gath’rin’ gear;
I hae been happy thinking.”

Song, Corn Rigs.

He tells his companion, David Sillars, a brother poet,—

“ For me, I’m on Parnassus’ brink,
Rivin’ the words to gar them clink,
Whyles daez’t wi’ love, whyles daez’t wi’ drink.”

He composed for an air, which he says he liked much, a song which has this verse:—

“Contented wi’ little and canty wi’ mair,
Whene’er I forgather wi’ sorrow and care,
I gie them a skelp, as they’re creepin’ alang
Wi’ a cog o’ good Swats, and an auld Scottish sang.”

In another letter to Lapraik, he declares of the
“Pierides,”—

“We’ll cry nae jauds frae heathen hills
To help or roose us;
But Browster wives, and whisky stills,
They are the Muses.”

“Then muse inspirin’ aqua vitæ
Shall make us baith sae blythe and witty,” &c.

But in this mournful inquiry, where the master-hand among Scottish minstrels may be found scattering death and destruction around, and saying, “Am not I in sport?” we must pause. A rhyming brother of the mighty spirit, whose ranging desolations we deplore, affords an apposite conclusion to the detail:—

“Robin Burns, in many a ditty,
Loudly sings in whisky’s praise;
Sweet the sang! the mair’s the pity,
E’er on it he war’d sic lays.”

Hector M’Neil.

The celebrated national song of “Auld lang syne” mingles the most delightful reminiscence of the days of childhood and youth, with the gross reciprocity of the give and take of liquor:—

“An’ surely you’ll be your pint stoup,
An’ surely I’ll be mine,” &c.

Without attempting at present any farther investigation into the necessarily Bacchanalian character of part of the literature of Scotland, we may finish with adverting to the "Watty and Meg" of that admirable painter of Scottish life, Wilson the ornithologist; where will be found a study of North British rustic manners, in which the public-house is clothed with the most seductive charms that the most skilful adjustment of circumstances, ingeniously founded on the mal-administration of domestic life, can accomplish.

DEMI-USAGES.

That we may not appear to leave out important information, because it does not happen to fall exactly under our pre-adopted categories and definitions, we shall subjoin a word or two on the subject of what we choose to call demi-usages.

We have defined a drinking usage to be an artificial and conventional conjunction with liquor, not pointed out by nature; drink given or taken as diet, does not, therefore, strictly come under consideration in this place. There are, however, some cases in Scotland, when spirits are received or taken under pretence of diet or refreshment, where a certain degree of ceremonial mingles as an ingredient: some of these may be here noticed.

Rafters (men who conduct rafts of timber, and lay it up in ponds and yards) receive each from their employers, from four to six glasses of whisky a-day.

Seamen sometimes receive as much as four glasses each man a-day, and boys two. Government allows spirits, duty free, for this purpose.

Lumpers, (who assist in discharging cargoes of large vessels,) purchase for themselves from two to four glasses a-day, as the job will afford it, and are paid in a public-house, where a money usage intervenes.

Quay Porters in assisting at discharge of vessels, receive from their employers three glasses a piece a-day; and a bottle of rum among them at the close of the discharge.

At *mowing hay* men receive two glasses a-day.

Hired *peat-cutters* the same.

Hired labourers at *stacking hay* the same.

Joiners and *masons*, hired by the day, the same.

Tailors working in farmers' houses, receive a glass before commencing work.

Washerwomen, in some places, receive a regular dose of whisky, as if it were necessary as a medicine.

In towns, large masses of the operative population take their glass, or glasses, of liquid fire, regularly each *morning* in going to work; for this purpose, the whisky shops are put in order, and opened an hour before the time of work. In the winter season, a spectator, in traversing a town an hour before daylight, may see the neat and convenient accommodation made for this purpose; the spirit stores being swept, garnished, and glancing with gas-light. It is unpleasing to advert severely to the practice of respectable men, (for such are

found among whisky sellers,) but few sights can be more appalling to the lover of his kind, than this punctual and brilliant array of preparation.

At *Rockings*, (an assemblage of young people round a farmer's fireside, for the purpose of amusing themselves by reciting tales,) much whisky is usually dispensed. In one case lately a glass of spirits was handed round to each five times.

At *tea-drinkings* among the lower classes, it is extremely prevalent, after tea is finished, to bring in toddy, and even raw spirits, and to drink plentifully. This barbarous addition to the "cup that cheers, but not inebriates," has increased greatly within twenty years.

At *kirns*, (harvest homes,) a profusion of whisky is frequently served out, and scenes of the worst description ensue, often ending in bloodshed.

Reapers frequently get an allowance of whisky.

I do not affirm that strong drink is dispensed in the proportions above-mentioned, or used *in every case* and transaction similar to those detailed, that may occur throughout Scotland; but I have reason to conclude, that rules, approximating to those stated, are very general; nay more, I am of opinion that I have not reached, by any means, the whole amount of drinking usage in this country. I, however, earnestly reiterate my request on all Committees of Temperance Societies, not to put this department of temperance investigation away from them, as, notwithstanding my most pressing remonstrances, many of them have done for years; but now to persevere in the inquiry, and sift the

whole matter in such a way as that the inhabitants may judge of its extent, and provide a suitable remedy.

It is observable, that most of the liquor bestowed as we have just now stated, is dealt out under the fallacy of the fatal medical error, that strong liquor is beneficial to labourers; but argument on this point does not come within the scope of our present inquiries.

In regard to *funerals*, as it is likely that the inhabitants of various districts in Scotland will demand a change on this subject at no distant period, we are necessitated to advert to it more in detail; and this we do with considerable diffidence, not being professionally qualified for discussing the merits of different kinds of devotional service connected with the duty in question.

For towns, the following is submitted as leading to fewer inconveniences than the method frequently used:—

1. Half an hour before the general company meets at the house of mourning, the family, or such part as can attend, including females, to engage with their own minister in an act of devotion, which will comprehend reading the scriptures and prayer. The service to be performed without wine or spirits; and only a very few near relatives to be admitted besides the family.

2. The general company to meet at the hour appointed, in front of the house; and every thing

being ready, the whole procession to move off at once and precisely at the hour, towards the place of interment.

3. At the burying-ground, while the relatives (who have already enjoyed a devotional service) are engaged at the grave in the act of burial, the general company to enter the adjacent church, and the minister to engage in prayer. Where no church is contiguous, a commodious and comfortable booth or apartment to be erected near the gate of the burying-ground, sufficient to give standing accommodation to such a number as generally assemble.

It seems a mistake to suppose that this plan of conducting funerals can be identified with the Church of England service. It appears to be much nearer the method employed in Knox's time, than the service at present used in various places, (*vide* Compendium of the Laws of the Church of Scotland, Edinburgh, 1830, p. 305.) Indeed, the service would be much the same as at present, the place only different; and a public service demands a public place: no man surely is bound to make his house a place of public ordinance.

As a matter of course, Temperance Societies ought to endeavour to procure the suppression of all drinking usage previous to the funeral, and after it; and if liquor, in consequence of adopting a plan similar to the above, should thus be disused *at* the funeral, it will assist the dismissal of the preliminary and subsequent use of spirits, which we have formerly adverted to.

We shall conclude the account of Scottish drinking usages with a scene at a dinner party at Glasgow.

“The office of mingling the discordant elements of punch into one sweet and harmonious whole, is perhaps the only one which calls into full play the sympathies and energies of a Glasgow gentleman. You read in the solemnity of his countenance his sense of the deep responsibility which attaches to the duty he discharges. He feels there is an awful trust confided to him. The fortune of the table is in his hands. One slight miscalculation of quantity, one exuberant pressure of the fingers, and the enjoyment of a whole party is destroyed. With what an air of deliberate sagacity does he perform the functions of his calling! How knowingly he squeezes the lemons, and distinguishes between Jamaica rum and Leeward Island, by the smell! No pointer ever nosed his game with more unerring accuracy. Then the snort and the snifter, and the smacking of the lips, with which the beverage, when completed, is tasted by the whole party! Such a scene is worthy of the pencil of George Cruickshank; and he alone could do justice to its unrivalled ridicule. When the beverage has been duly concocted, at least one half hour passes, during which the merits of the punch forms the sole topic of conversation in the party. On this subject even the most taciturn and obtuse members of the company wax eloquent.”—*Cyril Thornton.*

To the above playful criticism of one who knew what he was writing about, we may add, in reference to the coarseness and strength of port wine, that nothing can be more inconceivably ludicrous than to witness a divan of British port drinkers sitting around, and solemnly delivering their opinion of the almost Tartarean nectar which they gravely sip, as if they were deciding the most important question in the world: and all the while they and their whole nation are justly considered, from their use of brandied wines, as fairly incapable of detecting the transcendent flavour and hidden delicacies of genuine wine; and are known and designated as thus unqualified by continental dealers and real judges, who doubtless laugh in their sleeve; while the worthy Britons enjoy an ambrosia, which Pinkerton, perhaps rather unceremoniously, calls a wine fit for hogs.

CHAPTER VIII.

IRISH ARTIFICIAL AND COMPULSORY DRINKING
USAGES.

Necessity of these forming part of Temperance Investigation—
Obscurity of the Subject, and general Ignorance regarding it—
Irish Investigation—Usages of Carpenters—Cabinet-makers.

WE shall now proceed to some examination of the state of drinking usage in Ireland. I may, however, be permitted to premise, that not in Ireland only, but in all parts of the United Kingdom, I have met, even among friends of temperance, at every point, with an unaccountable disinclination to enter upon any investigation on this subject, and still greater unwillingness to proceed to active operations, even after the necessity of such procedure had been proved and admitted. But although up till nearly the present time the friends of temperance did not generally see ground for assuming that the difference of our artificial state of society from that of the United States of America, made a variation in the rules and conduct of Temperance Societies necessary in order to adapt them for British operation and use; I find from my notes that the subject of our peculiar usages, and the

necessity of applying remedies in this special direction, were always present in my mind as necessary and proper to constitute part of the regulations and agency of British societies for suppressing intemperance. I take the liberty of quoting a passage in my first Essay on the subject, published in 1829.* "Much of the inebriation that prevails, commences in the course of certain etiquettes, courtesies, and signs of hospitality, which are considered as quite imperative. Although courtesy and hospitality ought not to be violated, yet the outward expression of these, in certain cases, can and ought to be changed." I remember also that when in 1829 I was asked by some partial friends to proceed from Scotland to England to lecture on the subject of Temperance Association there, I declined, upon the ground of ignorance of the drinking usages and modes of inebriation in South Britain; because I conceived that little benefit could result from operations that had no reference to peculiarities of British modes and manners in this matter. Although, however, it is only very lately, and after years of friendly strife, that my coadjutors in the temperance reformation have acceded to my views on this subject, I must do the founders of the Glasgow and Edinburgh Societies the justice to say, that in 1829 and 1830, they, at my request, suspended the final adjustment of the regulations of the respective associations for a number of weeks, in order, if possible, to get all

* Extent and Remedy of National Intemperance. Glasgow, 1829. P. 19.

the incipient members to join against the British wine courtesies, although in this they were not successful. My universal experience in the three kingdoms, in every city, town, village, or district, which I have investigated, has been, that it was at first denied to be possible that any system of drinking usage could exist there to any extent whatever, worth inquiring after. Much of the difficulty of investigation in the search for professional usages, arose from applying in the first instance to employers and individuals in the upper classes, who are generally quite ignorant of the facts connected with the subject among their workmen; and still more with the energy and power of the usages on national intemperance. At the same time, I for some years found it difficult to get access to operatives for examination, unless through the medium of their employers; and on various occasions, although this may seem strange, I have been cautioned by well-wishers not to be seen prying among factories and workshops, for fear of personal danger to myself, if it were supposed I was attempting to restrain the enjoyments of the operative classes; but especially in certain places, not to be seen in conversation with particular workmen, as this might assuredly be a matter of very dangerous consequence to them. The late progress of Teetotalism has, however, greatly assisted both my usage inquiries, and anti-usage operations. I shall, however, reserve what has occurred to me as necessary to be said on the connexion of drinking usage and Teetotalism, to a later part of this

Essay. In 1831 I had some correspondence and conversation with the foremost leader* in the ranks of the Temperance reformation in Ireland, on the subject of the Irish usages, who, with his characteristic benevolence and zeal, made some investigations at that time, and transmitted the results to me. These formed part of a tract I published in that year on the Wine System of Great Britain. In 1837, however, I had an opportunity of passing some time in Ireland on this subject, and with the generous assistance of Dr. Edgar, and other temperance friends, made an investigation, of which the following is the result.

My readers, in the course of consideration of this subject, will by this time be prepared to acquiesce in one division that may be made, viz.: first, usages connected with the workshop, with handicrafts, and with general business; and second, domestic usages, or those that shadow forth the courtesy and complaisance of social life.

First, we shall begin with the consideration of some of the former class.

Carpenters. In the North of Ireland some of the drinking usages of this class of artificers are as follows. Although the habit of taking a dose of whisky in going to work, technically called a "morning," be not in general compulsory, yet it is rendered somewhat of this character, when the custom of treating in reference to the morning dram has obtained in any workshop. A. treats B.

* Rev. John Edgar, D.D.

or more persons to-day, and is treated in return to-morrow or after days, till it come to his turn again. In one case I found it had created considerable ill-will, when one of the party broke up the morning treat system in this instance. There is much drinking on the pay-night. Some masters or foremen keep a public-house, where they excite the men to take drink upon credit (tick), and stop it off the week's wages: this is said to be "bringing sucken to their own mill." There is a union in this trade; the men meet at a public-house rent free, because the drink taken pays the room. This will at once be seen to be a fertile source of drunkenness. Footings are quite general for apprentices at entry to their business, and for journeymen on shifting from one workshop to another. These it will be remembered are called "entries" in Scotland. The apprentice footing is stated to be what will give the whole workshop a "decent drink." It may average from 10s. to 20s. At expiration of apprenticeship, another drink is claimed. If the apprentice be dilatory in coming forward with the footing, the men will show him nothing of the business; if he ask a question, they will "shy the answer;" they will cease to teach, and the master not being always present, the boy will remain untaught: this circumstance is what weighs most with parents, and even widowed mothers will stretch every nerve to provide for the apprentice footing. Sometimes the parents of a lad who are affluent, according to their station, give the men a supper at entry. On one occasion, a boy whose parents

kept a public-house, having come as an apprentice, was pressed for the footing. He at last invited the men as if by the bidding of his mother to come to drink the footing on a certain night: for what reason does not appear, he had not consulted his parents, and by the time the men had arrived, the apprentice, to avoid being present at the *éclaircissement*, fled. The men sulkily paid for the drink they got, but the boy of course, as it was expressed, had "no trade" among them ever after: and any boy refusing the footing, I was informed, "would be knocked about like a pair of old boots."

A variety of measures of severity are resorted to with a view to ensure the regular payment of the apprentice and journeymen's footings, and drink fines; as the last resort, the master would be applied to for the regulation amount, that it might be stopped out of the wages; and the consequence of his refusal, I was assured, would be a strike and turn out.

If a stranger touch or partially use a tool in the shop, this in the usage of the trade subjects him to a fine for drink.

When a new house is finished, a flag is hoisted, and a treat of drink is demanded, and the flag will not be taken down till this is given by the owner or contractor. The same thing takes place at laying the foundation of a house, where not the masons only, but all the hands engaged in any part of the work, are expected to be treated. If this were refused, I was assured some parts of the building would be left spoiled or defective.

When a carpenter does a job, the proprietor frequently gives him a dram to attempt to soften him, and thereby avert a heavy charge. When one workman recommends another to a job or place, a treat of whisky is expected for this exercise of patronage. Those dealers that supply a workshop with articles necessary in the trade, find it absolutely requisite to treat or "mug" the men, otherwise they will complain of the items supplied; thus in the trade of nails, wood, putty, and other articles, lovers of drink have it in their power in various ways to deprive sober men of their place or job, by false complaints, and oblique hints. We shall often have occasion to notice this circumstance.

Another ingenious Irish method of supplanting a rival is recorded, which though not altogether to the purpose, I shall mention here. "In one of our villages, there lived sometime since a respectable man, who held a lucrative situation. One of his neighbours envied his prosperity, and resolved to use his best efforts to turn him out of his situation, and put himself into it. How did he effect his purpose? Was it by circulating tales of slander? No; he treated him, treated him to distilled spirit. He treated him himself; and employed a brother-in-law to do the same. He succeeded. The wretched man became a drunkard, was turned out of his situation, and the treacherous seducer succeeded him."*

When a child is born to an operative he must give money to the men for drink; this is called

* London Temperance Advocate.

“ socket ” money. At marriage the same is exacted. If refused, the men taunt, ridicule, and “ turn turk ” on the defaulter. The iron of the plane is sometimes glued to the wood for non-compliance with drink usages.

In the central parts of Ireland the same usages among carpenters obtain as in the north. At apprentice and journeymen’s footings, and at the marriage drink, not only the principals pay the regulation amount, but each man in the work has to pay 3*d.* 4*d.* or 1*s.* in addition on his own account. I beg particular notice to this circumstance, because it marks the compulsory nature of the system ; and in this manner no individual connected with the work can escape, but is necessarily and continually within the verge of a vortex ever inclining to inebriation. Instead of a flag being put up on an occasion of a marriage here, to indicate the claim for the usage drink, a bridegroom delaying to conform, has a pole thrust between his legs, and he is lifted up and carried roughly about in this manner.

The same fatal system of payment of wages obtains here also, that is, in a public-house, or not in exact change for each individual, but by grouping the men together. On beginning to use candles in the shop in the fall of the year, it is not unusual for the master to bestow a considerable sum for drink, called a way-goose,* the men often adding

* Way-goose, or wayz-goose, a stubble goose, an entertainment given to journeymen at the beginning of winter.—*Bailey’s Dict.* 3*d* edit.

thereto themselves; on ceasing to use lights in the spring, it is usual in some shops for the men to club together for a drink. When a man comes to work with a dirty shirt on Monday morning he incurs a drink fine.

I have at page 112 stated a division of drinking usages hitherto considered, into two heads—the usages connected with trades and business, and the domestic usages. We shall have occasion to attend to a new or third series of usages, viz. those established in the regulations of trades clubs or unions. The rules of the two former classes may be said to contain the common law on the subject, the new series is a species of statute law, more particularly put in practice of late years, since the disputes between capital and labour in regard to wages have begun to prevail. Leaving any further account of this new series of usages for future examination, I shall just state, that in the carpenter trade, if the apprentice be the son of a journeyman carpenter, he is held as liable to all the trades union or club fines, to which his father is subjected by the rules of the trade. Thus, for working under wages, working along with those who do so, working later than ordinary hours, working more constantly than the worst man in the shop, if he tells his employer what materials he uses in the week, or gives a return of what he has done during the week; if he is warned to leave his employer and does not; in all these cases he incurs a fine. About three-fourths of those fines go to drink.

The committee of this trade sit in a public-house

twice a week, for the purpose of receiving information with regard to offences committed against union rules; those who are suspected are summoned to attend on these evenings. Each man pays 2s. a month into the funds, the greater part of which is drunk. The sum reported to me as levied for such fines and other amercements under the union regulations, is very large; but as I have no means at present of demonstrating its amount statistically, I shall refrain from stating it. It forms no part of this Essay to interfere in the slightest degree with the plans which operatives adopt in order to sustain the interests of this class against the encroachments of the capitalist and employer, further than to suggest, that it seems a fundamental error to connect the regulation fines of the clubs and unions, and the committee meetings, and other procedure, with the use of liquor; and the best friends of the operative class are those who would wish to dissolve the connexion between business and liquor altogether.

Cabinet-makers.—These have the footings of journeymen and apprentices. The last of these who has paid his entry is denominated the “constable.” He retains his office till a new hand arrives and pays entry: his duty is to make the claim on the new hand, and arrange the matter with him. The apprentice footing is 1*l.* 1*s.*; the other men are bound to add to this. It is the apprentice’s duty to watch the fire of the workshop, and to keep the glue warm: in case of neglect he is fined 6*d.* If he omit to extinguish the fire and candles at night he is fined 2*s.* 6*d.* all such amerce-

ments are gathered up once a month for the purpose of a "bouse." When an apprentice comes to be able for man's work, he is set to a bench and assumes the apron; on this occasion he is fined 1s. for drink: when his apprenticeship expires he pays 10s. 6d., which is called "washing him out." When the apprentice remains in the same shop, he is "washed in," by 10s. 6d. of a journeyman's footing. For the first new job he is set to perform, which he has never done before, he pays 1s. for drink; thus for his first chair, bedstead, or veneer work, and this for each new job. When married, a cabinet-maker pays 10s. for drink. Having a child produces a quart of whisky. At each fall of the year there is a way-goose. Teaching any part of the business that is new to the scholar, requires 1s. of a drink premium: this is severe on the boys. A clever workman, who loves drink, adapts the amount of his contribution of instruction to the quantity he is treated with. In spring, at putting out candles the men treat the employers if they choose to come; if not, they treat themselves to an abundant drink. The men pay 1s. 6d. a piece, boys 6d. When a poor boy is unable to pay these demands, and his friends are backward in advancing him the needful funds, he is put under severe discipline; besides being taunted and jeered at continually, he is subjected to a process of coercion denominated "cabb-ing," which is so administered as to make it impossible to discover the perpetrators. A favourable opportunity is watched, the lad is approached behind by a man having the cloth that covers

finished furniture in his hand; this is dexterously thrown entirely over the head and shoulders; several spring upon him, and by their help the cloth is wound round the culprit's head in such a way as to prevent sight: his hands are then tied, and he is laid on his face along a bench, his shoes are taken off, and he is sharply beat on the soles of the feet with a flat board. After this bastinado, he is partially loosed, and permitted to disengage himself the best way he can. No one can be proved to have done it: he remains after this the object of unrelenting abuse and spite; any person who would inform of the circumstances of the "cabbing" is fined 5s., and the unfortunate martyr is finally sent to "Coventry." All this usage is very severe upon boys, and it is evident that to stand out against it is not to be expected from human nature. It is wonderful that there are any sober men in the mechanic class at all, when such perpetual drinking tyranny domineers over them. One informant states, that what with footings, fines, and other occasions, he did not pay less than 9*l.* sterling during his apprenticeship. Boys at first are shy of taking drink, and seem to dislike it, but before they are half out of their time they generally acquire the usual relish for stimulation, and are eager to subject new comers to the same exercise which was so disagreeable to themselves. Thus cruelty and drunkenness are perpetuated, and the foundation of all evil habits laid in the very social constitution.

When tools are not kept in the right place, there

is 3*d.* or 6*d.* charged as a drink fine; 6*d.* for a long beard, or dirty shirt. "Wetting of new clothes;" this is a cant phrase for a libation of liquor on obtaining any thing new. The new occupation of a favourite bench costs a quart of whisky at least; sometimes more, for the highest bidder gets the prize: this may be a station near the window, or otherwise particularly convenient. At mahogany sales there is a dinner and drink; at auctions of wood, bread and cheese and drink. All these rules are so binding that they keep many individuals from joining the Temperance Associations; and even those who do join are apt to be tempted to withdraw, from the difficulty of living in society without accommodating in some respects to these or other drinking usages.

Glueing the pockets, and tying things to coats, are also tricks imposed on recusants of the usages. At union meetings 2*d.* a piece is drunk in lieu of room rent; at New year's day, the landlord of the room they meet in gives the union a supper, and they give the landlord another in return.

In some cases the meetings of the unions are commenced and ended with prayer. One informant has seen many not able to stand up at the last prayer, in consequence of the drink previously taken. In the central parts of Ireland, the same system of drinking usage prevails among cabinet-makers. To the footings and marriage drinks, the other men add, so that the contribution is general, and affects the whole establishment. The fines are much the same as those already stated: there is 2*d.* for leaving

a window open; a penny for leaving the hone or rubstone hollow, not plain. These are duly collected, recorded, and spent in drink. Speaking ill of a shopmate in a public-house, incurs a fine. That all fines may be duly enforced, proceedings of the nature of process or action at law is established. The oldest hand is styled the father of the shop; he presides in the judgment and infliction of these fines. The case is regularly stated, the accused afterwards makes his defence, he is then sent out, and a decision is come to. I have understood that occasionally there is an extraordinary exhibition of native talent at these opportunities. To ring the holdfast is to strike a tool that will emit a sound, in order to convene a court. It is rung three times on a charge against any man. If the charge be not substantiated by the accuser, he is fined 14*d.* for drink.

Wages are generally paid, or divided in public-houses. We shall reserve remark on this Python of the drinking usages to another opportunity. Among the penalties inflicted on those who refuse to pay the drinking usage money, or who hold back and are dilatory, may be mentioned the following: they will be annoyed at work in every way that ingenuity can prompt when instigated by the stimulation of a vitiated and craving appetite, and fear of an avowed system being broken in upon or destroyed, which subsists only by regularity of imposition and universality of submission. Joint work at which the non-conformist is employed will be anointed with candle grease, to prevent it from

glueing; the edge of his tools will be secretly notched and gapped: one informant mentions a young lad losing two days while employed in putting his tools in order after such a vexatious annoyance. If a drink fine be not paid immediately, and the time that is given for the purpose elapse, the amount is added to, according to certain rules. One man has known an original fine of 7*d.* raised in this way, in no great time, to 4*s.* 7*d.* He has seen a lump of wood and a bucket of water let fall on purpose on a man while going down a ladder; also a trap-board left for the individual in fault to fall into; and has witnessed all the other men agreeing to do such things in their turn whenever opportunity offered, and becoming bound not to inform who should do so. If any one leaves a company where others are drinking on a regular occasion, in conformity to drinking usage rules, he is, for this act of prudence, subjected to a fine. It is difficult to conceive a harder case than this. Such a law put into general execution would not leave one victim untouched among the operative classes: I have, however, met with no other instance in Ireland of its being laid down as a positive rule; though no doubt great offence is given by one man declining to drink his share in any company. When sending to "Coventry," and annoying in a variety of methods, fails to force a compliance with the rules, the parties proceed to a very decided step indeed, which is no other than to get hold of the tools or clothes of the defaulter, coat, hat, handkerchief, or cloak, and secretly carry

them to the broker's shop, and lay them under pawn for the regulation amount of the usage. An informant has seen men make a very awkward figure in going home without part of their dress. The pawn ticket is then returned by being laid on the bench, or some place where the individual concerned may readily obtain it. This is called in cant language, "sending the articles to my uncle," or "putting them up the spout." Much as I had been prepared by former experience to believe, to almost any extent, the possibility of a man's pawning his own goods for drink, yet I confess, on hearing of articles being pawned by others, I conceived that there must be some great mistake on this point, and I could not credit that drinking usage would extend to such an act of monstrous and outrageous injustice as this. Here is property taken from a man without his consent, and without the adjudication of any court of justice, on the same principle that the robber boasts that he takes from the rich to give to the poor. Here is the avowed practice, not of one or two individuals, but of organized and associated masses throughout the whole empire, which goes to the root of the principle of property, and would leave all that a man has at the mercy of a profligate law, instituted under the influence of one of the most pernicious elements of vitiated human nature. I say, I could not believe this to be a fact, when it was first mentioned to me. But the universality of the evidence on all hands soon made it quite conclusive; I then took another view of the subject, and with-

out much consideration supposed, that as there exists in Ireland a great, and as it were, national propensity to contravene the laws, so it might be expected in this part of the empire, that the impatient appetite for whisky, and the lawless character of the people, had conspired to the institution of a rule that in its nature proposed to set aside all law. I was, however, deceived in this point also, for on crossing the Channel, I found the same rule domineering and laughing at justice and equity throughout South Britain; and finally, having instituted further inquiry on this subject in Scotland, I blush to acknowledge that I found my own countrymen also occasionally guilty of this felony.

CHAPTER IX.

IRISH USAGES CONTINUED.

Usages in the Iron Foundries—Persecution—Rope-makers—
 Tinsmiths—Shoemakers—Provision Stores—Coalmen—Sawyers
 —Farmers—Tobacco Spinners—Coopers—Jewellers and
 Watchmakers—Painters—Printers—Lace-makers—Cabmen—
 Scriveners' Clerks—Chandlers—Butchers—Marshalsea Prison
 —Donnybrook Fair—House Smiths—Saddlers.

Foundries.—Among foundrymen the apprentice footing is on the average 10s. 6d.; journeymen's footings the same. In this trade, also, it is usual to pawn men's clothes for the regulation amount of the drinking usages. One informant has seen the pawn ticket made out in a feigned name, and laid where the man might easily find it, and so go to relieve the clothes: but the perpetrators remained unknown. On marriage a sum for drink is exacted, and a flag is hoisted, which will not be taken down till the drinking usage is satisfied. On the birth of a child, also, a sum for drink is required. There are, sometimes, drink fines imposed for certain omissions in the work, such as not putting out candles at the proper time. Another informant has seen boys carried by force to the public-house, and made to order drink for the footing; and the

men having paid it, they exacted so much a-week from the apprentice till the sum was discharged. On one occasion, a poor widow, in whom the master was interested, had sent her son to learn the business; and the men were informed of the unfortunate circumstances of the parent, and warned, and requested not to annoy the boy in case the footing were not paid. This, however, was of no effect: drinking usage is cruel, and knows not how to relax its extortions. The men persisted in persecuting the orphan, till at last it reached the ears of the master. Here was treatment for a respectable employer to meet with; he had warned the men not to pester the lad on this subject, he had requested it as a favour; here was the persisting in a pernicious custom which had always the worst results; here was barbarity, disobedience, insult, all combined. In a frenzy of indignation he called his men together, rated them, scolded them, and announced the severest judgments he could inflict on those who should dare to disobey. The men retired: he had gained his point, and chuckled for a considerable time over the success of his intrepidity and adherence to duty. This pleasant state of mind continued, and occasionally exhibited itself outwardly, till one day, after the lapse of some time, he met the widow, who informed him that she had paid up her son's footing some months before, for that it was utterly impossible otherwise for him to learn the business.

It has not been unfrequent, states an intelligent founder, that in the midst of the execution of

pressing orders, one drink-loving workman would stand up in the midst and say, "I am very dry, boys, I would rather drink than work. Who will go and get a pot?" "Go yourself," said some of the more sober comrades. "No: I won't be the black sheep; you must all go. They won't put us all into jail." On this one after another would acquiesce, and the foundry would be forthwith left empty of labourers, and a day lost.

One severe curb that can generally be put on a man in most iron works by the other workmen, is to refuse to assist, or work along with him. In declining to help a moulder, his companions can effect the spoiling of his work: moulds may thus be injured so that the castings would be of no worth. In many other trades this is also the case. It is of much consequence for an individual to be on general good terms, and we may conceive how great an instrument this circumstance is made for the enforcement of drinking usages on those soberly inclined. The men, in these cases, get little or no relief from the masters, who are shy in general in interfering in disputes among their people on these points, and frequently have an indulgent sympathy for those who have a kindred relish for liquor. "A master workman acknowledged lately that he was tormented daily and weekly by the drinking of his people: his capital lay useless, his customers were disappointed, and his promises proved to be falsehoods. He requested a Temperance Committee to do something for his men; but on hearing that the reform scheme included refraining from

spirits, he declined any farther procedure, 'Because, says he, 'I drink spirits and water after dinner myself, and cannot permit anything to be said to my men that would throw disgrace on my own practice.' "

Ropemakers.—In this business the apprentice's footing amounts generally to 2*l.* 2*s.* When able to take a man's work, he has to pay 10*s.* 6*d.* for drink, and the same when he goes to twine, and one guinea at expiration of the apprenticeship. The journeyman's footing varies from 5*s.* to 10*s.* 6*d.* The custom of paying men in groups with a bank note has a very bad effect. In one ropewalk this evil was in some measure obviated, by a large baker's shop being at hand, where plenty of change was to be had. There are various drink fines payable by the men; among these is coming to work on Monday unshaven. One informant has seen boys not only obliged to give their footing, but to drink it: one boy mentions that he was thus constrained, and drunk eight glasses of whisky; he thought afterwards he should have died, but had relief by vomiting. If drinking usage money is not ready to appear at the set time, the defaulters are taunted, ridiculed, teased, the boys not taught by the men, and ultimately "the wheel would be stopt;" that is, the master being applied to to advance the drink-money out of the wages, and failing to do so, a turn out of all the hands would be the consequence. This affirmation was reiterated.

Tinsmiths.—In this business the ordinary drinking usages seem to be severely exacted. If deferred

or refused by any individual, my informant states, that they would "tease the heart's blood out of him;" his life would be "a hell upon earth."

Shoemakers.—As the artificers in this trade work frequently at home, and separately, the drinking usages among them are comparatively fewer than in others. Nevertheless, where opportunities occur, the men are accustomed to make use of them. Where there is a trade club or society, it is sometimes the case that at receiving the freedom of the trade, 5s. is imposed for drink. On this occasion the new member is introduced to a merry-making, where he has usually to advance an additional half-crown to keep the glass in circulation.

Drunkards in this trade having few constitutional occasions of getting their favourite potions, sometimes conspire to have a "spree" at the common expense. They feign some injury to the journey-men department of the trade; as, for instance, that a certain person is working at wages below the mark. This accusation being reiterated, and a colour given to it, produces a regular meeting of the trade committee for investigation and consideration; and as these meetings are held at the public-house, and an allowance given from the trade funds, the object is obtained. My informant has seen men keep part of the trade some days on "the spree" in this way, and has seen 3*l.* discussed on such sham occasions. There is a president of a shop elected, sometimes every month, who must pay for this honour a gallon of porter, the other men "backing him," that is, adding some money

to the sum given by the principal ; in this case 4*d.* each. All these debauches generally end in quarrelling and fighting. My informant has witnessed four regular battles in one night ; has seen on such occasions friends made to differ through drink : thus one evening a comrade conducting a drunken man home, the latter turned on him, and knocked his finger quite out of joint. Where wives come to seek for husbands on such occasions, as my informant expressed it, "they are *bate* out of the public-house, they are *bate* home, and they are *bate* at home for coming after their husbands to the public-house."

Labourers in Provision Stores, when working at extra hours, receive large doses of whisky from the master, that they may be stimulated, and more work screwed out of them. As, however, this is understood to be given by way of diet or refreshment, and not a mere conventional occasion, as we have defined a drinking usage, we shall not advert to the practice further than to say, that in one case under our notice, where a man took a substitute of money instead of the drink, the others were offended, and took means to show their resentment.

Coalmen on the Quays.—In the North of Ireland, there are various drinking usages among these, one of which is this: on the occasion of a marriage, a procession of brethren of the trade repair to the house of the bridegroom, and fetch him down the quay, where drink-money is exacted. In Dublin the following have been reported in this

trade :—" When a man becomes a coal-porter, he must give from 5*s.* to 10*s.* worth of drink : when he gets a cart, he must pay 10*s.* If he refuse, the wheels will be forcibly taken off his cart, and pledged for the amount of the demand. Getting a new horse, with or without a new dray or cart, comes under the same imposition.

" A coal-porter on entering a new employment, is obliged to pay half-a-crown for drink. Every sailor who enters the port in a vessel laden with either coals or potatoes, if his first time, must pay half-a-crown for drink ; his name is then regularly registered in a book kept for that purpose. When a coal-porter marries, he must pay a sum sufficient to treat all his friends, which will generally amount to 10*s.* or 15*s.* ; should he refuse to comply, he is forcibly mounted on a long pole, sometimes square, and sometimes round, and then is carried up and down the quays and neighbourhood for two or three hours ; if he pays during the infliction of the punishment, he is set at liberty. Besides the above, there are several fines, all of which are spent in drink. In addition to this, it may be mentioned, that when a wedding takes place in any trade, a number of the lower order surround the house with old pots, kettles, horns, &c. and keep up a continual noise until they receive 'socket-money,' or are dispersed by the police."

Sawyers.—The apprentice footing here is generally 1*l.* 1*s.* ; journeymen's footing, 3*s.* There are a considerable variety of fines : if these are refused or delayed, the men are not assisted in their work

by the others, so that they cannot proceed. This is generally found a mesh, from which it is impossible by any means to escape. When a new saw is obtained, it must be "wetted;" if not, a nail will probably be mischievously driven through the wood, in order to injure the instrument, "a single tear of which," I was informed, "will take the tenth of an inch off the teeth, and cost 10s. to repair the damage."

Farmers.—The drinking usages of the agricultural portion of the inhabitants of Ireland do not differ greatly in general character from those of Scotland. At the last cutting in harvest, at churns, (harvest homes,) there is a barbarous and pernicious system of drinking; and upon a variety of other occasions, there is also a profusion of drink served out to labourers by way of diet or refreshment: this, however, scarcely comes within the strict line of compulsory usage, as we have defined it, for the giving of drink at such times proceeds on the mistaken notion that it strengthens and fortifies. After one labourer had broken his arm in consequence of the drink his master had given him, this employer was in use to serve out coffee instead of whisky, with great advantage.

Agricultural bargains of cattle, grain, and other produce, are very generally settled and concluded, as in Scotland, over strong drink; a source of immense expense, and other pernicious consequences, which it looks like national madness to persist in; but the supposed necessity of "wet bargain" is nearly universal, and the usage is unfortunately of

great power and extent. Many men, as in Scotland, will not make a sale or purchase out of a public-house; and the same elements of treachery may be detected in this practice among the Irish peasants, as we have before noticed at pp. 21—25. In one case I found that a cow, though sold, was not delivered till the bargain was “wetted.”

Tobacco Spinners.—There are some set rules of drinking here. “Mornings” are very general, and from making it a practice to drink these together, they assume the appearance sometimes of compulsory usage, for it will give offence if one man refuses to drink with the rest. A glass after breakfast is common, also, as well as before it. This seems very sad, and ought to be severely censured, some employers will say. Let those masters cast the first stone here, who do not themselves stimulate daily after dinner, and whose wives do not imbibe brandied wines before it. One man told me that he was glad when his son left the tobacconist trade, and enlisted for a soldier: the young man was disgusted with the drunken tyranny among the hands.

Coopers.—There are various compulsory usages here, also, and penalties for non-compliance, as in other trades. One punishment is this: after a man has set up the staves of a barrel, before they are bound together by hooping, some of the hands mischievously loose the set, and it falls asunder of course, and has to be put up again. The apprentice footing is 1*l.*; journeyman’s is 1*l.* or thereabouts. In the central parts of Ireland the following seem to be rules. No stranger will be admitted into the

body unless on payment of 10*l.*; this is put into the general fund, which, with a weekly sum paid by each member, goes to support those who are out of employment, and who receive 10*s.* per week for six months. At Christmas the surplus is equally divided amongst all the members, when it is understood that such surplus shall be spent in drink. If a member works with "a colt," that is, one who works under wages, or does not belong to the body, he becomes thus subject to such fine as the committee of the trade may choose to inflict. As regards marriages and births, this trade resembles others, and I am given to understand that they equal any other in drunkenness.

Jewellers and Watchmakers.—Footings are usual here: from 10*s.* to 1*l.* 1*s.* The other men back the principal by a smaller sum on each occasion. Something is expected at marriage.

Painters.—In this trade there are footings and fines as usual; but at the period of my investigation here, there happened to have existed for some time a schism in the trade, two conflicting bodies at variance with each other, which had for a time, in some measure, broken up the general unity of the drinking usages among them, and impaired for a season their influence.

Printers.—There is considerable drinking on the pay-night among this class. Apprentice's footing, about 10*s.*; a journeyman on entering "the chapel," 5*s.* There are drink fines for breaking the laws of "the chapel." If a journeyman marries, he pays from 5*s.* to a guinea; on the birth of a son he gives

a treat; if a daughter, the other men give him a treat. If one man uses type not his own, or calls names, or acts improperly to others, then the father of the shop calls "a chapel," when the dispute, if any, is settled. In getting a new fount of type the men subscribe for a drink; on setting up a new office, the employer gives a treat. There is the punishment of "Coventry" on non-compliance, from the causes already stated in other trades.

Lace-makers.—If lace-makers do not give the trimmers money to drink, they will, in revenge, injure the article: they will rub the lace together, and make it soft, and quite unmarketable.

Car or Cab-men.—A proprietor of a car must pay the others 10s. for drink, on placing his vehicle on the stand or station for the first time. An informant at first refused, but had the wheels taken off his car.

Scriveners' Clerks.—These are said to be habitual drunkards: their employment is of that irregular character that begets improvident habits. They are frequently obliged to sit up all night when there is a great pressure of business, especially during the law terms, and on such occasions, it seems, they must be well supplied with drink. Some of these unfortunate, though, generally speaking, educated men, have scarcely as much clothing as necessity and decency require. When unemployed by the scrivener, the poorer classes of them are permitted to wait in a public-house, and it is expected by the landlord, if they should afterwards be in the receipt of a little money, they should come and spend a

portion of it in drink. Sometimes he gives them credit for drink, which they pay when employed at their business.

Chandlers.—This trade is not a very extensive one. They meet generally twice a-week at the “house of call,” which here, as in most others, is a public-house. The apprentices pay from 5s. to 10s., or even a larger sum, as footing-money; on initiation into the body, there is a fee of one guinea and a half; and should a member at any time leave the body to become a master, and again have to return to the trade, he is obliged to pay a similar fee; each man when employed has to pay 1s. a week to the fund, for the support of those who may be unemployed; and this fund is in a great measure consumed in drink by the latter, who are continually lurking about the “house of call.” If a man work more than a certain quantity in the day he is fined 1l., and a similar fine is inflicted for various other infractions of the rules of trade. Should it be discovered that any of the body is working under price, measures are taken to have him “slated:” those who undertake the “slating” are generally all well primed with drink.

Butchers.—“Whipping the herring.” There is a ludicrous custom prevalent among the butchers’ men in Dublin, bearing the above title, which may be considered a drinking usage. On the Saturday which closes the seven weeks of Lent, the butchers’ men decorate one of their number with sheep skins, to which are attached the animals’ legs, dangling about, so as to represent drapery; over the sheep

skins are put the guts of a pig, which have previously been blown, and tied at every six inches' distance, to appear like chain-work. The individual thus arrayed wears a hideous-looking mask, a cocked hat, and is mounted on an ass, and carries a wand in his hand. He assumes the title of "his majesty," and is surrounded by a few others, similarly, though not so gorgeously clad, who act as his attendants. One of the party holds in his hand a pole, on the summit of which are fixed two hoops crossing each other perpendicularly, and on the top of these again a sheep's head is placed, and a number of herrings suspended underneath; in the other hand he holds a small birch broom, with which he occasionally strikes the herrings, repeating each time the following verse:—

" We come from Merrin
To whip the herring,
And wish you a happy Easter."

This singular *cortège*, followed by a crowd of the lowest rabble, goes from shop to shop, and on each repetition of the above doggrel, the laureate of the party solicits a contribution, which is usually given to get rid of the nuisance, and after a large sum has been collected in this way it is spent in whisky.

Marshalsea Prison.—When an insolvent is put into the Marshalsea of Dublin, or sheriff's prison, he must give a gallon of whisky and a bag of coals to those who occupy the room into which he is placed, otherwise they will not permit him to sleep in, or make use of that apartment. The prisoners frequently get up mock trials, appoint a lord mayor

and sheriff, to try those amongst them who have been guilty of any breach of *their* "prison discipline;" on being convicted, which is invariably the case, they must pay a fine which is spent in drink.

Donnybrook Fair.—This annual scene of profligacy and drunkenness is held during the last week in August, and is commenced on a Sunday. The fair green is situated at the south-east extremity of the suburbs of Dublin. There are generally from two to three hundred tents erected, in all of which, besides public-houses in the neighbourhood, the worst description of whisky is sold; each tent is provided with a piper or fiddler, and a board for dancing. The fair is most thronged on the last day of its being holden, which is called "Walking Sunday:" it is frequented not only by the thieves and prostitutes of Dublin, but even by shopkeepers, tradesmen, and their wives and children, and by domestic servants. Parties are brought out from the city in cars at so low a charge as *2d.* each person; and it is truly pitiable to witness the treatment that the miserable, half-starved horses receive from the drunken carmen. The extent of crime, disease, and improvidence, resulting from Donnybrook is thus described in a tract issued by the Port of Dublin Temperance Society. "The week previous to Donnybrook fair several hundred pounds are drawn from the Savings Banks in this city, beyond the amount of any other equal period of the year, while the subsequent deposits do not reach the customary balance until November; thus proving, that even those who are *otherwise provident* cannot

withstand this 'snare of the devil.' Immediately before, and during the fair, the pawnbrokers do, to an extraordinary extent, more business than at any other season. Persons who combine cunning with their folly, defer the purchase of clothing, and other articles, to the week before Donnybrook fair, knowing that in the low slop shops, and such like, wherein they deal, sales are made that week at a sacrifice, to raise money for the fair. It is a fact, that an unusual quantity of whisky is removed from the custom-house during the time of Donnybrook fair, proving that this chiefest of the chief curses of Ireland, *whisky*, runs, as the life-blood, through whatever leads to outrage and debauchery, penury and woe, in this besotted country. Immediately after Donnybrook fair, it is invariably observed, that an excessive number of servants are out of place. In addition to the above facts, it may be observed, that increased accommodation is provided in the hospitals for persons who have contracted diseases at Donnybrook, many by lying on the damp ground all night in a state of inebriation; and a few years ago, one individual, while in this state, had his face almost eaten off by a pig. So customary has it been hitherto for persons of respectability to consider Donnybrook as a place of unusual recreation, that many have put off their evening parties to enable their servants to go there, and have then, with singular inconsistency, dismissed them from their service because they have returned home in a state of drunkenness. It may be right to observe, that Alderman Hodge, the

late Lord Mayor, has in all probability given a death blow to Donnybrook fair, by the energetic measures he took of compelling the tent-keepers to take down their tents on the Saturday evening previous to 'Walking Sunday,' which had the effect of putting a stop to those drunken orgies which would inevitably have resulted from its continuance during the following week."

Prince Pückler thus describes this scene:—
"Donnybrook fair is a kind of popular festival. Nothing indeed can be more national; the poverty, the dirt, and the wild tumult, were as great as the glee and merriment with which the cheapest pleasures were enjoyed. I saw things eaten and drunk with delight, which forced me to turn my head quickly away to remain master of my disgust. Heat and dust, crowd and stench, made it impossible to stay long; but these do not annoy the natives. There were many hundred tents, all ragged like the people, and adorned with tawdry rags instead of flags; many contented themselves with a cross on a hoop: one had hoisted a dead and half-putrid cat as a sign. The lowest sort of rope-dancers and posture-masters exercised their toilsome vocation on stages of planks, and dressed in shabby finery, dancing and grimacing in the dreadful heat till they were completely exhausted. A third part of the public lay, or rather rolled, about drunk. Others ate, screamed, shouted and fought. The women rode about, sitting two and three upon an ass, pushed their way through the crowd, smoked with great delight, and coquetted with

their sweethearts. The most ridiculous group was one which I should have thought indigenous only to Rio de la Plata :—two beggars were seated on a horse, who by his wretched plight seemed to supplicate for them ; they had no saddle, and a piece of twine served as reins.”*

House Smiths.—The apprentice footing here is 1*l.* ; journeymen’s footing, 10*s.* 6*d.* ; at marriage, 10*s.* 6*d.* ; birth of child, 4*s.* ; at lighting-up candles in the fall, there is a “way-goose,” or a day’s wages given to drink. Fines for a dirty shirt and beard on Monday, 7*d.* each. If any one but the foreman informs on the men, he is fined from 10*s.* 6*d.* to 1*l.* About Christmas the men consider that they have a right to apply to dealers, who furnish raw material, tools, or other articles for the shop, and they receive drink-money from them. A Samson is a large machine employed in punching ; the first time it is used, there is the sum of 1*s.* 3*d.* charged to the user. Informant has seen a Samson wetted with two hundred pints of porter. All these sums are spent in drink, and greatly more always than the regulation sums. There is much coercion employed to enforce these usages. Men’s clothes are put up the “spout ;” slippers and tools are hid ; boys are not taught ; men are sent to “Coventry.” One informant said of a recusant, “he may be as well out of the world as in it if he don’t comply.”

Saddlers.—The apprentice footing ranges from 10*s.* 6*d.* to 2*l.* The journeymen’s footing depends, somewhat as the others, on the number of people

* Tour of a German Prince. London. P. 203.

in the shop: it averages 5s. or 6s. The meetings of the society are kept in a public-house, and a considerable quantity of spirits is drunk; because, although twopence only is to be drunk for the room, yet many of this trade make a practice of retiring to another room, and of sometimes sitting over liquor all night. Some men drink during the two or three first days of the week, and do not come to work till Thursday. Clever men are much caressed by employers, and thus obtaining indulgences, acquire habits of drinking. If one man tell of another to the master, it subjects him to a drink fine; this is called "sucking the master." The necessity of "mugging" the servants of customers is a great grievance in this trade. When a farmer buys a set of harness, if the farm servant be not "mugged," that is, an allowance of whisky given him, he will, in many cases, revenge the omission by complaining to his master of the articles purchased, or by injuring them. It is to be remarked that in a great variety of cases, in business and domestic life, servants have sometimes directly, and often indirectly, a great power of patronage in reference to the tradesmen or artificers their master shall employ. This patronage is often to be bribed and secured by presents and treats of liquor. One informant states, that in consequence of not "mugging," he has been threatened by the servant that it would be the last time his master should buy from him. Another, that he has known links taken off the breeches of the harness on this account: and the saddle-cloth

gathered up like a ball, in order to gall the skin, the blame of which was intended to be laid on the saddler. When customers complain to this informant, it is usual for him to reply, "If I had given your men whisky, all would have been right." Another saddler in a small town was forced to leave the place in consequence of a conspiracy of servants against him for declining to "mug." A fourth, in moderate business, calculated that this usage cost him 100*l.* a-year. Christmas boxes are claimed by operative saddlers, from dealers who furnish to the shop. The "way-goose" is only now occasionally given in this trade: informant has known it range according to the size of the shop, from 18*s.* to 6*l.*

CHAPTER X.

IRISH USAGES CONTINUED.

Coachmakers—Tailors—Hatters—Ministers—Catholic Priests—Coachmen—Treating—Domestic Usages—Christenings—Weddings—Lyke-wakes—Funerals—Holidays—Kaig'd or Affidavit Men—New series of Usages in the Trade-Clubs—Comparison of Irish and Scotch Modes of Inebriation—Estimate of the Political and Social Evils that affect Ireland; and how far a Temperance Reformation will cure or diminish them.

Coachmakers.—In this business the apprentice footing has been stated at one guinea; journeymen's at 10s. 6d., sometimes 11s. 4d. The men first drink the apprentice money, then their own. An apprentice is forced to pay the footing by various expedients, although he should only be taken on trial for three months. If they are dilatory in fetching the money, they are jeered at—things are thrown at them—they are sometimes beaten, and put out of the pale of protection. Footing money is frequently given to one particular workman, in order to adjust the drink; and many quarrels arise on the subject of his duly accounting for all the cash. One informant has known three days of idleness occur after a foot-drink. An apprentice,

on being taught the niceties of colouring and varnishing, in one department of this trade, must pay "smyrna." The first new job the apprentice has never done before, costs him 2s. 6d. for drink. At marriages and births "socket-money" is due; but on these occasions the party concerned is not obliged to treat the whole establishment, but only that department in which he himself is employed, which may be in making the body of the carriage, inside cloth trimming, or harness; or in the smith, painting, spring, or wheel department. An individual who buys a coach, is subjected to a claim from the operatives of the yard: this is called a "kicking the gentleman;" a deputation is generally sent, who observe that the leather is very dry, and that it must be wetted—with other sallies of that kind. A gentleman whose coach is being mended, generally gives the helpers in the yard drink-money to take care of it. On the sale of a carriage of any kind, as the maker commonly warrants its standing for a certain time without needing repair, it is evident he is in this case very much in the hands of the coachman or groom of the gentleman who has purchased the vehicle. Accordingly, advantage has been taken of this circumstance to fasten a drinking usage; and the coachman must be bribed with money or drink, sometimes both, otherwise the carriage may be seriously damaged by deliberate design, and brought back to be refitted. On one occasion an informant remembered of a coachmaker having words with the postilion of a gentleman to whom he had sold a coach; and he

was so sure that the servant would endeavour to injure the carriage in driving out of the yard, that he declined to permit him to do so; and the purchaser having come personally, on explanation, drove home the carriage himself.

Another informant states, that on a particular occasion, when a coachman received 2*l.* instead of 5*l.* 5*s.*, he put the coach into salt water, and thus took off the varnish; whereby the maker not only suffered a loss in repairing, but his professional character was so far endangered. At another time he has known a large pin or nail introduced between the leaves of the spring, which, by the continual motion, in due time caused it to break across:—the nail or pin fell out, and no one knew how the accident happened. It is obvious, however, that where so large a sum as 5*l.* 5*s.* is given, it is not all to be considered as drink money; but the coachman is often treated with drink besides, during the time a carriage is building.

At Christmas the operatives in the coach-building manufactories receive drink money from those who supply articles to the yard; such as furnishers of varnish, of timber, of iron, and other articles. The trade societies generally meet in public-houses, and drink for the benefit of the house.

Extra work is generally paid by the employers with drink; this, I have been informed, is what draws them afterwards to the public-house like a magnet. One informant has seen them go on the ramble in consequence of this foolish and mistaken indulgence, and not return for two days. The same

informant has known a boy who refused to pay the footing, very ill used, and remaining, in consequence, ignorant of the business, and obliged at the expiration of his apprenticeship to article himself out afresh to a new master.

The same evils we have formerly noticed as attending the payment of wages, have place in this trade also. One informant has often known men robbed in coming home from the pay-tables; he has known 20s. and a watch taken from a companion in that way. It is a common thing for pick-purses to come about on the pay-night, and in pretending to help the drunken operatives home, to use the opportunity of rifling them. The first thing men do on the pay-night, is to strike off their week's score at the public-house where the money is paid or divided, or change obtained; and then they drink for the good of the house.

The penalties for refusing or delaying the usage money, are much the same as in other trades; tools are hid, work is spoiled during absence; boys are cuffed about, or sent home; clothes are cut, put "up the spout," or sleeves taken off. One informant has seen men, for "pure greed" of having a footing, put themselves for days out of work. Another has seen men set to fight, and being stripped for that purpose, their clothes were pawned and the proceeds drunk.

Tailors.—These have the journeymen's and apprentice footings, which last varies with the circumstances of the parent and the number of men in the shop. Something is expected at expiration

of apprenticeship, at marriages, and births of children; in most cases something is added by the other men to increase the drink money. Most large shops are paid at a public-house, or in such a manner as to cause men to repair thither on the pay-night. The first thing generally done is to pay the week's score. There are drink fines for dirty linen or unshaven chins on Monday morning; "smyrna pots" are charged for teaching difficult work; new clothes of an artificer's own require to be "wetted." In disputing regarding the payment of fines or footings, the men will sew up the sleeves of a coat, or take possession of the shoes and other apparel of the recusant, and hide them: the man is thus put into awkward and disagreeable circumstances; the points of his scissors will be snapped off; a triangular hole will be cut in the rim of his hat; his handkerchief will be knotted, by two men using all their strength, so as to make it difficult to undo. There are a variety of other penalties; and the last resort would be a turn-out of all the men against the non-conformist. One informant expressed himself thus: "If money on these occasions is refused or deferred, there is much talk, taunting, and ridicule; a man's life is made a complete purgatory, more real than the one spoken of by the priest." A workman once came from London, poor and destitute, with scarcely a shoe on his foot; but the very first money that this unfortunate earned was appropriated by the cruel usage for drink to the men, though he could not pay his night's lodging. Friendly societies in this trade being

held in public-houses, is a great source of unmitigated evil. One grand difficulty of obtaining the assistance of masters, in this and some other trades, in order to procure the abrogation of drinking usage among the operatives, is, that the masters being accustomed to frequent drinking themselves, and entrammelled by their own usages, cannot, with much regard to consistency, demand conduct from their men, to which their own customs daily run counter. “ Drinking customs flourish by means of influential members of society ; and when, by means of such baleful usages, one after another goes to the drunkard’s own place, and is lost for evermore, his blood is in their skirts who countenance such practices. A jug of punch sent down from the parlour to the kitchen, makes a long and eloquent speech, which all well understand. We seem to wish to connect all that is kind, hospitable, and engaging, with drinking spirits.”*

Hatters.—The usages are much the same as those in Scotland of the same trade. “ Is a hatter on the tramp,—in each hat-manufactory he visits he demands, as his right, a sum for drink ; and some, if not all of the workmen, retire with him, of course, to the house of call, to assist him in spending it. If hatters desire wages in advance, to supply their rage for spirituous liquors, their masters gratify them, but not in cash : they give them hats at 13s. or 14s. each—these they sacrifice for a few shillings. He may go on the pay-night to the whisky-shop to get payment of a pound note ; he must pay for the

* London Temperance Advocate.

change by drinking a little, and this is often the commencement of a debauch continued through Sunday, Monday, and Tuesday. 'Go home,' said one of the nightly watch to a wretched, ragged woman, who was knocking at the door of a hatter's house of call, very early on a Sabbath morning; 'go home, and don't disturb the neighbourhood.' 'How can I go home?' said the miserable woman; 'Sure my husband is here; and the money which should feed my starving children is here; and can I go home to a house without food or fire, to my children crying with hunger, and I have nothing to give them?'"*

Ministers of the Gospel.—"An elder told, that in every one of thirteen houses, visited in a single day by him and his minister, a full glass of spirituous liquor was pressed upon each of them, with such earnestness, that without having been considered guilty of a wide breach of hospitality, they could not refuse, at least, to taste. Some time since, a minister, lately ordained, called on an elder; the old patriarch expressed extreme regret that he had, unfortunately, no whisky in the house; again and again during the visit, he recurred to the subject, and at parting said with much sincere feeling, 'Well, well, I am now above seventy years of age, and the like of this never happened to me before, that a gospel minister should leave my house without having tasted a single drop of whisky.' I have seen many hands stretched up to the platform on a day of ordination, to congratulate a young minister on

* London Temperance Advocate.

his union with a warm-hearted and admiring people. I have seen that young man, so full of hope, converted into a degraded sot, banished from the ministry, banished from society—the grave has closed over the rest. Was he naturally addicted to strong drink? Did drunkards lead him astray? No. Who then were his murderers? The tale is short: his own congregation did the deed, by urging drink on him from house to house—by getting him to preside at their social meetings; he fell gradually, but the eyes of his friends were not opened—their temptation continued. He lies low now: a widow and orphans bear his infamy; and though no stone records the manner of his death, yet by the hand of truth it is written, as with a pen of iron and lead in the rock for ever,—‘Murdered by his own congregation!’ ‘Is it not a shame for you,’ said a minister of the gospel to a notorious drunkard, ‘to be thus getting drunk at public markets? could you not stay at home decently, and take a comfortable glass or two, with your family beside you?’ ‘Would you have me make a beast of myself altogether,’ was the drunkard’s indignant reply, ‘to sit and drink alone?’”*

Station held by a Roman Catholic Priest at a peasant’s dwelling, for the purposes of confession and absolution.

“Immediately after the conversation already detailed, between his Reverence and Phaddy, the latter sought Katty, that he might communicate to her the unlucky oversight which they had com-

* London Temperance Advocate.

mitted, in neglecting to provide fresh beef and wine. 'We'll be disgraced for ever,' said Phaddy, 'without e'er a bit of mutton or a bottle of wine for the gentlemen, and Parrah More Slevin had both.' 'And I hope,' replied Katty, 'that you're not so mane as to let any of that faction outdo you in dacency, the nagerly set!' 'It is not,' says he, 'altogether for the sake of Father Philemy, but I would not have the neighbours say I was near and undacent; and, above all things, I would not be worse nor the Slevins—for the same set would keep it up agin us long enough!' In the course of a short time, Phaddy despatched two messengers, one for the wine, and another for the mutton; and that they might not have cause for any unnecessary delay, he gave them the two reverend gentlemen's horses, ordering them to spare neither whip nor spur till they returned. This was a grateful command to the messengers, who, moreover, took the great coats of the priests, as the day had changed and threatened rain. Accordingly they set off, jostling one another, and cutting each other's horses as if they had been intoxicated; which, owing to the liberal distribution of the bottle that morning, they were not very far from. 'Bless us!' exclaimed the country people, as they passed, 'what on earth can be the matter with Father Philemy and Father Con?' But their astonishment was not a whit lessened, when in about an hour afterwards they perceived them both return; the person who represented Father Con having an overgrown leg of mutton slung behind his back, like an Irish harp,

reckless of its friction against his Reverence's coat, which it had completely saturated with grease; and the duplicate of Father Philemy, with a sack over his shoulders, in the bottom of which was half a dozen of Mr. McLaughlin's best port. * * *

“‘Me an enemy to the Bible!’ said Father Philemy, ‘No such thing, sir. But, captain, begging your pardon, we’ll have nothing more about the Bible; you see we are met here as friends and good fellows, to enjoy ourselves after the severity of our spiritual duties, and we must relax a little. Come, Parrah More, give us a song.’ After a few songs, ‘Parrah,’ said Phaddy, (the landlord,) ‘you must try my wine. I hope it’s as good as you gave his Reverence yesterday.’ Hereupon, Father Philemy burst into a fit of laughing, clapping and rubbing his hands. ‘O Phaddy, Phaddy,’ shouted his Reverence, laughing heartily, ‘I done you for once, I done you, my man, *cute* as you thought yourself.’ ‘What does your Reverence mane?’ said Phaddy. ‘I gave his Reverence no wine,’ said Parrah More, ‘no, nor mutton.’ Phaddy now looked over to his Reverence rather sheepishly, with the smile of a man on his face who felt himself foiled. ‘Well,’ says he, ‘I’m only sorry I have not now as much more, to treat you all like gentlemen; but there’s some yet, and as much punch as will make all our heads come round.’ Our readers must assist us with their own imagination, and suppose the conversation to have passed very pleasantly, and the night, as well as the guests, to be somewhat *far gone*. The influence of the bottle was now felt, and the conversation

absolutely blew a gale, wherein hearty laughter, good strong singing, loud argument, and general good humour, blended into one uproarious peal of hilarity. Phaddy, in particular, melted into a spirit of the most unbounded benevolence, that would embrace the whole human race. 'Come, jinteels,' said he, 'spare nothing here, there's lashings of every kind; trate yourselves dacent, and don't be saying that ever my father's son was nagerly. Death alive, Father Con, what are you doing? Why bad manners to me! if that'll sarve any how. Here's all yer healths, and from the very veins of my heart yer welcome here.'

* * * *

'I'll not go, Con,' said Father Philemy, 'I tell you I'll not go, till I sing another song. Phaddy, you're a prince—but where's the use of lighting more candles now, man, than you had in the beginning of the night? Is Captain Wilson gone? then peace be with him: it's a pity he wasn't on the right side, for he's not the worst of them. Phaddy, where are you? Good night, and may our blessing sanctify you all.' 'Good night, Father Con, a hagin,' replied Katty, 'and for goodness' sake see that they take care of Father Philemy, for it's himself that's the blessed and holy crathur, and the pleasant jintelman out and out.' 'Good night, Katty,' again repeated Father Con, as the cavalcade proceeded, 'good night!'"*—*Carlton's Traits*.

* I have been, in general, anxious to obtain real anecdotes, and actual facts, to illustrate and demonstrate the customs in the investigation in which we are engaged. When in Ireland, however,

Coachmen.—" 'What is the reason,' said some young apprentices to the driver of a stage-coach, 'that you are always drunk?' 'I'll tell you,' says he; 'I get a great many commissions; one gives me a letter to carry, another a little parcel; and in executing these, one thanks me and gives me a glass; another pays me, and gives me a glass; a third does not like to give so decent-looking a man as myself the price of a glass, nor to give me so much as sixpence, so he gives me a glass; and thus every day I am drunk.' "

" 'He is a very steady coachman,' said a gentleman to a friend; 'I assure you, though I pressed him very much to take a glass of spirits, he refused.' The coachman here acted well, but the other acted but a fool's part: had he been overset on some occasion by a coachman whom he had tempted to drink, he had only earned a just reward."*

Treating.—" 'Well, have you read the tract?' said a benevolent individual to a drunken Irish hawker of fish. 'That I have, your honour, and I am detarmined to drink no more spirits at all, at all, barring what I gets from the ladies; and your honour's self, you know, can't refuse the ladies.' "

"An individual, now an opulent merchant, at

I was told by several individuals, on whose judgment I could rely, that Mr. Carlton's "Traits" were not only eminent for vividness of delineation, but true to the facts and circumstances of Irish life. The authors of an Encyclopædia have had no hesitation in quoting the romances of chivalry as good evidences of the laws and customs of knighthood; and, if I mistake not, more than one moral philosopher has cited "Shakespeare" in support of certain views of the operations of the human mind. * London Temperance Advocate.

first settling in his present residence, was much teased and annoyed by incessant pressing of his acquaintance to step into this and the other dram shop, and taste a drop of something. He was advised by one to refuse, but remarked, 'They were so pressing, and so kind, as that flesh and blood could not refuse them.' 'Well, then, take their treats, give none in return, and come away.' 'I'll try,' quoth he; and the plan succeeded to admiration. He could soon walk through the length and breadth of his neighbourhood, and find nobody to offer him a glass."*

We shall proceed now to consider those drinking usages of the Irish which are less connected with handicrafts and business, and more with domestic life.

I have had no sufficient opportunity of discovering the rules of courtesy in drinking here, or the multifarious niceties in the complaisance of drinking life, especially among the poorer classes. I must trust to this topic being opened up and exposed in due time, when the subject of drinking usage will be better understood, and its importance better appreciated, than it is at present. With regard to the rites and ceremonies of drinking, in the richer ranks, they do not seem to differ much from those of the sister countries, in which liquor is a chief symbol and instrument of courtesy. Some observations, therefore, on drinking at visits and other occasions, we shall postpone; and I shall

* London Temperance Advocate.

make a few quotations to illustrate the convivial practices at christenings, weddings, and funerals. As to Christenings:—

“ Whenever they got a young one christened, they’d be sure to have a whole lot of the neighbours at it; and surely some of the young ladies, or Master George or Frederic, from the big house, should stand gossip, and have the child called after them. Then they should have tea enough to serve them, and loaf bread, and punch; and, though Larry should sell a sack of seed oats or seed potatoes for to get it, no doubt but there would be a bottle of wine to treat the young ladies or gentlemen.”*

With regard to Weddings:—

“ So as the bridegroom’s share of the expense always is to provide the whisky, I am sure, for the honour and glory of taking the blooming young creature from the great lot of bachelors that were all breaking their hearts about her, I couldn’t do less nor finish the thing dacently. Knowing, besides, the high doings that the Finnigans would have of it, for they were always looked upon as a family that never had their heart in a trifle, when it would come to the push. So, you see, I and my brother Mickey, my cousin Tom, and Dominie Nulty, went up into the mountains to Tim Cassidy’s still-house, where we spent a glorious day, and bought fifteen gallons of stuff, that one drop of it would bring the tear, if possible, to a young widdy’s eye, that had berried a bad husband. Indeed, this was at my father’s bidding, who was not a bit behindhand

* Carlton’s Traits.

with any of them in cutting a splash. Surely, better stuff never went down the *red lane*, than the same whisky.

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“ We set off in great style and spirits, fully bent on winning the bottle. . . . We were now purty well, I thank you, as to liquor: and as the knot was tied, and all safe, there was no end to our good spirits; so, when we took the road, the men were in high blood; the women, too, were in blood, having faces upon them, with the heat of the day and the liquor, as full as trumpeters’. There was now a great jealousy among them that were bent for winning the bottle, till we came in sight of Dumbhill, where we were to start. And now you might see the men fixing themselves in their saddles, sacks, and suggawns; and women tying kerchiefs and shawls about their caps and bonnets, to keep them from flying off, and then gripping their fore riders hard and fast by the bosoms.

. . . . The word was given, and off they scoured through thick and thin, in a cloud of dust like a mist about us; but it was a mercy that life was not tramped out of some of us; for before we had gone fifty perches, one third of them were sprawling a-top of one another on the road. As for the women, they went down right and left, sometimes bringing the horsemen with them, and many getting bloody noses on the stones. Some of them being half blind with the motion and the whisky, turned off the wrong way, and galloped on, thinking they had completely distanced the crowd.

“ These being the preliminaries, it is easy to imagine what the end was likely to be.”*

With regard to the Lyke-wake, or corpse-watching:—

“ In the mean time, the neighbours had been all raised to search for him: and it was the second day after, that Sally was standing looking out of her own door towards the mountains, expecting that every man with a blue coat upon him might be Larry, when she saw a crowd of people coming down the hills; her heart leaped to her mouth, and she sent Dick, her eldest son, to meet him. ‘ Come here, Dick,’ says his uncle. ‘ God help you, my poor Bouchall, it’s you that’s to be pitied this blessed and sorrowful day.’ He was saved the trouble of breaking the dismal tidings to poor Sally; for as she stood watching the crowd, she saw a door carried upon their shoulders, with something like a man stretched upon it. She turned in, feeling as if a bullet had gone through her head, and sat down with her back to the door. At last, she ventured to take another look out. . . . Tom just entered in time to prevent her and the child she had in her arms from falling on the floor. She had seen enough, God help her! for she took to labour that instant, and in about two hours after was stretched a corpse beside her husband. That was the end of Larry McFarland and Sally Lowry.

“ ‘ Well, Tom, about the wake!’

* Carlton’s Traits.

“ ‘ Och, och! that was a merry wake. . . . There was full and plenty of the best over them. . . . When the corpses were washed and dressed, they looked uncommonly well, considering. Larry, indeed, did not bear death so well as Sally; but you could not meet a purtier corpse than she was in a day’s travelling. When they were washed and dressed, their friends and neighbours knelt down round them, and offered up a pater and an ave apiece, for the good of their souls; when this was done they all raised the *keening*, stooping over them at half-bend, clapping their hands and praising them, as far as they could say anything good of them; and, indeed, the creatures, they were never any one’s enemy but their own, so that nobody could say ill word of any of them.’

“ ‘ After the first keening, the friends and neighbours took their seats about the corpses. In a short time, whisky, pipes, snuff and tobacco came, and every one about the place got a glass and a fresh pipe. After this the neighbours began to flock in more generally. When any relation of the corpses would come in, as soon as they would get inside the door, they’d raise the shout of a keening, and all the people about the dead would begin along with them, stooping over them, and clapping their hands as before.

“ ‘ As soon as night came, all the young boys and girls from the country side about them flocked to it in scores. In a short time the house was crowded; and may be there wasn’t laughing and story-telling, and singing and smoking, and drinking

and coying, all going on helter-skelter together. When they would be all in full chorus this way, may be some new friend or relation, that wasn't there before, would come and raise the keening—of coorse the youngsters would then keep quiet—and as soon as the person that came in would raise the keening, the folks would rise up, begin to pelt their hands together, and cry along with him, till their eyes would be as red as ferrets. That once over, they would sit down again to their songs and diversion; the other would get a glass or two and a pipe, and in a few minutes would be as merry as the best of them.

“ ‘ In one corner you might see a knot of ould men sitting together, talking over old times, ghost stories, fairy tales, or the Great Rebellion of Forty-one, or the story of Lamh Dearg or the Bloody Hand: there they'd sit smoking, their faces quite pleased with the pleasure of the pipe; amusing themselves and a crowd of people.

“ ‘ In another corner there was a different set: the boys would be sure to get beside their sweet-hearts anyhow; and if there was a pretty girl, it's there the skroodging, and the pushing, and the shoving, and the knocking down itself, would be about seeing who'd get her. The very gorsoons and girshahs were coorting away among themselves, and learning one another to smoke, in the dark corners. By eleven at night the house got too throng entirely; so off we set to Tom's barn, that was *red* up for us, there to commence the plays: and by the hokey, such sport you never saw.

The first play we began was hot loof, then sitting brogue, then marrying, then weds or forfeits, then the priest of the parish, then the horns or painter, and last of all the silly ould man.' ”*

As to Funerals, we shall present the following extracts:—

“ A lad having been tempted by bad companions to drink to excess, died in consequence. His poor father, with a sorrowful heart, placed him in an early grave, who ought, in the usual course of nature, to have closed his parent’s eyes, and done the last duties to him. A well-disposed temperance gentleman (ignorant of the power of usage) took the opportunity of strongly urging the old man to dispense with the custom of giving liquor at the funeral. ‘ Why,’ said he, ‘ encourage the presence of that which was the ruin of your boy, the direct cause of his death?’ ‘ Och! how could I be so dishonourable as to give my poor child a dry funeral?’ was the reply. In fact, it was too much to expect from general human nature. Hence, we see of how much consequence combination is in matters of this kind. One individual can rarely controvert any usage that is frequent among his class.”†

“ A short time since, a very worthy man travelled to a considerable distance, to attend the funeral of his venerable mother. She had died in the house of a relation; and every means which common sense and religion could suggest was employed, to induce him to have no spirit-drinking at her wake or

* Carlton’s Traits.

† Memorandum made near Belfast.

funeral. All, however, was in vain: it is the custom of the country to have whisky, *and he dared not break through established usage.* The whisky was provided, and one of the consequences was, that the son of the deceased, and some other relations, were obliged to take refuge in a neighbouring house, to escape from the blasphemy, uproar, and violence, at the house where the corpse lay.”*

“ In many parts of Ireland, this custom has become so prevalent and monstrous, that poor families are, in many cases, loaded with debt for years, by providing whisky for the multitudes who assemble at wakes and funerals. It is not unusual to see a keg of whisky carried to the churchyard, and assault and battery is a common termination.

“ A drunkard broke his leg, and having in the hospital secretly received whisky, re-fractured his leg and died. His body was carried to the house of his widow, who was a good and pious woman. Some of her friends assembled, and entreated her not to give spirits at the wake or funeral of her drunken husband. She listened patiently, with a strong mental conflict, and at length said, ‘ You know how I hate liquor, and have good reason: but oh! could I ever hold up my face, and have it said, that I sent my poor husband’s corpse away from me without having given a single glass of spirits? No, no, I could do any thing but break through the customs of the country.’ A minister went to this house of mourning, to endeavour that improvement should be made on the occasion; he

* London Temperance Advocate.

stumbled over a drunken man on the floor, and another was lying across the coffin.”*

On this case we may remark, that nothing but combination could have the effect of releasing the inhabitants of this district from such thralldom as this; and that it was quite nugatory to attempt to stem the universal usage in a single case, without explanation to the district, and without any attempt at joint measures. We shall give another extract:—

“ On the tombstones near Kelly’s grave, men and women were seated, smoking tobacco to their very hearts’ content; for they had brought out large quantities of cut tobacco, whisky, and bunches of pipes; as they say, ‘ God be merciful to the soul of him this pipe was over.’

“ When we went in, the punch was already reeking from immense white jugs, that couldn’t hold less than a gallon each. ‘ Now,’ said his Reverence, very properly, ‘ you have had a decent and creditable funeral; let me request, therefore, that you will not get drunk; but be moderate in what you take, and go home peaceably.’ ‘ Why, your Reverence,’ replied the widow, ‘ he’s now in his grave, and, thank God, it’s he that had the dacent funeral—ten good gallons did we put on astore! and it’s yourself that liked the dacent thing, anyhow. But sure, sir, it would shame him where he’s lying, if we disregarded him so far as to go home without bringing in our friends, that didn’t desert us in our trouble, and treating them for

* London Temperance Advocate. What has been quoted from the London Temperance Advocate was, I believe, furnished to it by Dr. Edgar.

their kindness.' So we left them just setting in to a hard bout of drinking."*

In Ireland, holidays are often used as apologies for drinking; and there is a species of compulsion used in various cases, which excites drinking at Easter, Christmas, Shrove Tuesday, Hallowe'en, Queen's birth-day, and Pensioners' pay-day. "Affidavit men," that is, those who have bound themselves not to drink for a certain time, usually close their term on one of these days, and then indulge in the most plentiful effusions of whisky. The grand difference, therefore, between an affidavit man and one who joins a Temperance Society is, that the former deliberately intends, at some set future time, to return to his habits of inebriation; while the latter is actuated by no such advised intention: the future course of each, therefore, may reasonably be expected, or at least hoped, to vary. Not unfrequently, also, the affidavit, or "kaig'd" men, as they are also called, make some flaw in their obligation, so as upon an occasion to be quit of their bond. Thus a gentleman, one day passing a pot-house, saw a party drinking whisky within, but one of their number sat outside, and at due times received a glass out at the window: this man had "kaig'd" before the priest, that he would not drink within the walls of any house for a certain time.

I have stated before, at page 117, that there seems to exist, somewhat extensively, a third series of usages, which has been established, not by use and wont, but in the regulation of trades' clubs, and

* Carlton's Traits.

unions. I have not had sufficient opportunity of examining the regulations of those societies; and, have already said, that it is not my intention here to enter into any discussion of their merits, unless in so far as they impose drink usage. In the printed regulations of one trade club, revised in 1825, the following amercements occur: "If any man leave a shop on a lawful occasion, and leave work unfinished, no man to finish said work under a fine of 1*l.* to be spent in drink in the shop." The same fine occurs for deceiving his shopmates, or denying his wages. There is an allowance of drink to delegates each night of meeting. There are ten other occasions, when men shall be fined in sums varying from 1*l.* to 1*s.* 4*d.*, to be spent in drink in their own shop; and these besides the fines that go to the stock of the society.

I need not inform my readers, that it was with sentiments of considerable pain and apprehension I first discovered this new department of convivial usage, added to the two former series; evincing in the great mass of the inhabitants a spirit of determined resolution to continue the pernicious use of strong stimulants, and a settled conclusion arrived at, to wind the chains of drinking custom in the most impregnable manner throughout the whole conduct and economy of society.

I trust the time is not far distant, when the learned, the wise, the benevolent, the influential in the nation, amid all classes, ranks, and stations, will awaken to a just and deep consideration of the terrible importance of the whole of this subject;

and that it shall not be left for one individual to travel the length and breadth of the land, to fight the battle single-handed; having little help hitherto from the agency of man, and trusting only in that Providence, who, it may be, grieved with the enormous load of national sin, which in this respect we have piled up, leaves us to the perilous guidance of our own devices.

GENERAL OBSERVATIONS ON IRELAND.

Although Ireland is dishonoured by possessing the character of a nation remarkable for intemperance, yet it does not appear from the revenue returns that nearly the same proportionate quantity of ardent spirits is consumed here as there is in Scotland. It is probable that the smaller wages of the working classes in Ireland prevents the continuous clockwork system of daily inebriation so prevalent in North Britain. It seems likely, that it is more on what may be called important occasions the Irish drink, with considerable intervals of sheer sobriety between. And, from their naturally excitable and buoyant disposition, they manifest the outward guise of inebriation, and its external results, more vividly than their less combustible neighbours; for drunkenness smoulders often in silent ardour among the "*perfervidum genus Scotorum*," whereas in Ireland it inclines perpetually to break forth into action and revelry.

It is not easy for a stranger to make any satisfactory estimate of the state of human life in

Ireland ; the points to which attention ought to be directed in such an investigation are so various, the testimonies so conflicting, and the evils so complicated. And, on the other hand, the natives seem in general to have their judgments so dislocated, and their passions so maddened towards each other, in the strife of politics, religion, faction of families and clans, and other indescribable sources of discord, that they seem nearly as capable of settling their own quarrels, as would be the inhabitants of a well-filled asylum of lunatics ; all of whom are equally unreasonable, and all equidistant from truth, though in a perplexing variety of directions.

Nor are reflections of this nature merely discursive and inadmissible in the consideration of our present subject, as I hope to make appear.

The temporal evils that afflict Ireland have been stated in part to arise from the following causes :— Want of capital among the poorer classes ; want of favourable opportunity for the employment of the capital of the richer sorts, arising from the turbulent nature of the people, and the danger to life and property of those who would otherwise be likely to apply their means to the improvement of land, and furtherance of manufacturing and commercial enterprise ; the deep and savage ignorance that prevails among the mass of the people ; the lawless nature of the populace, their proneness to resist legal restraint, their indifference to the expenditure of human life, their recklessness and want of care and consideration for consequences ;

the many vast and uncontrollable sources of strife and debate that exist in Ireland; the frightful redundancy of the working population; and the consequent fatal intensity of competition for land and wages.

To what human source must Ireland turn for a remedy for this congeries of evils? Every voice in the three kingdoms exclaims,—to Parliament, the influential source of cure, the highest constitutional authority of the empire.

But after all, and admitting the solemn call there is on parliament to make every possible attempt to allay these fearful and acknowledged mischiefs, can parliament create capital among the poorer classes? Can it afford protection to the servants of any English Joint Stock Company who might propose to drain the bogs of Ireland? Can it force education on the inhabitants, or can it ever be induced to try? Can it infuse a love of order among the people, and subdue their unwillingness of spirit to submit to the yoke even of equitable laws? Can it prevent the rabid, unintelligible strife among clans and factions? Can it introduce a wise, virtuous foresight among the people, which will prevent premature marriages, and the growth of a nation always trembling on the verge of famine, and entangled in the inconceivable horrors of a redundant population? Queen, lords and commons, the universities, the church, the professions, all the agricultural, all the trading interests, the whole wealth, learning, and political power of the empire, seem, after vast endeavours, to be able to effect very little

benefit indeed in this most difficult, but still deeply interesting case.

No mind susceptible of any sympathy whatever with the human race, can view this situation of affairs with indifference; and no one can spend a few months in the charming Emerald Isle, without a more than ordinary concern in her most attractive inhabitants; and perhaps without some vagrancy of thought among all the points of difficulty connected with her extraordinary condition; and without some undefined mental proposals and visions in the way of cure. I do not deny my own share of such, perhaps in many cases, profitless speculations; nevertheless in the multitude of thoughts within, I leave the reader to judge whether it was not natural that I should occasionally indulge in trains of thought and meditations such as the following.

Since want of capital among the poorer classes is one of the evils of this country, is there any source of production, or rather of reproduction, misapplied, but that might otherwise go to the purchase of implements of husbandry and manufacture, to the fencing and draining of patches of land, and to domestic furniture, and *housing*? How many millions are spent needlessly in ardent spirits by the poorest ranks; to how much would ten years of this lost capital amount; and what would be its reproductions during that time? For at present, as far as that goes, it might as well be thrown into the depths of the sea.

Then, what is a principal source of the turbu-

lence of the people? what is in this country a grand spring of contention itself, as well as the support and fuel of that hostile and fiery spirit, which spurns at innovation, sometimes mistakes the best meant attempts at public benefit, and presents so formidable a barrier to the introduction of work, wages, plenty, and peace? Certainly whisky is this source of evil in a great degree.

Is not the same cause the occasion of the people continuing in ignorance? The school fee for the children is spent in spirits; and so are all the funds that would go to the mechanics' library and institution; the young people are brought up to seek their chief joy in riotous revelry, in habits and thoughts quite alien to those that incline to mental improvement and study. What produces lawlessness, recklessness, and aversion to the order and restraint of justice; or, at least, what aggravates and enlarges these propensities; is it not excessive drinking?

What is that which swells all the sources of strife, which lets loose the feuds bound up for months or years in the hearts of the factions? What is the proximate evil that exalts and augments all the other causes of discord, and continually promotes new objects of litigation, riot, and contention; which makes Ireland, almost from one end to the other, to be sometimes like a yelling cavern of wild beasts, rather than a portion of the pacific and intelligent kingdom of Britain?

What sorcerous spell is it, which when murder of the most heartless and extensive nature is to be

committed, is used for the express purpose of bringing men up to such a sufficiency of recklessness as will fit them to perpetrate that pleasantly, which is soon to fill a district with unutterable woe? Whisky, is the word which is legitimately the answer to all these queries.

If there is any truth therefore in these views, I cannot but congratulate my excellent friends in the Temperance Reformation in Ireland. I bid them thank God, and take courage: let them look with confidence and delight at the honourable prospect that extends far and wide before them; and while others talk, let them act; and the blessing and approving smile of Providence be upon them!

CHAPTER XI.

ENGLISH ARTIFICIAL AND COMPULSORY
DRINKING USAGES.

Difficulty of introducing the Doctrine of Anti-Usage—Usages of Shipwrights—Iron Founders—Mugging—Foremen—Allowances of Drink—Whitesmiths—Blacksmiths—Chain Cable Manufacturers—Curriers—Joiners and Carpenters—Sail-makers.

THE principal difference that once existed between the potations of England and Scotland was, that the former indulged in comparatively moderate quantities of mild ales, while the latter despised anything short of the bite of ardent spirits. This mark of distinction has, however, of late years, begun to wear away; and England has commenced a decided partiality for the more desperate beverage of the sister country. I do not find, however, that a perfect assimilation has yet taken place in all parts of the southern empire. It is chiefly in large towns, and in the immediate vicinity of these, that the change has become as yet alarmingly perceptible: there, a fearful resemblance to the inebriation of Ireland and Scotland is becoming a prevailing feature.

Although in 1829 I felt myself so ignorant of the drinking usages, and peculiar modes of inebriation of South Britain, that I declined for that reason to commence a series of lectures on the subject of Association for Temperance in England; yet I was satisfied, from the analogy of the case, that a similar artificial and compulsory system was likely to prevail on both sides of the Tweed. On making application by letter to friends in the South, this was denied; and even as late as 1834, when called to attend the parliamentary investigation on drunkenness, I found great difficulty in persuading some of the most anxious friends of the temperance cause in England, that there was any necessity for an investigation on this point: and although I had established a somewhat extensive correspondence on this subject, it was only in 1837, when I had opportunity of making a wide personal examination, that I was enabled to satisfy some of the principal friends of the cause in the three kingdoms, that a pernicious system of usage and compulsion prevailed throughout, to a large amount; and to which it was necessary to apply effective remedies.

We shall examine these customs, as regards South Britain, without much regard to the order in which they may be taken: keeping in mind our former division of them into those connected with handicrafts and trades, including the new series of those instituted in the trade clubs and unions; and then the usages chiefly connected with domestic life.

We shall commence with the case of

Shipwrights.—The apprentice footing amounts in general to two guineas. The penalty for non-payment is flogging with a handsaw from time to time; and this and other mal-treatment is pursued till the usage money is paid. In some building yards, it is only about a dozen of the oldest apprentices that enjoy this treat: it frequently is the occasion of two or three days' idleness and drunkenness. One informant has seen a boy's head laid open for non-compliance with this dangerous usage; and has known a wedge thrown at another from behind, that laid him senseless on the ground. At the expiration of the apprenticeship, or "loosing," a sum varying from one to five pounds is expected, though this is less compulsory than some other usages. At launching there is from five to ten pounds given by the owners of the new ship. Besides this, in some cases, the apprentices are in use to wait upon and receive drink-money from dealers who furnish articles for the vessel; such as the block-maker, painter, plumber, glazier, joiner, and others. The whole is expended in a supper and drink by the older apprentices, each bringing his sweetheart, or a friend. Disgraceful scenes of drunkenness often occur in consequence of this usage, which frequently end in jail or bridewell. Such methods of amusement and recreation must further have a very deteriorating effect on the female friends of this class of workmen.

The caulking footing is 10s. given by the owners to the men to drink. When the keel of a new vessel is laid, the employer gives a certain sum

for drink; and every pair of sawyers in the yard gives 3*s.* of "chip-money." This, with the addition of other tribute, is spent in drink. One informant has seen several days' drunkenness the result of this usage. When the lower-deck beams are got in, the owners of the vessel bestow from 21*s.* to 42*s.* and the employer 20*s.* for drink to the men.

At marriage, a man gives 10*s.* to the others to drink: this generally causes a "spree," as it is called.

If men come to the yard on Monday with dirty shirt or shoes, or unshaved, they are fined 1*s.* for drink. This is a regulation of most trades in England, but not in Scotland, shewing the greater advance in the healthy luxury of cleanliness made in South Britain. Such a law of trade might be expected also in Holland; but scarcely in France, Spain, or Italy. It seems, at first sight, a useful regulation, evincing a laudable regard to neatness and purity; but in point of fact, it is used in practice, according to my information, merely as an excuse to "start a drink." Some men in a workshop make quite a trade and business of suggesting and enforcing such usages. My informants in this case have known two or three days' drinking arise from such a trifle: thus, it appears that even the superior cleanliness of the English nation is made a highway for the triumphant passage of inebriation. And here I am tempted to diverge, and relate a story, illustrative of a similar instance of strong drink intermeddling with matters in which, at first sight, it seemed to have little connexion.

In a certain town, an individual was accustomed to deliver lectures to a limited number of artisans and others, on some departments of moral science. Part of these being shopmen to grocers and others, found it at last impossible to continue attendance, although the meetings were held between eight and ten o'clock at night. A scheme was set on foot to retrench shop-hours, which, after considerable trouble, proved at the first effectual. A great number of shopkeepers agreed to shut at an hour certain. The magistrates allowed the large town-bell to be rung at the set time, in order to facilitate the measure. On the first night, in three minutes after the bell sounded, all was dark in the principal streets, save what light came from the town lamps. This continued for some time. All the retail trade in the place was full of gratitude to those who had adjusted the measure: life, they said, was now comfortable; they were slaves no longer; men got home in good time to their families, to read, converse, or otherwise amuse themselves: some accounted it a great privilege to be in time to have family worship leisurely and cheerfully performed, without sleep or weariness. Part of the apprentice class rejoiced that they could attend the above-mentioned lectures; the number of the audience increased about six-fold; and the subjects were, to suit the case, changed into remarks on history, and other less abstruse topics than had been discussed before. But by and by, those grocers who held spirit licenses found that their best harvest was during the later hours; and that their rivals

in the public-houses were encroaching upon their gain. They therefore broke through the adjustments of the short hours' scheme. On this, the other grocers found that the publican-grocers were gaining ground from them, for purchasers are often as dilatory as possible in making their "shoppings;" so the grocers in a body departed from the short hour plan, and things were left in the same uncomfortable state as before, in order to permit a fair and free rivalry in the sale of whisky.

To resume; a shipwright's apprentice is expected to pay 2s. 6d. for drink money at his first caulking. The penalties for non-payment of usage money are various: sometimes the jacket is nailed to the board with large nails; or the clothes or hat mopped with tar. When the foreman, or others connected with the building-yard, keep a public-house, it has frequently been stated to me by operatives that it is ruinous to the men, and contrary to the interests of the master. "In the eyes of such a foreman," say they, "he who drinks most is the best man."

Foundries.—Among engineers the apprentice footing ranges from 1l. to 2l. 2s. At expiration, or "loosing," there is 3l. to 4l. for a supper and drink to the men; the employer sometimes gives towards this also. To the apprentice footing, each man adds 6d., which makes the usage comprehend the whole of the parties, and thus ramify its power. A journeyman's footing is 5s., to which the other men add 6d. apiece. This practice is sometimes called "backing." Shifting vice or lathe, moving to a better situation in the work,

draws 1s. for drink money; the others "back" with 3*d.* each. Coming on Monday with dirty shirt, or unshaved, incurs 1s., backed by the rest at 3*d.* each. Marriage is 10s. 6*d.*, backed by rest with 6*d.* each. A birth 1s. to 1s. 6*d.*, backed with 3*d.* each. If not of the trade club (in some places), a man pays 10s. for drink, in order to be free of the particular shop. At Liverpool, it is usual to fine workmen in the sum of 1s. for drink, who have been, for the first time, a pleasure sail round the black rock in the Mersey.

With some pleasing exceptions, wages are generally paid in this trade on Saturday night, in a public-house; or the men are clubbed together (it is sometimes called "linked"), and sent to obtain change where they may; which, of course, leads direct to the public-house. If the day of a man's birth can be discovered, he will be pestered continually to give drink. On national saints' days in England, the following drink regulations have place in this and other trades: on St. George's day each Englishman pays 1s., and each Scotch, Irish, and Welsh man, 6*d.* On St. Andrew's day, the Scotch pay double; on St. Patrick's, the Irish; and the Welsh on St. David's. The employer gives what is denominated a way-goose at lighting of candles; the men "back" this gift, and hold a supper. Brass-money is claimed at Whitsuntide from the brass merchant; and at new year's day, from the iron, coal, timber, and tin merchants.

The penalties in this trade for non-conformity to drinking usage are much the same as in others.

Apprentices will not be taught by the men. A general strike and turn-out, it is stated, would be the consequence of a man failing in coming forward. In some cases, the "wetting" of new clothes is usual. When working out at a job, and all night, there is sometimes an allowance for drink, besides wages. If "shot be not paid fair," that is, what has been drunk during the week by a man, at the general house of rendezvous; in this case there is a fine of 3*d.* On giving or receiving notice to leave, 5*s.*, backed by each of the others in 3*d.* If put into bridewell, a gallon of ale; rest of the men back with a pint each. A workman going abroad, 20*s.*, rest back with 6*d.* each. Returning is 10*s.* with the same backing. An operative being made a foreman, incurs 10*s.*, backed by rest with 6*d.* each. If a master gets a wife, he treats the men, who back with so much each. The same if the master's son be married.

Mugging.—This is the reward in drink, given by the merchant, dealer, or furnisher, to the foreman of any work, or to any servant who patronizes him by procuring his master's custom. The term is also used when an operative, in order to obtain a place or work, bribes with drink a foreman, upper servant, or some one who can assist him in his object. It is obvious that this is a most pernicious custom in every aspect, and that it produces a great variety of injustice and treachery, as well as intemperance among the lower orders. One informant knew of a steam-boiler that was on purpose burst with over pressure, in order to revenge the want of due mugging.

Foremen.—Any one making inquiry into drinking usage will frequently have occasion to receive information on the wide and deep misery that is caused by foremen keeping public-houses. These individuals have so much in their power, it is so much their interest to encourage free and unlimited use of spirituous liquors; there are through their means so many indirect attractions to inebriation, that it were greatly to be wished that public opinion should lay a restraint and interdiction upon foremen becoming publicans under any circumstances.

Allowances of Ale and Spirits.—Where this is given by way of refreshment, or in order (however mistakingly) to strengthen men for their work, it does not strictly come under the definition we have given of a compulsory usage, unless in so far as it is so on the employer who pays for it. It were greatly to be desired that sound medical views were propagated on this subject, when it would be found that liquor not only does not fortify the human frame, but the reverse; and the evils that masters unwittingly are the means of occasioning in this practice are incalculable. It is extremely difficult for a man who gets a regular allowance of drink to withhold from it: there is something in human nature that causes great reluctance to abstinence in this case. I have met with instances of men being willing to take money in lieu of drink; but from the perverseness of the master or the foreman, this commutation has been refused. In one case a young man poured out his

glass of spirits on the ground; but the only result was, that he did not get the offer of a second. Upon another occasion, a temperance workman was pressed by a lady to take a dram, and it was in vain he pleaded that his obligation and pledge did not permit him to drink spirits; the glass was forced into his hands; he took it up, and amid the astonishment and indignation of this true daughter of Eve, he emptied the contents under the grate.

At *Salt Works*, a regular allowance of drink is sometimes given to the men each day; this has a great effect in preventing them from Teetotalism: if masters saw their own interest, they would throw no obstacles of this kind in the way of what would so greatly further it.

Whitesmiths.—The apprentice footing ranges from 10s. to 1*l.* 1s. according to the circumstances of the parent. If not paid, the boy is “knocked here, shoved there, and kicked about.” There are here also various fines and customs usual in other trades.

Blacksmiths.—A journeyman (sledge-hammerman) pays for footing 2s. 6*d.*; a smith, 5s. In the club, each pays 3*d.* for the room, for drink. All members pay this 3*d.* whether they come or not: the happy few who come drink the whole. Scenes of great disgrace ensue, quite contrary to the nature and dignity of man, and unparalleled in the actions of the lower animals.

Chain Cable Manufacturers.—Apprentice footing 10s. 6*d.*, backed by 1s. each. An informant

has seen a boy return the liquor, being unaccustomed to it, and unwilling to drink it, but was encouraged to do so: "You'll never larn to be a smith else." The payment on expiration is from 10s. to 20s. according to the circumstances of the parents. A journeyman's footing is 5s., to which 6d. apiece is added by the others. Marriage 5s. with 6d. each of backing. An informant has seen a person who refused to give the journeyman's footing, hung up to a beam by a chain. The birth of a child occasions a certain drink. Shifting fire 1s.

Saints' days are regularly kept by drinking. Christmas-boxes are claimed from dealers who furnish to the establishment. The coal-merchant pays 5s., the iron-merchant 10s. 6d. The furnishers of blacking and chisels so much. There are drink fines as usual, such as for dirty shirt, and beard, and others.

Curriers.—Apprentice footing 10s. 6d. to 1l. 1s. Expiration according to means. Journeyman's footing 2s. 6d. to 5s.; in both cases others back. On a man leaving there is a contribution of 6d. each for drink. On marriage, birth of child, and own birthday, so much, with backing. One informant has seen a person forced to leave the shop who declined to pay footing. When an apprentice first works at the bean he pays 1s. for drink; the same at the table, at first scouring and at first stuffing; all the rest back these with pints apiece. The penalty for non-compliance is being kept in ignorance of the trade as much as possible. The constable of the shop puts down on a slate what ale is wanted, which

a boy fetches. The shop score must be regularly paid, else a fine of 2s. 6d. for drink is incurred.

Leaving candles burning, forfeits 2s. for drink. Way-goose, 1s. to each operative. Birth-day, if found out, half-a-gallon of ale on the day. Christmas-boxes are exacted from the tanner, dry-salter, and iron-merchant, from 2s. 6d. to 15s.

Joiners and Carpenters.—The apprentice footing is 1l. to 30s., backed with 6d. each; journeyman's footing, 2s. 6d. to 4s., backed with 6d. or 1s. each. In some cases the "loosing" is signalized with drink. On the building of a house, the claim upon the owner for "rearing money" varies from 1l. to 5l. All the men who have been employed, previous to putting on the roof, enjoy this festive occasion; but not those whose work comes afterwards, such as plasterers. Each man backs the rearing pot with 1s. The men next claim certain sums, varying according to local custom, from the lath-render who has furnished for the house, and from the stone-mason, brick-merchant, and lime-merchant. These last sums are obtained in the manner above stated, denominated in some places "kicking," and they are drunk the day after the rearing pot has been disposed of, in order that the parties may enjoy "a hair of the dog that bit them." Those who happen to spoil work, called in cant language "buttoning," will be informed upon by the others, unless they bribe with drink (mug the witnesses). On obtaining a new bench or station in the work, 4s. for drink must be paid; this is given to benchmen exclusively. Unless an

apprentice pays something for drink at making his first window sash, or other difficult operation, he will not be assisted in his work, and no explanations regarding business will be given to him. In the same way drink is demanded in the wheelwright trade, at the first fastening of spokes in the centre of a wheel. If fines be delayed to be paid, they will be added to according to the period of delay. At marriage and at birth of a child, 5s. to 10s. is demanded for drink, with backing from each. Wages are generally, though not universally, paid on Saturday night; many do not receive their own net wages, but are "linked with others." Sometimes, according to one informant, ten to twenty men are clubbed together, with bank notes to obtain change where they may: nothing can exceed the tyranny and folly of masters in this respect. On non-compliance with drink fines, or footings, the clothes or tools of the individual will be pawned, (put up the spout); he will be sent to "Coventry," and otherwise maltreated. Apprentices are "cobbed" for non-conformity, by having the posteriors beat with the flat side of a saw. New tools and clothes must be "wetted."

Besides what is above stated in building houses, there are also, in general business, Christmas-boxes demanded from the nail-maker, timber-merchant, and ironmonger. National saints' days are the period of a drinking bout, according to rule. If any man inform on another to the master (called "sucking" the master), the case is brought before the trade club, and decided; if any penalty ensue, it is

generally a drink fine. If an apprentice neglects to watch the fire properly, he incurs a drink fine. When a man is made foreman he must pay 5s. for drink. One leaving a candle in the workshop, without asking some other to take charge of it, incurs a drink fine of 1s. In many cases, the smaller fines are collected till they amount to 1l., when a "spree" takes place. Dirty shirt and long beard on Monday, incur drink fines. One informant had not only to pay fines, but was struck and maltreated for not partaking of the liquor. If fines and footings are not paid, tools are hid; particularly the special tools required at the time. This is called "making an old woman of one." If the recusant acquaints the master, the fine is just doubled. There is an occasional way-goose, but it is not universal. The same informant mentions, that if fines and footings were not paid, after all other schemes fail, a strike would ensue, and the employer be forced to dismiss the operative. As we before had occasion to state, with regard to the regulations of various trades in Ireland and Scotland, there is here a tribunal for the purpose of trying all questions which infer drink fines. A man is said, under these circumstances, to be tried under the strong beer act. Sometimes, the court is formed of men in the same workshop, at other times, of persons selected from various shops. One informant has seen a man fined in four gallons of ale; and a foreman in eight gallons, on such an occasion.

Sail-makers.—The apprentice's footing is generally 1*l.*; he must also give something to the men to drink when he first begins to sew, and afterwards to rope, *i. e.* sew the rope round the sail. When the oldest apprentice is first employed to take the measure of work, he must "mug" the journeymen for this honour. The drink at expiration, or "loosing," is optional; one informant has known it range from 10*s.* 6*d.* to 5*l.* Marriage is 5*s.*, backed with from 2*d.* to 6*d.* Birthday is from 1*s.* to 2*s.* 6*d.*, backed with from 2*d.* to 3*d.* The trade club meets, in general, in a public-house; men drink 2*d.* apiece for the use of the room; and the usual results of this are visible. Christmas-boxes are demanded from the rope and canvass manufacturers, from 10*s.* to 20*s.* The drink fines and penalties are much the same as in other trades.

A respectable informant originally of this business, made to me the following narration, the first time it was divulged out of his own family. His father having been a drunkard, his mother could only with the utmost difficulty bring up the children. He, when a boy, earnestly desired to be a sail-maker, and was after some obstacles bound apprentice. The footing was claimed, and although the circumstances were affecting, it was persisted in, for stimulation and drink usage have nothing in common with generosity or mercy. As, however, the people of the workshop saw that by too much pressing, the footing in this case might be totally lost, it was reduced one-half, *viz.* to 10*s.* He did

not dare to tell his mother of the demand, lest the amount would drive her hopeless, and he should be withdrawn from the trade he greatly preferred. Although the family had never so far debased themselves as to ask charity, he was resolved on this occasion to break through the barrier of independence, and to solicit pecuniary assistance in the emergency. Accordingly he went every evening in the twilight to a great distance from his home, where he was unknown, and begged in the streets. The men allowed him from June till October, by which time he had made up the sum all to a few pence; his mother, after being acquainted of the circumstance, helping him with the small balance. The men got all drunk upon the occasion. And this individual afterwards fell into habits of drunkenness, but was reclaimed by means of Temperance Societies.

CHAPTER XII.

ENGLISH USAGES CONTINUED.

Usages of Coopers—Sawyers—Ropemakers—Turpentine Distillers—Stonemasons—Tailors—Blockmakers—Coachmakers—Coach-Spring Makers—Skinners—Watchmakers.

Coopers.—THE apprentice footing is 1*l.* and sometimes under that sum; according to circumstances. One informant has seen a supper on this occasion cost 3*l.* This footing is generally backed by the others by 1*s.* 6*d.* for each journeyman and 1*s.* for each other apprentice. The journeyman's footing varies from 1*s.* to 4*s.* backed by a pint apiece. Marriage is 5*s.*, backed by 1*s.* Birth of a child, 2*s.* 6*d.*, backed by 6*d.* This is here called wetting the child's head. Dirty shirt and beard on Monday, 1*s.* Candles left not under charge of some one, 1*s.* If a cask let fall, 1*s.* All these sums go for drink. Tools are pawned for fines and footings. In some works men are "linked" on the pay-night, and sent off in groups to find change any where; of course the resort is to that public-house which is the ordinary rendezvous of the shop; where the week's score is first of all paid up out of the wages. A shilling is claimed on a birth-day, with a pint

each of backing. Christmas-boxes are demandable from the hoop, stave, and nail-merchants, who usually furnish the shop.

Sawyers.—In this business the apprentices are often the sons of sawyers. The apprentice is in some cases bound not to the master, but to a top-man. He pays 10*s.* 6*d.* for drink at entry, and to this the master adds 10*s.* 6*d.*, and each sawyer in the yard backs with 1*s.* The same occurs at expiration of apprenticeship. It is seldom that the men are not drunk next day after such “a spree.” The journeyman’s footing is a day’s wages, averaging 4*s.*, backed by the rest with a quart apiece. The following occurrences make a fine of 1*s.* for drink exigible with a pint each of backing: viz. changing pit, man falling into pit, wood falling into pit, unshaved, dirty shirt, dirty shoes on Monday. I have been informed that the smallest fine often causes the men to spend towards 5*s.* apiece, because the fine is imposed for the express purpose of “starting a drink.” I have often adverted to this fatal circumstance in the drinking usages of the country, that the regulation amount is seldom that which is adhered to, and a drinking usage must be looked to with reference to final results and consequences, before we can form a fair estimate of the evils of a system of compulsory drinking customs. One informant states that the men in this trade, from having large wages, are extremely liable to inebriation. They often absent themselves from work for several days, while drinking, and when they do come to work their alternations

of tipping during their period of employment are frequent: working and drinking time about from 4 A.M. till 10 P.M. Although high wages be a very desirable object for the working classes, and not necessarily a cause of inebriation, yet it seems to be the case, in the instance of men whose recreations are connected with attendance on the public-house, and whose minds are barren and resourceless, when they do get high wages, that they are apt, by the very circumstance of possessing the power of self-indulgence, to give in to a system of nearly perpetual drinking.

In some cases, the sale of saw-dust in this trade is an addition in the shape of a perquisite to the funds for liquor.

Marriage is 5*s.* Birth of first child, 5*s.*; rest, 2*s.*, with a backing of 3*d.* each. These occasions often raise a "spree" which lasts several days.

In some cases the wages are paid over by the employer to a topman, who divides in a public-house. For wetting a new saw the topman pays 1*s.*, the pitman 6*d.*, backed by the other men with 3*d.* apiece. If a journeyman delay to pay his footing, he is put on a three-cornered piece of wood, carried to the public-house at the division of wages, and forced to pay; else he would not be helped with his work. On opening his first log of mahogany, a man is charged 1*s.* of drink money.

Ropemakers.—The average footing money for the apprentice is 1*l.*, though in some places I found it to be only 2*s.* 6*d.* In some works there are no journeyman's footings; but in others it ranges from

2s. 6d. to 5s. When a former apprentice joins his own walk as a journeyman, it is only 2s. 6d. The following are occasions when a drink fine of a shilling is imposed—viz. going into the tar cabin with hat on, smoking there, having dirty shirt or being unshaved on Monday. Marriage is 5s., with backing of 6d. each; births the same. In some works wages are paid on Monday morning, and in distinct sums for each; but in others on Saturday night at the public-house. New clothes are expected to be wetted. Christmas-boxes are demanded from employers and others. There is in some places a particular carouse in this trade on the 5th of November.

The penalties for non-payment of drink money are similar to those of other trades; one of them is being caused to ride upon an uneven pole or piece of wood, carried by the others, and jogged roughly up and down. A strike is represented as the ultimate resort for non-compliance.

Turpentine Distillers.—A labourer who is a regular or constant man, not an occasional workman, pays 5s. for an entry drink; the other men back with 6d. each. A man who would refuse “would have no life with the rest.”

Stone Masons.—A journeyman engaged for a job pays for footing 2s., backed by others with 6d.; this among fifty or sixty causes the commencement of drinking, which not unfrequently is attended with bad consequences. The penalties seem to be what is usual in other trades. The following is a specimen:—

“ An extraordinary attempt, which was very nearly successful, was made at Manchester on the 4th July, 1837, to deprive a fellow-creature of life, under circumstances of savage atrocity seldom surpassed in the annals of crime. A man named Joseph Armitage, having gone to visit a friend, employed with other stone masons in flagging Mr. Knox's factory, situate in what is called Little Ireland, from its being mostly inhabited by the lower order of Irish, was importuned by the workmen in question ‘to pay his footing,’ as they had all the afternoon been drinking liquor supplied in that way by others. Armitage expostulated; said he had no money, and besides that he was not employed there. After some considerable altercation, they threatened his life if he refused to comply. He again stated his inability, and urged their having no claim upon him; but they continued to insist on their demand. At length one of the ruffians proposed to hang him, and the suggestion was immediately acted upon. Two or three of them seized upon him, and endeavoured to place a rope round his neck; when, finding his life really in danger (for at first he thought them only in jest), he made a desperate effort to free himself, and succeeded in drawing a knife from his pocket to defend himself. A violent struggle ensued, when the rest of the party, consisting of eight or nine, closed upon him, and obtained possession of the knife, but not before he had received some severe wounds in the hands. They then dragged him to a post, to which they attached him by passing a

rope about his neck and shoulders; and next, by taking his feet from the ground, and binding them up behind him, placed him in a most agonizing state of strangulation. In this miserable condition they kept him for about half an hour, they standing by to enjoy his agony, mocking and jeering at him; and they eventually left him to perish, or be rescued as he might. Fortunately for him and his cowardly assailants, a family residing on the premises had partially witnessed the transaction; but whether they had kept aloof from fear or criminal indifference, remains yet to be proved. Be that as it may, one of them told some neighbours of the circumstance, and numbers speedily made their way to the spot. They found the poor fellow almost at the last extremity; and when released, it was for some time doubtful whether he would survive or not.”*

In the central parts of England, among stone masons, there are drink payments as follow:—Boy going on trial 5*s.*, backed by men at 2*s.* 6*d.* each; the master gives 5*s.* Apprentice footing 2*s.* 6*d.*, backed with 1*s.* each. Time half out 2*s.* 6*d.*, backed with 1*s.* each. Expiration of apprenticeship 20*s.*, backed with 5*s.* each. First job 5*s.*, backing 1*s.* On using mallet and chisel 2*s.* 6*d.*, backing 1*s.* Using tooler 2*s.* 6*d.*, backing 1*s.* Carving 5*s.*, backing 2*s.* 6*d.* Marble-working 5*s.*, men 2*s.* 6*d.* Marriage 20*s.*, backing 2*s.* 6*d.* Birth 2*s.* 6*d.*, backing 1*s.* Christening 2*s.* 6*d.*, backing 1*s.* Birth-day 2*s.* 6*d.*, backing 1*s.* There are various penalties for refusal. One is denominated the

* Isle of Man Guardian.

“compulsion bottle.” The martyr is tied to a beam with his arms extended, and water from a bottle is poured down his sleeves, and his side is tapped. On breaking a stone there is a fine of 2s., with backing by the rest of 1s. each.

Tailors.—When a boy goes first to the shop, he is employed by the men to fetch beer; he collects the money to pay the public-house, and has on this account twopence in the shilling. The apprentice footing varies from 7s. 6d. to 20s., with a backing of 6d. each by the other men. At expiration or loosing, it is 20s. or 30s., or sometimes the parents give a supper. At marriage 5s., with a backing of 6d. each. At a birth 1s., with a backing of 6d. each. The pay is generally on a Saturday night; the men are frequently “linked” together, and require to adjourn to the public-house, which is their ordinary rendezvous, in order to procure change, and divide. The score for the week is here paid. One informant knows of men being kept very late in this trade—sometimes till Sunday morning, before the pay-money is obtained. If a man, on taking away a smoothing iron, leave the fire in disorder, he is fined a quart of ale. There are some cases where a way-goose is given by the master; but in general, instead of this festival, there is a bean feast in the month of August, to which the master contributes 20s., and the men make it up, in shops of average size, to about 4l. The friendly societies of the trade generally meet in a public-house, where at least 3d. must be drunk by each member for the use of the room. Sometimes,

if two men are seen together partaking of liquor, and the quantity they are sitting over be considered as too small by free drinkers (it may be half a pint for both), in this case a fine of half a pint is imposed for each man in the shop: an informant has seen sixty-two half-pints imposed and exacted in such a case. This may be called the perfection of compulsory drinking usage. New clothes for a man of the shop are wetted with half-a-pint. The sum of 5s. is charged to any one for the first job he works of any particularly difficult operation. A sort of watch-word is passed, that there is "a mouse in the straw." The individual is kindly asked if ever he tried that kind of work before, as if with a view to assist him; but this is treacherous good-will—a simulation only of benevolence, and is made in order to ensnare the unfortunate artificer into an acknowledgment which will subject him legally, so to speak, to a smart imposition. When a tailor changes his lodgings, he must pay 1s. for drink, which the rest back with 3d. each.

The captain of a board is a workman who is constant, not occasional, and has a certain charge—for instance, to see that clothes are made for customers in due time: for this situation he pays 5s. 6d. for drink money. Christmas-boxes are demanded from the woollen-draper. On all national saints' days, natives of each department of the Three Kingdoms pay for drink, according to a rule formerly laid down. On the occasion of the master being married, he gives 40s. to the men to drink, which they back with 2s. each. One who

by inadvertence snuffs out a candle is fined 6*d.*; one who vomits in the shop, a gallon of ale. Coming on Monday unshaved, or with dirty shirt, 1*s.*, backed with 6*d.* by each other man.

The names of those men who are out of work, are in some places marked in a register house, where the employer has no choice but to take the first on the list. There was at first only one general society of tailors in England; it is now split into two divisions. The men who are members of either are called "flints;" those who are not are called "dungs." At the meetings on a club night at the house of call, there is 3*d.* for each member to pay for drink in lieu of room rent. The few who attend drink the whole. Tramps with tickets get either a bed at the house of call, or money.

The penalties for non-compliance with drinking usage are various. One is being "sent to Coventry," sometimes called being "made a dog." This is a most uncomfortable state for a tailor to be in. All manner of jeering and ill treatment is considered justifiable, nay a matter of duty to the trade, in this case. The culprit has broken a law of the business; he has aimed a blow at the social indulgences of all the tailors in the Queen's dominions. It is therefore obligatory on every man to resent this as an injury done to his individual self. No mal-treatment is too severe for such a case. In the language of the shop, "waste meat and bones are thrown to dogs." This is such a pitiable state of debasement and excommunication from every good

office, that besides paying up all fines and footings, there is sometimes 5s. imposed as a special amercement, before the convict can be reinstated into "pitcher law." And, seriously speaking, it is perhaps difficult in modern times to point out a more grievous state of persecution than a man is hereby subjected to. The sleeve lining of a "dog" is twisted and sewed up; triangular holes are cut in the rim of the hat; the man's clothes are sewed up in different forms, to look like a bundle of rags; candles are put out quickly at dismissal of the shop, and he cannot put himself to rights till he arrive at home. The seams of clothes and pockets are ripped open—an informant has known money thus lost; clothes are secreted and "put up the spout," (pawned.) The master, in all these cases, can give no relief. The unfortunate non-conformist, wearied out with a series of insult and injury, must, at length, yield to the influence of drinking usage; the young are led to consider drinking as a necessary business and duty of life; and are soon as inexorable as their neighbours, in exaction to support the system; while the wretched men whom this wretched tyranny has compelled into habits of inebriation, find it impossible to retrieve their character, or alter their conduct, amid the unconquerable craving of a vitiated appetite, seconded by the invincible pressure of perpetual and systematic compulsion.

Block-makers in the sea-ports.—The apprentice footing is 20s., which is backed by the other men with 1s. each. At expiration and loosing, it is understood that he must give his first week's wages

for the men to drink, otherwise he is considered as not a "legal man," but a *skulk*.

Coachmakers. — The apprentice footing ranges from 10*s.* to 20*s.*, which is backed by the other men with 6*d.* each. The son of a coachmaker pays only 10*s.* There is sometimes a gallon of ale given at the binding. When the apprentice does any new work, he must pay for drink sums varying from 1*s.* to 10*s.*, according to the particular operation and rule of the shop. Men sometimes magnify the value of any new attempt of the apprentice, so as to flatter his vanity, and thus procure more liquor from this usage.

The journeyman's footing,* in most of the departments of the work, is 5*s.*, with a general backing of 6*d.* each. The apprentices are allowed to be present to drink their equal shares of the apprentice footing; but at the journeyman's footing they are turned out when half the regulation amount is expended. A change from one bench in the workshop to another incurs 1*s.*; and the same sum is exacted when a man's wife comes into the shop for the first time. Upon a rise of wages, it is expected that the first week's extra sum shall go to drink. On marriage 5*s.* is demanded; and on a birth occurring, the father "stands a pint" to each man who works in his own department.

In some works the wages are paid to each man, his share distinct and separate; in others, the men are clubbed together, and have the money divided

* The cant phrase, in some trades, to denote that a man has not paid his journeyman's footing, is, that "his tail wants docking."

at the rendezvous, or "strap-house;" paying up each individual's weekly score at the same time. My readers will readily perceive how intimate is the connexion that is produced with the public-house, by this method of paying wages; and how extremely desirable it would be, that public opinion should brand with a mark of reproach all those employers, who, by wanton carelessness, are accessory to driving their men to a constant attendance on the gin-shop, to a daily connexion of "tick and trust," which is wound up in the most pernicious manner by the woful weekly revel of Saturday night.

The usual fines are incurred for a dirty shirt and beard unshaved on Monday, and for giving a challenge to fight. One informant has known of a drink fine of a pint imposed upon a party giving a challenge to fight, and of two pints upon the other not fighting. A new partner of an employer is "kicked" in a supper to the men. On the marriage of a master, a treat is expected. The way-goose is 4s. to each man, and 2s. to each boy. The coachman of a purchaser of a carriage is "mugged" occasionally, as he comes to look at the work that is doing for his master; and finally, on delivery of the vehicle, he receives from 1*l.* to 3*l.*

The journeyman who last comes into the shop is made constable; he receives a staff, the presenting of which is attended by a drinking ceremony. A man's birth-day being discovered, he must pay 1*s.* on that day, with a backing from the rest. Christmas-boxes are demanded from the iron, coal,

timber, lace, and lamp manufacturer or merchant; it ranges from 2*s.* to 10*s.* from each of these.

There is a general society of the trade, throughout the kingdom; and although it is said that all fines go to stock, and not to drink, yet those who attend meetings for business receive each a pint, which of course leads to more drinking, as the meetings are held in a public-house. New clothes are "wetted" sometimes, but not regularly. On a birth, in some places there is 5*s.* charged, if a boy; and 2*s.* 6*d.* if a girl. In some works a purchaser of a carriage is expected to give a similar sum to the men for drink, as the coachmaker gives to his groom or coachman. I found that drink footings had been abolished in one establishment in a central part of England, and the money put into the sick fund. The men who do stage-coach work receive a feast on May Day from their employer. If a man leave his shop, he gives notice to the rendezvous, and draws his card; on receiving his money, and "going on the tramp," he spends it at the tramp-house of the union, wherever that may be.

There are the usual penalties here for non-compliance with the drinking usages. Men are sent to "Coventry." Their tools and clothes are hidden, and pawned for the regulation amount of the fine or footing. In the cant phrase of the trade, "Mother Shawney has gotten them." Being "made an ass of," is the same as being sent to "Coventry." Sometimes a caricature of an ass is sketched, with a face like the non-conforming workman, as if on the road to Coventry. My

informant had never seen any man make a final and successful stand; the usage money was always, at the last, "wrought out of him."

Coach-spring Makers.—The drinking usages here are much the same as in the business of general coachmaking. On a man being promoted to superior work, he must pay for drink, less or more, 5s. being the *minimum*. A new apron must be stamped, after a drink, with the mark of a pot in the corner, otherwise it may be legally cut down through the middle. The last man who comes to the work must, as constable, exact the fines and footings. In some cases a youth has been known to incur a drink fine, on the first occasion of his beard being shaved. In some works there is a way-goose, in others a bean feast. An informant has seen enormous sums spent here, and known these to last several days. If any of the numerous usages be refused, or any offence be committed against regulation, a shop-meeting is called. If the accused is found guilty, he incurs a drink fine; if not, the accuser does so. In addition to all the usual penalties for non-conformity, one informant has known the pockets filled with filth—tow dipped in oil fastened to clothes, and set fire to. He has also seen a person, who objected, violently slung up by a rope to a beam, and forcibly detained there for an hour.

Skinner.—When there is a nubmer of skimmers in a town, there is a society-house, at which the members of the trade's association hold meetings, and at which members of the trade, when "on

tramp," call, and lodge for a night. In one locality I received the following information on this case, in writing:—

“ The number of members in society there had been twenty-five, who supported the trade; or it may be more properly said, supported the tramping and drinking system. Each member paid 3*s.* a month: 6*d.* of each member's money was spent in ale, that is, 12*s.* 6*d.* per month for members' ale. The relief given to every tramp was 3*s.*; 2*s.* 6*d.* each received in money, and 6*d.* each was obliged to be spent in ale. There have been as many as thirty tramps in one month—making 15*s.* for tramp ale. When a tramp gets work, or when a member receives or gives notice to leave his work, and does not leave it, he is obliged to pay 2*s.* 6*d.* for ale. There have been several such footings in one week. Every member who drinks of the foot ale pays 6*d.* which also goes in ale: there have been sixteen members sharers in both footings, so that for footings much has been spent in one week. When a boy is put apprentice he pays 5*s.* in ale; every member who partakes pays 1*s.* in ale. At the expiration of his term of apprenticeship the boy pays the same sum, and the members the same. When a member is married, he pays 5*s.* for himself, and 1*s.* for his wife, in ale. All who partake of the marriage drink pay 1*s.* in ale. If in any dispute one member strike another, the stricken member “ calls a garrison,” makes his complaint; and a jury is called, the complaint heard, and the offender fined 5*s.* The person stricken pays 1*s.* for making

his complaint. The case is tried by the Strong Beer Act; and it is said that no member was ever tried by this act and not fined. If the fine be 5*s.*, all who are sharers in the ale pay 1*s.*; if it be 2*s.* 6*d.*, those who partake pay 6*d.* If a man gets a new tool, the first time he grinds it he pay 1*s.* to his shopmates, and they pay 6*d.* each, and all is spent in ale. If one member find fault with another member's work, he is tried by the Strong Beer Act, and fined 5*s.*, to which all who partake of the ale add 1*s.* in ale. If a member fall into a lime pit, he pays 1*s.*, and his shopmates 6*d.* each, for ale. Whatever ale is due from marriages, fines, and footings, is had in the name of the society; so that when any member is determined to "raise a fuddle," though he has no money, he has only to put himself into a lime pit, and the ale is immediately had. Many gallons have been forced in this way. If the ale from the fines and footings is drunk in the yard, it is fetched thither by a member; who, if he allow any person to drink of it upon the road from the public-house to the yard, is fined 1*s.* If a fined member refuse to pay the fine or to partake of the ale, it is nevertheless sent for and drunk, and he is "cut out of the pitcher," that is, ceases to share in the fines and footings until he pays. If a member objects to pay his footing, he is despised, loses his membership, and is reported through the country. It often happens, when a tramp comes into a shop, that one of the men who may know him will propose to have a fetching of ale, or a quart for each man working in the shop;

and if from any cause one man objects to join in drinking, he is looked shy on, or abused, and may be viewed by the tramp as unworthy of the trade. The whole of these drinking customs are perpetuated by one certain rule—namely, when a tramp obtains work, he gives his travelling card into the keeping of a steward, and cannot obtain it again until all drinking claims on him are settled to the satisfaction of the society.”

In addition to the above usages of the skimmers, we may mention the following occasions, when fines averaging 1s. are levied the first time the work is done by the young artizan—viz. fellmongering, or taking the wool off the skin, fleshing, paring rind, pressing out grease, purifying by manure, and tanning. The morocco-leather finisher has various occasional fines of a like description. There are said to be between twenty and thirty drink fines in various portions of the trade in various places. National saints' days, and birth-days are generally kept in the manner which has been already described. Christmas-boxes are demanded from the butchers, and this is bestowed either in money or in meat sent to the garrison-house, which is accounted for in drink to the men.

Watchmakers.—The apprentice footing varies according to the means of the party: if a premium has been exacted it is about 1l., with a backing from the others. A journeyman generally pays 1l. 6s. in going to another shop. If an apprentice, at the expiration of his time, continue in the same establishment, he pays only 5s. of footing; but if

he engages in another it is 15s., with a backing from the other artificers of 1s. each. Drink-money is sometimes given at marriages and births, but this is optional. An informant has known a very large sum given for drink at a master's marriage. Christmas-boxes are demanded from case and dial makers; these range from 5s. to 10s. each. Commercial travellers also are expected occasionally to give 1*l.* or 2*l.* for drink-money to the men. The way-goose may run from 5*l.* to 8*l.* in large shops. I have hitherto heard of no severer penalty for non-conformity in this trade, than being sent to Coventry.

CHAPTER XIII.

ENGLISH USAGES CONTINUED.

Usages of Seamen—Riggers—Painters—Anecdote—Carvers and Gilders—Saddlers—Gun-Tool Makers—Gun Makers—Anecdote of Apprentice Footing—Heavy Steel Toy Makers—Brass Founders—Plane Makers—Spoon Makers—Commercial Travelers—Shoe Makers—Putters Out—Inkle Weavers—Hatters—Carders—Bricklayers—Calico Glazers—Picken Makers—Upholsterers—Anecdote.

Seamen.—I HAVE found but few cases of an apprentice footing being in use in this business. On passing the Line, from 10s. to 1l. is demanded as drink money; and the punishment for default is being blinded, and the chin lathered with hen's ordure and tar, and shaved with a piece of an old iron hoop. One informant has known a man's face torn into scars by this operation. Defaulters are sometimes hoisted up, and then dropped into a tub of water, or sluiced with water thrown from the ship's tops. The same informant has seen the long boat filled with water, and a man held down in it, for non-compliance with this usage, till he was nearly drowned. Passengers have to pay 20s. to 25s. But my informant has known a passenger who had been maltreated on this account, on coming ashore,

sue the shipmaster, and obtain a considerable sum as damages. I do not enter here upon the wanton folly of Government in encouraging seamen and boys to drink, by permitting owners to ship as much spirits, duty free, as will be a large and pernicious daily supply to men and boys; as this does not seem to come precisely within the definition I have chosen of artificial drinking usage.

Riggers (of vessels.)—These have various drinking usages: they exact Christmas-boxes from block-makers, blacksmiths, ropemakers, chandlers, sail-makers, who generally pay from 2*s.* 6*d.* to 5*s.* each. Master riggers are many of them publicans, and exert a most mournful and dangerous drinking tyranny over the men.

Painters.—The apprentice footing varies according to the means of the parents, from 10*s.* to 20*s.*, with a backing of 1*s.* from each journeyman in the shop, and of 6*d.* from each other apprentice. At doing various parts of work for the first time, a certain amount is exacted. Thus, at laying the ground for graining, a pint must be given to each man. At graining (*i. e.* imitation of wood or marble), the same amount. At priming (*i. e.* laying the first coat of paint), and at prising the same. When the apprentice first works in flatting the walls of a house, he pays a certain sum for drink. This operation being executed with shut windows, is accounted very unhealthy; and as it is supposed that the stimulation of ardent spirits removes the bad consequences, this remedy is, of course, often resorted to. On one occasion, I was told that a

party of workmen having prevailed on the feelings of a lady who had her dining-room flatted, induced her to put a bucket of rum in the middle of the floor, during the work, that the smell and bad air might be thus carried away; it is needless to say, that in the operation, somehow or other, the liquor in a short time all evaporated! In the glazing department, the first cutting with the diamond incurs a gallon of ale to the men. At "loosing" the apprentice, there is considerable variety in what is given. One informant mentions a week's wages; another 5s., to which the master adds 20s. In some cases it has gone as high as 5*l*.

The journeyman's footing is generally a day's wages, with a backing of 1*s*. each by the rest. At marriage a certain sum is expected; it is sometimes as high as 1*l*. with a general backing of 1*s*. each. In default of payment the man is forced to ride the pole, as formerly described. At birth of first child 2*s*. 6*d*., backing 6*d*. each. The same objectionable mode of paying wages, often formerly deprecated, occurs here, though not universally. In some cases, the wife receives 1*l*. on Saturday morning, leaving 4*s*. of drink-money for the man. The ordinary drinking fines are imposed here: in addition, a workman must "lick out" the paint from a pot with a brush, otherwise he is fined; and he incurs the same penalty if he leave a dirty stone; or forget to put out the fire at night, if that be his duty; or neglect putting his department of the shop to rights; or tell tales; or take another man's tools. The penalties are—sending to "Coventry;"

taking out the bottom of box ; hiding the brushes of the non-conformist (for these he is liable to his master) ; pawning his clothes ; “ cobbing ” apprentices with a dozen strokes of the flat side of a saw ; and general maltreatment. A strike is the last resort.

Christmas-boxes are demanded from the colour merchant, glass merchant, and blacksmith : the way-goose given to those in the furniture or ornamental part of the business averages 3*l*.

Carvers and Gilders.—The apprentice footing is 10*s*. ; the loosing is 2*l*. ; marriage 5*s*. ; and so on of the rest. One informant stated a singular method of obtaining liquor in his shop—I know not if it prevail elsewhere ; the rule is, that whenever a measurement of any kind takes place, there shall be liquor. One man challenges another as to his height, thickness of the calf of his leg, or otherwise ; if a measurement take place in consequence, this ensures a pint of ale to each man.

Saddlers.—In some quarters there is an apprentice footing, in others this is not so rigorously exacted ; but there is in the place of it, and to a great amount, the system of making the young artizan pay for drink on every occasion of teaching him new work. There is an occasional journeyman’s footing of 5*s*., backed with 1*s*. apiece by the rest. Something is expected at marriage, and at the birth of a child, and at changing from one part of the shop to another. National saints’ days, and birth-days are kept, and the usual fines obtain towards personal cleanliness. But as piece-work is much

used, and the men work independent of one another, there is the less oppression of drink fines. Christmas-boxes are expected from the leather merchant and currier.

The general trades society meetings are kept in a public-house.

Gun-Tool Makers.—This trade is much confined to the central parts of England, and the numbers are few: the usages are not so imperative as in others. There are occasional footings required; and sums expected for drink at marriages and births. The steel merchant, who comes round twice a year, generally gives the men something to drink.

When treating of the apprentice entry or footing in Scotland, we took occasion to remark, that it would be more german to sound prudence and consistency, to have rules instituted among trades, which would operate as barriers and obstacles to intemperance, rather than actually to make the very initiating act of the trade, not an encouragement alone, but a compelling power towards inebriation. A benevolent gentleman, interested in an orphan boy, had him bound apprentice to a respectable trade; he purchased clothes, tools, and other necessaries for him, and the boy commenced the business. In a few days the *protegé* and his mother called at the counting-house of their friend, and she stated that it was with reluctance they once more trespassed on his goodness, but that an additional payment was necessary. The patron had just ordered his clerk to hand him some money for

the purpose, when it occurred to him to ask for what reason it was wanted. On being told that it was for drink, he withdrew his hand, somewhat surprised, and not quite pleased, that so respectable a person, as he knew the mother to be, would ever encourage such a method of her son's spending money. In a fortnight afterwards the parties returned again, and reiterated their request; but for five months they were repulsed from time to time. At the end of that period, however, the foreman called and explained all the necessity of the case; and that the money must be paid, or that the maltreatment of the boy, already excessive, would make it unsafe for him to remain longer in the establishment. Here this gentleman's eyes, as he acknowledged himself, were first opened to the tyranny of the drinking usages.

Gun Makers.—The apprentice footing is from 2*s.* 6*d.* to 5*s.*, with a backing of 6*d.* or 1*s.* Drink at loosing is optional—sometimes 5*s.* is given. Journeyman's footing 5*s.*, with backing of 1*s.* Marriage the same. Births 2*s.* 6*d.*, backed with 6*d.* Men are clubbed with large notes on the pay night; and much drinking at the public-house. Shifting vice, 5*s.* 6*d.* Fines as usual towards personal cleanliness; and for quarrelling, bad language, and using the tools of others. Birth days 2*s.* 6*d.*, with backing of 6*d.* Way-goose 4*l.* to 5*l.*, with a backing from each man of 1*s.* or 2*s.* 6*d.* Christmas-boxes are claimed from the barrel maker, furniture or mounting maker, and stock maker. These range from 10*s.* to 5*l.* It is a usual expression of the

claimants, when begging for this money, "the steel works dry, when not fee'd." In the trade club, each drinks "his own cup."

Heavy Steel Toy Makers, (manufacturers of Scale-beams, &c.)—The ordinary journeyman's footing is 2s. 6d. with a backing of 6d. each from the others. The forger's footing is 5s., with 1s. of backing. Shifting vice, 1s. There are the usual fines regarding personal cleanliness. For fighting, there is a drink fine of 2s. 6d., with a backing of 6d. each from the rest. There seems little reason in exacting the backing from those who had no hand in the fault; and as drinking is a chief source of strife and blows, the principal fine is also unreasonably imposed, and more likely to add to contention than to prevent it. But these drink fines, under the mask of care for good morals, are mere excuses and inventions to "start a drink."

Christmas-boxes are exacted from the iron merchant, file cutter, steel merchant, currier, and coal merchant. The usual penalties are employed for non-conformity. My informant had never seen a man actually beaten on this account, in this trade; but he had seen such an outrage among pearl button makers.

Brass Founders.—The apprentice footing is 2s. 6d., with a backing of 6d. each. At "loosing," the parents, if in tolerable circumstances, give a feast. For every new piece of work which the apprentice performs, he is expected to give the men drink. Journeymen's footing 5s., with a backing of 6d. each. Marriage 2s. 6d., and 6d.

backing. Birth of a child 1s., and 3d. of backing. The men are often clubbed together with large notes on the pay night. The usual fines with regard to personal cleanliness obtain; and the same at taking, without leave, the tools of others. New clothes are occasionally "wetted." Birth day 1s., with 3d. of backing. Christmas-boxes are claimed from tool makers, coke merchants, metal furnishers, manufacturers of casting-pots, and wire drawers.

The usual severe penalties are imposed for non-compliance. An informant has seen a man on this account suspended across a beam till he was black in the face.

Plane Makers.—The apprentice footing is 1l., and the same at "loosing." The journeymen's footing is 12s., with backing of 1s. At marriage a drink is required. The usual objectionable method of paying wages occurs here, and drink is allowed by the employer at Christmas.

Spoon Makers.—The apprentice footing is 5s., with a backing of 1s., and at losing 5s. The journeymen's footing is 2s. 6d., with 6d. of backing. At marriage, birth of child, and own birth-day, something is expected. Furnishers give Christmas-boxes. The usual penalties occur. My informant was himself, for non-compliance, hung up by the middle for a time. He cited the perpetrators before a magistrate; the matter was privately made up, by the men paying 17s. of damages, and costs.

Commercial Travellers.—This is a respectable and important class of the community. Many individuals of wealth and influence in the mercantile

world have gone through the discipline of a commercial traveller's life. The manners, customs, modes of thought, and opinions of this influential body, exert a perpetual power on society; and their constant locomotion ramifies and extends their capabilities, either for good or evil. How desirable, therefore, that the modes of life of this powerful section should be favourable to their own growth in temperance and virtue; and that, amid the hurry and dispersion of thought incident to the journeying career, as much time and opportunity as possible should be saved, even as with a niggard care, for intellectual attainment and improvement of the mind! Although we have no doubt that there are men of great native talent and cultivated taste in this class, yet we submit that such specimens of worth and excellence must exist, not in consequence of, but in spite of, their drinking usages.

From a useful publication entitled "Hints on Commercial Travelling," we learn that there is an apartment in an inn or hotel reserved for the exclusive use of the commercial traveller. "When," says the author, "fish is leaving the table, the president inquires of the vice and the company, what wine will be agreeable. The wines generally used in the commercial room are port and sherry. Sometimes other wines are introduced, but in such cases the party is a small and select one. The result of the president's inquiry is, usually, his desiring the waiter to bring in a bottle of sherry. This is placed on the right hand of the president, who takes wine with the vice, and afterwards with

the other gentlemen at table. Should the party exceed eight in number, two bottles of sherry are ordered to come in both together. Pastry is paraded, succeeded by cheese, which is the signal for the president's ordering port wine. When the cloth is removed, clean glasses are placed before each person; and the president, filling his glass, passes the decanters to the gentleman on his left, who, after filling, pushes them to his neighbour, and so on, till they again arrive at the head of the table. When they have completed this tour, the president drinks 'The Ladies,' an act of gallantry which each gentleman immediately imitates. The bottles then describe the same circle as before, and then the health of the reigning sovereign is proposed. After these toasts, it depends upon the president whether each succeeding glass shall be consecrated by a toast, or drunk in silence. If the former be the plan adopted, the vice-president is called upon by the president to give a toast, and after him, every gentleman present, in succession. When the bill is called for, any person can rise and leave the table, *without any apology for his thus leaving: he has fulfilled his share in the proceedings, and can now quit the table sans reproche.* When you dine alone, you are expected to order a pint of wine. It is a usage of the room to order a glass of wine, or spirits and water, in the evening. The expenditure of one shilling in this way every night, is considered to be one of the claims of the innkeeper upon the frequenters of his commercial room, and is generally ordered, whether used or not."

It is not unusual, among some parties, to treat with drink those who give mercantile orders; and one informant has known of a traveller, who having been supposed to have lost orders by not sufficient treating, was, in consequence, turned off by the house which employed him. The first time a traveller has been to a particular town or county, he is fined in a bottle of wine to the company: and a certificate is given by the chairman that the fine has been paid. Not only are customers, in some cases, to be treated at or after giving orders, but also at settlement of accounts. In short, this class is as much fettered and enslaved by drinking usage as almost any among the working ranks; and it would evidently require an exertion of moral courage, which few possess, to travel a large part of the year, and to controvert, single-handed, all the drinking usages of all the commercial rooms within the traveller's beat, or journey. What an extraordinary state of society is it, that, in order to leave a dinner table without reproach, a man must swallow a pint of brandied stuff, which the whole continent reprobates, and Pinkerton calls a wine fit for hogs; and must live in a perpetual atmosphere of strong spirituous liquors, at all times, and in all places. That the intelligent and thinking part of this body should consent to live under such a pitiable and pernicious thralldom, even for a week, is a phenomenon which the mental philosopher may consider and analyze, with as much wonder as he does other problems, sometimes of less practical consequence.

I have heard of a lover, of a weak constitution, who made himself sick by eating too much of a currant tart; but it was meant as a compliment to his mistress, who had been getting lessons from the pastry-cook, and whose handiwork it seemed necessary to bepraise in this gallant, though unchary manner. There is some extenuation in such a sacrifice to youth and beauty; but what shall we say of him, who makes so servile and sordid a use of his stomach, as to gulp a bottle of sherry, execrably brandied, in order to please some plump Boniface of a landlord,* on the ground that it is necessary "for the good of the house." That there is an honest intention in all this, we do not deny; and that landlords paying a heavy rent, and advancing capital for public accommodation, and affording certain special benefits to the commercial room, ought to be fairly remunerated, is mere justice; and it is undoubted that in the present state of things, the remuneration consists, in part, of the profits on liquor, and on an hypothesis that a considerable quantity must be consumed by every traveller. But how long ought such a state of things to exist in an enlightened nation?—a state not only inconvenient and vexatious, but pernicious in all its bearings; destructive of personal freedom and comfort, of time, of intellectual attainment, and in some cases of morals and piety. One might venture to think, that half an hour's discussion at a

* It is not intended here to cast reflections on British landlords: it is well known they cannot help the wines imported from being previously brandied.

meeting of a few respectable gentlemen in the line, in some of the large towns, might settle this affair to the satisfaction of guests and landlords, and of all who have any claim to have their interests consulted.

Shoemakers.—As this class of artificers work much in their own apartments, there are fewer settled usages than in some others. A journeyman's footing is however claimed; it is generally 2s. 6d. with 6d. of backing. A gallon of ale is allowed by the master of the shop as way-goose, at lighting candles in the fall of the year; the men add to this.

The master, or the leather-merchant or cutter, allows something for drink on the 25th October, St. Crispin's day, and at Christmas. The trades society meet in a public-house, and the room is paid by the drink used; this is 3d. apiece, or it may be a pint by each member, whether present or not; of course, the fewer who attend, it is to them "the better cheer." It is seldom, I have understood, that any of this trade work on Monday; it is, therefore, (in present fashion) made much a drinking day; and this circumstance stands in stead of the want of a multiplicity of other usages. Bets are generally made in drink; and not unfrequently, under pretence of real business, a movement is made to call a meeting of the trade club, which will as a matter of course insure a drink; some supposititious encroachment on the part of a master is vamped up for the mere purpose of having the council of the trade called together, and having "a spree."

Putters Out, (an upper class of workmen in the manufacturing districts.)—These have a great deal in their power, and it were to be wished that some of them were less influential in promoting drinking usage. Such of them as love ale, I have been informed, are very often “mugged” by the operatives for work, especially in times where there is a scarcity. The following is nearly verbatim the statement of an informant.

“Hawkins and Jobson were one day standing in the street idle, in a melancholy taking, condoling one another in the best way they could on the bad, miserable times, and the want of corduroys to cut: (they were fustian cutters). They and their families were starving, and they had become hopeless. Suddenly Hawkins sees a man pass, who was a putter out, as appeared afterwards: ‘If,’ exclaimed he, ‘I had only threepence, just threepence this moment, I could get work. I have only three-halfpence; lend me, lend me what you can.’ They made up threepence between them. Hawkins ran like a racer, overtook the man, and accosted him; ‘Mr. So and So, how do you do? this is a fine day,’ and so forth; and he finished by saying, ‘Wilt thou ha’ a glass of *room*?’ This was quickly agreed to; and the man entering into conversation, said, ‘Well, Hawkins, notwithstanding the bad times, I suppose you have plenty of work—a man of your hands, eh?’ ‘None whatever, I am quite out,’ replied Hawkins. ‘Well, well, that’s a pity; come, call to-day, I will give thee somewhat.’ He did so, and got 40s. worth of work that afternoon.”

There are few subjects which the operatives I have consulted on these and similar topics, are more earnest to have gentlemen understand, than the extensive evil that is done to themselves and to the employer by the system of "mugging" the foreman or putter out.

Inkleweavers.—At marriage, 5s. to drink is given by the bridegroom to the men of his own room, with backing of 1s. or 6d. New clothes are "wetted." New-year's gifts are claimed from the dyer, joiner, and bleacher; it runs from 7s. 6d. to 1l.

My informant in this trade made similar remarks to those above on the evils of the "mugging system." An overlooker, which term seems to have much the same meaning as putter out, or foreman, perhaps keeps a beer-shop. He is liable to be bribed by the workmen daily, hourly, continually. He puts the best briber or mugger on the highest wages; he has it in his power to raise or depress the wages of an individual in a variation of from 12s. to 1l. 4s. a week; he abuses to the employer those who do not drink and treat, and attend his house. Any man who would thrive "must get thick with the 'overlooker.'" But this is at the risk of drunken habits, and the certainty of the most dangerous servility.

Hatters.—The apprentice footing is general, though not universal. It is 1l.; sometimes the master pays two gallons of "binding ale." The journeyman's footing seems to receive in this trade the name of "garnish." This is paid to be free of

the shop, to constitute one a regular shopman. It runs from 1*s.* 8*d.* to 5*s.*, with a backing by the rest of 2*d.* for every 1*s.* It is common in some shops to mug or bribe the foreman for work; the regulation sum is 2*s.* 6*d.* for each 25*s.* worth of work. At Christmas each man is expected to give 1*s.* towards a general carouse. It is begun to be collected in October from all indoor men that work on the premises. With regard to outdoor men, when they take their work within, and sit at a fire, or in a sheltered place with the indoor men, they must "buy a father;" that is, must pay 1*s.* for drink four times in the year. Here we see the ingenuity of men in this country, much addressed to schemes for procuring strong drink by every means. Another informant, stating the inconvenience in large establishments of no place being provided for shelter to outdoor men who are waiting for work, remarks, that they are greatly tempted to linger in a neighbouring public-house for mere protection from the weather, where, of course, they are liable to be allured to evil; he had seen 100 hands waiting for work in this predicament.

If a man use the tools of others, without leave, he is fined in drink sums from 1*s.* 6*d.* to 5*s.* If a man is accused of any misdemeanour, or professional irregularity, and has incurred thereby a drink fine, a "garret match" is called, being a tribunal consisting of seven shops. The accused pays 5*s.* for drink, before the meeting can be summoned. He must, besides, abide the decision. If against him, he will probably have to pay 10*s.* 6*d.* to 1*l.* 1*s.* for

drink. Marriage is 5*s.*, with 6*d.* of backing. Birth of child 2*s.* 6*d.*, with 3*d.* of backing. New clothes are wetted as follows:—Coat ale 1*s.*, full suit 5*s.*; other garments in proportion. A man pays 1*s.* for drink on the anniversary of the day he was made a journeyman. There are various penalties for non-performance of drinking usage. The last resort is the men “putting on their coats,” that is, striking work against the recusant, and thus forcing the employer to dismiss him.

Carders (in the cotton factory districts).—A journeyman has to pay here for a rise in wages: the extra amount for the first week goes for drink to the men; thus from stripping to grinding a rise of wages is given. Marriage 2*s.* 6*d.* for a man; 1*s.* for a woman. At birth of child something is given. Some are “linked” at the pay-night, as formerly described. New clothes are expected to be “wetted.” Informant had got a handkerchief inked, because he would not “wet it.”

Bricklayers (in some places called brick-setters).—The apprentice footing is 10*s.* 6*d.*, to which the master sometimes adds the same sum. The first time the apprentice makes an arch, he is charged 2*s.* to 5*s.*, to which the others add or “back.” On working to a line of bricks he pays 1*s.*; on getting a leather apron 1*s.*; when setting bond 1*s.*; first brick laying 20*s.*; with backing to all these. Loosing 20*s.*, with a backing from men, and 20*s.* from master. The journeyman’s footing is 2*s.* 6*d.* each shop, with backing from the rest. Marriage 5*s.*, with backing. When the wife comes with her

husband's breakfast the first time, 2s. Birth of child ("washing child's head"), if a girl 5s., if a boy 2s. 6d., with backing. The pay is generally either at a public-house, or the men are "linked," as formerly described. New trowel is "wetted;" and a beverage is paid for new clothes. The usual drink fines towards personal cleanliness occur. A new apron requires to be stamped at the public-house. There is often a funeral collection on the death of a workman, part of which goes to drink. The owner of a building is considered to be bound to pay money to the bricklayers for drink, at the successive periods of laying the first, second, and third floors. The rearing pint, at finishing a house, is, on the average, 50s., but one informant has seen it as high as 12l.; it is given by the owner. If the owner, or his friend, or any visitor, try to lay a brick themselves, they thus incur a drink fine to the men; who endeavour to induce all visitors to do so.

Christmas-boxes are exacted from the fire-brick maker, common brick-maker, and lime merchant: the average is 5s. This goes, according to rule, to the apprentices, but these are bound to take two journeymen with them, to help to drink it. One informant has seen a hand turned off by a master, who kept a public-house, because he had become a teetotaller. Another has seen men beaten for not paying a journey footing. But as apprentices sometimes form part of a master's family, they are not so harshly dealt with. The last resort for non-compliance, I am informed, would be a turn-out.

Calico glazing.—The apprentice footing is 10s.,

with backing of 1s. Loosing 30s. Journeyman's footing is 5s., with backing of 1s. Marriage the same. Christmas-boxes are claimed from the ticket printer, ironmonger, coal master, and paper warehouse. Rag money is given by the employer twice a-year. The usual penalties are the result of non-compliance with the usages.

Picken-makers (manufacturer of part of loom).—Apprentice footing 2s. 6d.; at binding 5s., with backing of 6d. and 1s. Loosing 1l., with backing of 1s. 6d. Journeyman's footing 2s. 6d., with 6d. of backing. Marriage 5s., birth 1s., both with backings. "Linked," in general, on Saturday night at pay. New tools and new clothes are "wetted." The first sprig bit a man breaks, he forfeits 6d. for drink; for mislaying tools 3d., and the same for laying any thing on a forbidden bench. The master gives drink on Shrove Tuesday, and at new year. Way-goose is only occasional. A man's birth-day is optional. New-year drink is claimed from the wire-worker and skin dealer, 5s. to 10s. There are the usual penalties.

Upholsterer.—A young man in this trade was peculiarly clever with his hands, but got into habits of drinking. Seriously considering his situation and prospects, he became teetotal. Having settled in a small town, a gentleman had a week's job of some difficulty, which he could get nobody to undertake; and applying to the young man in question, he judged from his answers that he was likely to do. He set him to work, and first of all ordered him a quantity of ale; this was declined,

whereupon he fiercely asked if the workman was a teetotaller; and, on hearing in the affirmative, ordered him forth of the premises. As the lad necessarily took up some time in packing up his tools, the gentleman had leisure to consider, and to recollect, that if the total-abstinence man was not permitted to do the job, it was not likely to be executed at all; he therefore smothered his resentment, gulped his antipathy to the hated extreme of sobriety, and declaring himself satisfied after all, he permitted the teetotaller and his assistant to finish the work. Moreover, having seen the good results of temperance in the course of the undertaking, and its successful accomplishment, he announced his determination to give the man, extra, what the cost of regular daily drink would have been, and perhaps more; and accordingly he gave a written order on his shoemaker to give the bearer the best pair of shoes in his shop. This circumstance, further, began to weigh in the mind of the workman's assistant, who had been observant of the above details, and who had received no shoes, because he had drunk all that was offered to him. After several felicitous events, of a nature similarly favourable to teetotalism, the assistant finally embraced the plan, and, after some deliberation, signed the pledge.

CHAPTER XIV.

ENGLISH USAGES CONTINUED.

Plasterers — Furniture Brokers — Dock Porters — Lumpers and Ballast Men — Plumbers — Coach-Harness Platers — Cotton Spinners — Printers — Plating Trade — Fishermen — Colliers — Bookbinders — Millwrights — Coal-carrying Trade — Domestic Servants — Paper Stainers — Public-house Usages — Glass Maker — and Twelve other Trades — Racing Stables.

Plasterers.—The apprentice footing is 30*s.* The master gives 15*s.* and the men back with 2*s.* each. Loosing is 20*s.*; master also gives 10*s.*; journeymen back with 2*s.*; the other apprentices with 1*s.* each. Christmas-boxes, average 10*s.*, are claimed from the limekiln, lath maker, slate and flag merchant. Plasterers working at gentlemen's houses frequently get drink allowance, with unhappy results; this is intended for diet or refreshment, under the usual national mistake on that subject. The meetings of the trades club is held at a public-house, with the ordinary accompaniment of copious drinking.

Furniture Brokers.—To men attending auctions 10*s.* is given, with backing of 6*d.* each; at the end of a sale 7*s.* 6*d.* is given for the men to drink; the same for the women employed. During sales

liquor is given to bidders,—this is a questionable practice on other than temperance grounds. The above particulars may be local, but there is reason to believe there is much unnecessary drinking at auctions throughout England.

Dock Porters (in the sea-ports). Footing 2s. 6d.; the men each a glass round. The warehousemen in some cases must be treated (mugged) or the workman may be in danger of being put away. It is a general practice here to pay wages within a public-house with which the payer has some connexion; and he who drinks most, in some cases gets most work, though the worst workman. An informant knew of a porter who, on the pay-night, had drunk or spent in treating all his weekly wages, except 2s. 3d.: he was called a clever fellow by the foreman who employed him, and he received work again on the Monday following. Another man who had only spent two pints was not called again. This foreman was also a publican.

Lumpers, Trimmers, and Ballast-men (in the sea-ports). Many masters among these are publicans; and the most unprincipled tyranny is exercised in compelling men to drink, before work will be granted to them.

Plumbers.—Apprentice footing 20s., loosing 50s. First jointing a water pipe 1s., first soldering pump joint 2s., casting first sheet of lead 2s., first making pipe heads 2s.; with a backing for all these. At death of one a collection is made, which is partly drunk.

Coach Harness Platers.—Apprentice footing 2s. 6d.: journeyman's the same, with backing of 6d.

Weddings, christenings, and birth-days, 1s., each of these, with backing. Journeyman's footing on shift of vice in the same shop 1s. with backing.

Cotton Spinners.—Every spinner who gets a shop of work has to pay from 3s. to 5s., with a backing of 6d. each from the rest in that department. Every time he changes his wheel, from 1s. 6d. to 2s. 6d. When a man first begins to spin, 10s. 6d. On marriage, 5s. If he strike another man, 2s. 6d. All of these with backings. One informant has known thirty cotton-mill girls drink ten pints of rum at one of their own footings. The inebriation of females in the present age is too seldom noticed even by temperance advocates.

Printers (with types).—Apprentice footing 2s. 6d., end of first year 1s., half time being out 2s., loosing 2s., marriage 2s. 6d., child 6d. to 1s.; obtaining a situation, from 2s. 6d. to 10s., according to the rule of the particular office. Introducing a friend, 1s.; upon any good luck, 1s.; on going a journey, 1s. When wife first comes to office, 6d. And to all these there is a backing of 2d. in the shilling. The term "Chapel" is applied to the printing office chiefly when it is resolved into a hall of justice. All wagers laid in the office are considered to belong to the chapel, and to be at its disposal. If a member of chapel is seen to speak to a female on the street, 1s. When he comes of age, 1s. The first time of a youth being shaved, 1s.; with the ordinary fines with regard to personal cleanliness.

The following was handed to me in the shape of a printed statement, with the poem annexed: as

it may help to give a view of the proceedings of a workshop in its judicial capacity, I insert it.

“ In extensive houses, where many workmen are employed, the calling a chapel is a business of great importance, and generally takes place when a member of the office has a complaint to allege against any of his fellow-workmen; the first intimation of which he makes to the father of the chapel, usually the oldest printer in the house, who, should he conceive that the charge can be substantiated, and the injury supposed to have been received is of such magnitude as to call for the interference of the law, summons the members of the chapel before him, at the *imposing stone*, and there receives the allegations and the defence in solemn assembly, and dispenses justice with typographical rigour and impartiality. These trials, though they are sources of neglect of business, and other irregularities, often afford scenes of genuine humour. The punishment generally consists in the criminal providing a libation, by which the offended workmen may wash away the stain that his conduct has left upon the body at large. Should the plaintiff not be able to substantiate his charge, the fine then falls upon himself, for having maliciously arraigned his companion;—a mode of practice which is marked with the features of sound policy, as it never loses sight of the good of the chapel.

“ The following description of a chapel is taken from a poem, entitled ‘The Composing Room,’ written by a printer of London, in 1833, and is said to depict a real scene.

" THE PRINTERS' CHAPEL.

" But now the father damps the angry flame,
 And the full chapel empties every *frame*.
 Sam Brown, the plaintiff, duly has paid down,
 With solemn phiz, the customary *brown*;
 For here, as in Victoria's courts of law,
 There must be current coin, as well as jaw.
 The clerk cries 'Silence,' and the father spreads
 His hand in view of the assembled heads,
 And thus commences:—'Gentlemen, in your
 Collective wisdom we must find a cure
 For ills, which I'm informed by Mr. Brown,
 Stick in his throat, and can't be bolted down.'
 At this ensues a loud and general laugh,
 With nods, and winks, and lots of *under chaff*.
 Order restored, complainant states his case,
 With *quantum suff.* of tremor and grimace;
 'I'm sorry, gents.' (his hand upon his braces),
 'My case has caused you all to leave your *cases*,—
 But Mr. Green supposes I am green,
 Whereas the difference shall be shortly seen;
 For you're too deep, too long upon the town,
 To think that brown is green, or green is brown.'
 Loud cries of Nonsense, Folly, Trash, and Stuff,
 Mixt up with Question, Hear him, That's enough!

" Now Mr. Brown, to order called, proceeds
 To tell the chapel of Green's evil deeds.
 'My father,—Mr. Father,—gentlemen,—
 With your permission, I'll begin again.
 Last Tuesday afternoon, at half-past four,
 It might be somewhat less, or somewhat more,
 Defendant Green, as I suppose, espied
 An empty letter-board at my frame side,
 And speedily solicited me to
 Permit his using it a day or two.
 This, I, at all times willing to *obleege*,—
 Here plaintiff's head sustained a vig'rous sneeze,
 Which drove the heels of chapelonians near,
 Upon the toes collected in their rear,
 And caused some growlings, such as 'Cut the line;
 Dismiss his case, that I may go to mine;

I wish that Brown and Green were black and blue,
For hindering business with this much ado,
With more which it is needless here to note ;
While the loud ' Silence ' of the father's throat
Recalls our bang-up speaker to his theme,
Kindles his fire, and generates his steam.

" ' Well, to conclude, to Mr. Green I lent
This board, the subject of my discontent ;
But if chopt up, or cast into that bourne
From which, alas ! no letter-boards return,
Or seized by quoin-drawer overseer, to bear
Its load of standing matter for a year,
(Fast-bound in his queer closet's potent spell,)
For me 'twere quite as un-come-at-able.
Therefore, I pray you, make my cause your own,
And let this worthy chapel's will be done.

" He ceas'd—and with a self-approving smile,
Look'd round upon the partners of his toil,
Then prick'd his ears up, and composed his mien,
To learn what might proceed from Mr. Green.

" He with firm front, and a decided tone,
Admits, at once, the damage he has done.
' I make not, gentlemen, a vain defence,
Against our chapel's laws and common sense.
I am the worm that levell'd Jonah's gourd !
I saw, I borrow'd, and I kept his board.
This is the head and front of my offence ;
For this the chapel fine is twenty-pence,
Which I, in duty bound, will freely pay—
But yet I have a word or two to say :
I hate the curst aristocratic crow
Of an *imperium in imperio*.
Had Mr. Brown, when claiming of his right,
Behaved towards me in a way polite,
And not perform'd the part of Bounce and Swell,
Which, though he acts them tolerably well,
To me are hateful as the fiends of hell,
I should have kept my temper and my word,
And long ere this return'd his letter-board.'

" So saying, on his cash his hands he laid,
As one who thought—Why comrades—who's afraid ?

Which when the father and the chapel saw,
 The cry was—' Messrs. Brown and Green, withdraw ;'
 This while they did, the chapel laugh'd outright :—
 Green stalk'd like Ajax from the field of fight ;
 While little Brown—like dog who fears the gale
 May separate his body from his tail,*
 And therefore draws it close his legs between,—
 Slow creeping o'er the office floor was seen.
 At length the door shuts after them ;—and now,
 O muse ! assist me to describe the row.

" To aid your view, I should have said before—
 Imagine, reader, thirty men or more
 Assembled near a long *imposing-stone*,—
 Some more than sixty, some but twenty-one,
 Of each complexion, disposition, taste,
 Imbued with virtue, or by vice debased ;
 Some strictly steady, *fram'd* to persevere,
 Pursue *this* course throughout the varying year :
 From bed to Baldwin's, and from Baldwin's back
 To bed, in one continued beaten track :
 Deducting Sunday's walking, eating, sleeping.
 Through their whole lives at work they're closely keeping.
 Others, erratic from their mother's breast,
 Are by some untam'd devil still possest ;
 These are your harum scarum jolly boys,
 Who love Scotch ale, and glory in their noise ;
 This latter class well knowing how to screen,
 Intuitively take the part with Green.
 The former, not without abundant cause,
 Support Saint Brown, the chapel, and its laws."

The result is, I believe, that Green undergoes a moderate fine, and a vote is passed concerning the drinking of the amount of fine or footing money in the hands of the treasurer.

Plating Trade.—The following communication was received in writing. " In this trade a footing

* Perhaps this may refer to the " docking of the tail," above referred to as a cant phrase for imposing a drink fine.

of 5s. is demanded. If a man leave his place even for a few days, 3s. is demanded when he returns. If a man has a son born he must pay 1s. 6d., and if a daughter, 1s. This is paid only for the two first children. If a man buys a pig, he pays 1s.; if a cow, 2s. 6d.; if a pair of top boots, 6d. If a man reaches twenty-four years without being married, he must pay 1s. On every birth-day a man pays 1s. If a man has a new suit of clothes, he pays 1s. If he has a large pig killed, 1s. If a man goes into the country more than twenty-four miles upon a visit, 2s. 6d. If a youth past sixteen years is seen with a young woman, he must pay 6d. If a man gets married, 2s. 6d. If a man gets a good bargain in any thing he may buy, he must pay something for drink, from 6d. to 1s. To the above is added backing, from 1d. to 2d. each man. This is laid out in drink, and fetched into the shop, or else the men go to the public-house, where they get drunk, quarrel and fight, and the man that strikes the first blow must pay 2s. 6d.. They then go to the public-house again to make friends, but get drunk, and perhaps fight again; and although they may be good-hearted, charitable men, these practices cause them to differ and fight. Sometimes one considers himself as unfairly fined, and refuses to pay. On this the shop must be called together to try him; then if he refuses to pay he must be sent to 'Coventry:' none of the men will speak to him, nor lend him any tool, and they plague him in every possible way. And when he returns from 'Coventry,' and they become friends again, he

must pay 2s. Here it is not an uncommon thing for the apprentices to get drunk, and be trained up as drunkards, one set after the other."

Fishermen.—The following account was transmitted to me in writing, as the drinking usages of this class in a particular place on the coast.

"In the early part of the year, the fishermen are engaged in preparing their boats for the fisheries. And whenever they are engaged about them, it has been a custom from time immemorial either to begin or finish certain jobs, with a dram of spirits; that things may go on well, as they term it, or that they may have good luck. When the boat is prepared for putting the ballast into her, it will not do to put it in without 'wetting' it. When a net is putting to the back rope, it must be 'wetted,' for fear the first time it is used to fish, a vessel going over it, it may be seriously injured, or lost altogether. When barking the nets, it will not do to wet them with bark alone, they must be wetted with a little spirits or beer. When putting them aboard the boat, they must again be wetted with a dram, in order to secure a prosperous season. When the foot line is measured and spliced together (which is attached to the nets) it is necessary to wet it with a little spirits, that the splices may not draw. And the first time going to sea, it is highly desirable to have a bottle of spirits, as it may happen that some of the crew may be sea-sick, and every one knows that it is a valuable medicine. And when coming ashore, after severe fatigue and hardship in a gale of wind, then surely a dram is neces-

sary. And when, as it sometimes happens, there has been a tolerably prosperous week, there must be a little spirits on dividing the money, for it will not do to break old customs; and so on through the different seasons of the year. But I am happy to state that these customs are beginning to lose their fame, and there is not half so much money spent with fishermen as formerly. Spirit drinking is, I hope, entirely done away with in pulling boats out of the water to lay them up for the winter season, and in launching them in the spring of the year: formerly that was a great custom. 10*l.* or 12*l.* was saved last year in drawing up the boats, as the Temperance men declared they would use oxen rather than yield."

Colliers.—Apprentice footing, 1*s.*, with 6*d.* of backing. Journeyman's footing the same. A bachelor pays 1*s.* a month, a married man 6*d.* Marriage, 2*s.* 6*d.* drunk on the pit bank. Birth, 1*s.*, with backing of 6*d.* Good Friday, 6*d.* each man. There is much "mugging" for work. The people generally work only four or five days in the week.

The following note has been transmitted to me of the drink usages in the Staffordshire coal pits.

"When a man begins to work at a fresh pit there is charged him 1*s.*, with a backing from the rest of 6*d.* Reckoning-drink, 6*d.* each. The men are often paid at a public-house, and kept till ten at night before the money comes. Marriage, 2*s.* 6*d.* The first time the woman visits the pit after

marriage, 1s., else she loses her shoes. With the exception of the woman's fine, and the reckoning-drink, the usage money is exacted rigorously; and on refusal a sort of torture is used, denominated 'crowing.' The recusant is laid upon his bare back, upon a coal-rake with the teeth upwards, and a crow bar is placed across his breast. While some hold his head, and others his feet and hands, a part press on the crow bar, till he yields. Some men, rather than do so, have suffered severely. Many of the butty colliers (these are middlemen, who employ others) keep beer-shops, and expect the men to support them. The tyranny and contrivances for forcing a continuous and ruinous practice of drinking in this trade, exceed in evil and malignity all others in the neighbourhood."

Bookbinders.—Apprentice footing one gallon, sometimes more. Loosing, the same. Marriage, 5s.; birth, 2s. 6d., with backing. Birth-day, a gallon. At lighting candles, so much. The trades society is kept in a public-house, with the usual results.

Millwrights.—The following communication was received, in writing, from a foreman in the trade:—

"When a millwright has a child born it is a rule that he must wet its head, as it is called, by treating his shopmates to a glass, or more, of spirits, or other liquors. When a lad is bound, he must give 10s. to 20s., and the journeymen add 1s. or 2s. each, and set a night apart for 'leaving it with the landlady;' it is seldom that all hands get to work next day. When the apprentice has finished his

time, the same is renewed again, only on a more extensive scale; this is called the loosing, and often lasts for some days.

“ When a journeyman gets a job in a shop, he must pay what is called his footing, which is generally a day's wages; the men in the shop add 6*d.* each to it; and this is often done before the man works an hour. I consider the custom of footings the greatest evil of any that belongs to the trade. I have known men to be out of work for two or three months at once; and when they get a job they must consent to pay one day's wages, at least, out of the first week; and if they refuse to comply with the men's wishes, there is nothing but slander and contempt cast upon them. And this rule is not altogether confined to strange hands coming in; for if a man has worked in a shop for a number of years, and leaves only for a short time, say a few weeks, he must pay for drink half a day's wages.

“ When any new machinery is started, it is usual to have what is called the ‘ starting,’ given by the master and the owner. All the hands are taken to a public-house, and it often proves a loss of two or three days to many of them, before they get to work again.

“ It is common for millwrights to get paid on the Saturday night; and often one man receives three or four men's wages, and they must then go to the alehouse to get change. This is a strong temptation put in the men's way by the masters.

“ When two or more workmen meet, who have not seen each other for some time, they cannot part

without going to the alehouse, to show their friendship to each other.

“ I have long thought that the evils arising from the above customs might be lessened much, if masters and employers were to set their face against such evils, which bring poverty and distress on many families.”

Coal-carrying Trade.—When a coal-whipper wishes for employment, he cannot, in many cases, go, as other workmen do, and procure employment in the usual way; he must drink his way to a job,—he must go to a publican, and through his means procure employment. One informant had known of a coalheaver losing employment, merely for having attended a meeting of a Temperance Society. Charles Saunders, in his evidence before the Parliamentary Committee, 12 June, 1834, says: “ I go (to the public-house) and sit down, and if I have 2*d.* in my pocket, of course I am obliged to spend it, with a view of getting a job; and probably when two or three hours have elapsed, by that time there are 50 or 60 people come on the same errand to the same person. He (the publican) keeps us three or four hours there; and then he comes out and looks round among us, and he knows those well who can drink the most, and those are the people who obtain employment first. Those that cannot drink a great deal, and who think more of their families than others do, cannot obtain any employment; those that drink most, get most employment.” Many are found who are refused employment because of not contributing to the publican’s demand

for drink. People cannot engage to the captain of the ship without going to the publican, for some of these are shipowners, and they are all intermixed throughout the trade; so that the captain, as I am informed, "gives the favour" to the publican to employ the whippers. A sum approaching to one half, sometimes, of the poor martyrs' wages are thus necessarily spent in drink! A more nefarious system of tyranny, or one more fraught with danger to the part of the community over which it domineers, cannot easily be conceived; its parallel is not certainly on this earth! And yet the magistrates and parliamentary representatives of London go home and rest softly on their pillows, while this abomination, that makes families desolate, is lording it impudently, and flourishing apace.

Domestic Servants.—Many persons in the upper and middle ranks countenance the perilous practice of remunerating their own or other people's servants with doses of liquor; and keep up a routine of courtesy to servants in strong drink. Domestic servants have often much in their power in reference to family patronage, and employment of grocers and others, in the retail trade. Great part of the requital of these favours consists in the reward of a pint of ale or glass of spirits; and in many places I have found that part of the shop is concealed for the purpose of this usage, by placing forwards tea-chests and other bulky articles, that the servant may go behind and receive the accustomed dram. To a butler or upper servant the recompense is greater: in some cases I have heard

of a dozen bottles of spirits being conveyed as a boon to the servants of a family. I do not here load our record with particulars, because most masters and mistresses of families have it in their power to see how far this department of drinking usage respects their own circle, without the necessity of investigation at a great distance from home.

Paper Stainers.—Apprentice footing 2s. 6d., backed with 6d.; when the apprentice changes to more advanced description of work 4s. with backing. Expiration 10s. with backing. Journeyman's footing 2s., with backing of 3d.; marriage 5s., with backing; baby club 2l. given to the mother (partly for drink). If shift table 2s. 6d. with backing of 6d. New clothes are "wetted." There is a bean feast; and a payment to the house of call of 3d. every Saturday night, and 6d. once a month. A man who leaves the shop pays 2s. with backing: this is called "washing out." Penalties as usual. One informant has seen a whole shop drag out and maltreat a man who wished for sobriety. Birthdays two pots of ale, or a pint of gin, with backing.

Public-house Usages.—In some houses there is a tacit understanding among the stated frequenters, that more consideration is due to the man who has long resorted to the place, than to comparative strangers. Free and copious drinkers also, and those who spend largely and steadily, receive additional honour. Hence, in the metropolis, there are in some houses, a certain bench, or side of the public room, called the "House of Lords,"

which the men only who have acquired an exalted reputation, are considered worthy of filling. If the matter were arranged according to its true merits, this would be considered a place, the very sitting in which would soil the honour, and deteriorate the quality of the man. There are orders of knight-hood also in this court and camp of debasement. Certain faults and peccadilloes, militating against the comfort of members, are tried by a sort of tribunal. An informant has seen a good deal of talent exhibited in the attack and defence, in such a mock suit at law, where the "Strong Beer Act" is the foundation statute. This enactment, of course, only exists in the imagination of the pleaders and judges. Foremen are much in league with the publican throughout the empire: and it were well that this unholy alliance, were looked into, and generally abolished. Publicans use all manner of schemes to allure and attract by means of games, music, getting up country wakes, bull-baiting, quoit playing, bowling, wrestling, running, boxing, horse racing, card playing, skittles, Dutch pins, bumble puppy, drafts, dominoes, and other enticements. And the intimate and inseparable connexion in this country between these amusements and drinking is most disastrous, and an astonishment to other nations.

There are, moreover, in the public-house a variety of fines and occasions where men, in some measure, force each other to continue drinking, when once they get within the walls of the beer shop. Thus, among some circles, it incurs a drink fine

“to work at service time,” *i. e.* when other men of the trade, class, or shop, are engaged in drinking.

The scores that are usual at public-houses are of two kinds, those of private individuals, and those of a general shop, arising from fines, allowances, and otherwise. The former kind are usually paid up at division of wages, on the pay night. With regard to the latter, when “the shop’s light is out,” or the score unpaid, this is a misfortune that every scheme must be put into operation to prevent, by the raising of timely supplies, either by “a whip,” *i. e.* a payment all round, or by getting the master to make an advance on the wages, or some other way. Upon one occasion, an informant mentions, where the “public shot” had not been paid for, a deputation of men was sent to the publican, to beg for credit till the pay night, which, however, they were informed, would not be given without an order from the master. This was unlucky, the men observed, as their poor master was lying very ill of the gout, and could by no means be disturbed. His son, however, was willing to become bound. The surety was unwittingly accepted, which was all that was wished, and drink was obtained on the security of the young man, who happened to be the greatest drunkard in the shop, and whose bail was not worth a farthing; an immense score was incurred: a “white horse” (a summons at law), made its appearance in due time, besides plenty of “mad dogs” (duns), sent to endeavour to obtain payment, but in vain.

If a master, being piqued at a man, discharges

him, the men give their companion a "black pot," or *Bonallé* (*bonaller*, French). If a man leaves on his own motion, he is expected "to stand a black pot" to his comrades himself.

The "warming" of public-houses is, of course, often a perfect revel of wickedness.

I have obtained a note of the compulsory drinking usages of the following trades: viz. glass makers, brass lamp makers, jewellers, brass nail stampers, casters and turners of metal, wood turners, spoon polishers, nineteen branches of the gun trade, bellows-pipe makers, copper-plate printers, clock-dial makers, rule makers, and pewter trade; but they are all of them so similar to those already described, that I shall not tire my readers' patience any further, sufficiently fatigued already by these details.

In general, members on the tramp (*i.e.* going about in search of work) are expected to call at the club-house in any town at which they may arrive, for tramp's allowance; here they must sleep, and spend much of the allowance in drink. This is an element of great danger to the national working classes, and a source of serious oppression and hardship.

Racing Stables.—For the first canter, there is due for drink 6*d.*; first gallop, 1*s.*; first sweat, 1*s.* 6*d.*; private trial, 2*s.* 6*d.*; race, 5*s.*

CHAPTER XV.

ENGLISH USAGES CONTINUED.

Agricultural Classes—Friendly Clubs—Ministers—Woollen Trade
—Military Drinking Usages—Saving Clause—General Observa-
tions—Distinction of English and Scotch Modes of Inebriation.

Agricultural Classes.—In some of the central counties in the South of England, and in the corn trade, on the farmer receiving the money for his grain, the corn-dealer deducts a shilling from the sum due, and presents a glass of spirits and water in its stead; sometimes several glasses are added to the first. This practice has been represented to me as mischievous in a high degree, for a farmer will in one day do business with several dealers. And on the whole, the drinking at bargains and sales, has a most pernicious effect, so far as I can learn, on the habits, morals, families and dependents of the agricultural class. At auctions in the district above-mentioned, and I presume very generally throughout the country, the auctioneer is supplied with beer, strong ale, cider, and spirits; in many cases, the spirits and beer are mixed together, and bidders are most liberally plied with the liquor. An informant seeing two drunken men attempting to lead a horse, was told that they had been at a

sale of stock in the neighbourhood, where they had got beer and spirits.

In Wales, servant men and women are permitted after milking-time to go to fairs, often remaining in the public-house till the next morning; and it is a common practice for farm servants to be hired at a fair or market, amid scenes of drinking and inebriation. I have found, also, in the central counties of England, that farm servants are hired in towns, on which occasions it is usual to give them money to drink.

Farriers are expected to come round at Christmas to their employers, whose horses they shoe, and receive money to drink.

Liquor is often given at sheep washing and shearing; and at reaping, and other rural occasions; but as this is intended as diet, and not as a piece of courtesy, we shall pass it over.

In some places, farmers usually sell their produce within a public-house, instead of making the bargain in the market-place. I have heard it complained of, also, that in some districts markets are held too late in the day, so as greatly to promote intemperance, and the practice of selling in public-houses.

Friendly Clubs.—It constitutes a great national calamity that, in the large majority of instances, the meetings of these are held in public-houses. I have noticed this frequently already, in treating of trade clubs and unions. They would deserve well of this country who should be privileged to make a clean end of this most vicious system. The facility with

which a room is thus obtained for the transaction of business, and the difficulty of procuring any convenient place for that purpose unconnected with the retail of liquor, are the immediate obstacles in the way of a general reformation on this subject. It is trusted, that as the necessity and importance of a change is further understood, these barriers shall be speedily surmounted.

Publicans, with a view to the increase and steady attendance of their customers, procure the establishment, in their own houses, of money, shoe, clothes, hat, lottery, raffle, furniture, clock and watch clubs. These consist of numerous members, who meet regularly once a week, at the public-house in question, each member paying 1s. to the general stock, and 3d. or 4d. for the "good of the house." The absent members in general contribute their quota to the drink money, which, however, is always shared by the members present.

All sorts of schemes are invented here to make men drunkards, and fines are imposed on all possible occasions. *Ex uno disce omnes.* A member of a particular clothes-club, in a large manufacturing town, paid, in three months, 12s.; contribution being 1s. a week; out of which 9s. 8d. was deducted for fines he incurred, arising from the following causes: being half an hour too late, drinking only half his glass, putting down the glass empty and not filling it,* &c. &c.

* In Scotland, if a *compotor*, after filling his glass from the gill stoup, neglect to put down the lid, he is liable to have it replenished at his own expense.

It is frequently the case, that many clubs meet at the same house, and maintain a regular routine of the vice, misery and anarchy, among heads and members of families, consequent on this unhappy system. I have several written testimonies, from respectable correspondents, on this subject, both in England and Wales; and have heard the system deprecated verbally, in the most earnest manner, by intelligent men in various parts of the country, and on frequent occasions.

Ministers.—In some places, ministers of different denominations when on a journey, leave their horses at an inn, while they themselves may be accommodated at some of their friends' houses. When they are about to go away, I have been informed, that it is customary for them to have two or three of their friends into the inn, for the purpose of taking a parting glass. This may remind some of my readers of the "tappit hen" of Waverley. Where this practice occurs it makes a standing excuse for drunkards, who are ready and apt to make use of it in extenuation of their own visits to the tap-room. An excellent divine, who had been wavering in his mind on the subject, lately joined a Temperance Society, in consequence of the following circumstance. A publican, in conversation with a gentleman, digressed for a moment to a whisky salesman, with whom he had just been transacting business; and who still continued to press him to take an additional puncheon. "Has your friend, Dr. —, joined the Temperance Society yet?" says he to the gentleman. On it being replied in the negative, he

turned round to the commercial traveller, and said, "Very well, if that is the case, Mr. —, you may just send the additional puncheon." On this being reported to Dr. —, he lost no time in giving in his name to the secretary of the society, with a view to membership.

Woollen Trade.—In regard to the usages of the trade in the central districts of the country, the following has been transmitted to me in writing.

"In the present state of the trade no apprentices are taken by master manufacturers. When a young man enters a factory for the purpose of learning the business, he must pay 5s., to which 6d. or 1s. is added, and expended in drink. A single man entering a factory to work pays 3s. 6d., a married man, 2s. 6d., to which is added 3d. or 6d. If a man be under age while learning the business, he pays when twenty-one years of age, what is called his *colting*, which is 1l. if he remains in the establishment, and 10s. 6d. if he leaves it: to this sum 2s. 6d. or more is added by the others and drunk. The first time any young man in the shop is seen by his shopmates walking with a young woman, he has to pay 1s., this is called the bull shilling; 2d. or 3d. each is added to this by the others.

"When a man gets married, he has 5s. to pay, to which 6d. or 1s. each is added by the rest. For every child born, 1s., to which 3d. is added by each; this is called washing the child's head, and the story is that its hair will not grow unless this ceremony is performed. If a married man stop

from his house all night on 'a spree,' he is fined 1s., to which other sums are added and drunk. In the dressing department a master has to pay 1*l.* for every 500 pieces of cloth received to be dressed; this is called a 'flocker,' and the workmen frequently mortgage a flocker, so that they will sometimes be 6*l.* or 8*l.* indebted to one of their more careful shopmates, who takes care of his money, and allows them sums to drink on the faith of a subsequent flocker.

" There are several annual fairs; at each of these the workmen of an establishment send one of their comrades to all their master's customers for a fairing, which generally amounts to 1*s.* or 1*s.* 6*d.* from each person. In anticipation of these occasions, they will put up the next fairing, and sell it by auction, and the buyer has to supply the sum for which it sells, and take the risk whether or not he shall procure the amount by begging fairings at the next fair. To this sum others are added, all of which are drunk.

" A workman who changes from one room to another, pays 1*s.* A spinner who changes from one loom to another, pays 2*s.* 6*d.* A weaver, 1*s.* Any body in the factory driving a nail, pays 1*s.* When the factory is first lighted in autumn, the master gives to each hand 1*s.* 6*d.*, and they all have a supper together, and drink afterwards as much as they can guzzle; and the extra expense over the 1*s.* 6*d.* is equally divided.

" In the manufactories the workmen have always three or four or more barrels of beer kept in the

cellars, which are replenished as regularly as if they were at inns. From this supply all the hands get a pint every day, for which they pay *2d.* each. The man who attends to collect the money and supply the beer, is called tapster. Any person who refuses to pay his footing is subjected to all kinds of petty annoyances and persecutions; his hat or coat taken and secreted, and often pledged for the sum of his fine.

“ On Shrove Monday the cloth manufacturers send to the publicans whose houses they are in the habit of frequenting, for what they call ‘collop-money,’ which is however always paid in drink by Boniface, and they generally subscribe more money and get drunk. At each of the fairs too, the publicans supply their customers among the working people, with broth made more salt than herring; and they generally contrive to swallow a pint or more of this to make them thirsty; and then they mostly get drunk, in vain attempts to quench this unnatural thirst. In all cases above alluded to, sums are added to the fines, and the matter almost always ends by the parties getting drunk, and spending several days in rioting and dissipation.”

Military Usages.—The following communication on the usages of the higher ranks in the army has been made in writing:—

“ It is unfortunate as regards temperance that there has been an idea inculcated, or at least promoted by the highest authorities connected with the army, to the effect that the respectability of

the mess of a regiment depends upon the officers drinking a certain quantity of wine daily. For this purpose an allowance in money, called the Regent's allowance, is given to each regiment, by which means it is supposed that officers, from the senior to the junior, will be enabled to drink wine daily.

“ In many cases when an officer is promoted to a higher rank, he gives to his brother officers a certain quantity of wine at the mess table.

“ A system of drinking bumper toasts is very injurious. This is done on such occasions as the Queen's birth-day; the anniversary of Waterloo. Sometimes the inspection of a regiment by the general officer produces dissipation; bumper toasts being among the evils attending the dinner given to the general and the staff officers on these occasions.

“ Bands of music, and singing, induce military men to remain longer at table than they otherwise might do. The health of the person who sings a song is usually drunk in a bumper.* Late dinner hours promote dissipation. Amusements which tend to produce distaste for mental occupation and intellectual pursuits appear to render those addicted to them a prey to excess of wine and intoxicating liquors.”

Notwithstanding some improvement, our army is still far behind the due mark of temperance. Even the German Prince Pückler remarks, on being invited to dine at the mess of an English

* It is clear that the evil here is not in the music, but in the coexistent drinking.

Hussar regiment, "I was however too tired and unwell to venture on the exploit of a mess dinner in England, where, in the provinces, at least, the wine is dealt out in right old English measure."

With regard to privates and non-commissioned officers—at enlisting 1s. is given to drink. The allowance of 10s. 6d. for enlisting is expected to be spent in drink. The plain clothes of the recruit being sold, the proceeds are expected to be spent among the men in drink. On his first drill, the man has to give 1s. for drink. On first mounting guard 1s. or 2s. is expected for drink: and if these customary allowances are not complied with, the party is sure to be ill used. One informant stated that on refusing to give the drink-money for his first mounting guard, he was maltreated and struck, although he offered a supper with coffee. On another occasion a man was knocked down for refusing to bestow drink usage money. A man's leave has been known to be stopped by a non-commissioned officer, because he went to a temperance meeting.

On friends coming to visit a soldier in barracks, the other men do all they can to get the visitor to try on accoutrements, as this incurs a drink fine. Visitors are very frequently pestered by the men for drink. It is not common for one man to take the guard of another on an emergency without being remunerated in beer. When a man is promoted to be lance corporal, corporal, or serjeant, he has to pay a certain sum for drink, which is backed by the rest.

An officer joining is expected to treat his own

company. This in the cavalry is 5*l*.5*s*. from the new captain of a troop; the fines and drink money being in general higher here than in the foot regiments. In some cases where the officer leaves the regiment, he gives a treat to the men. At marriages and christenings, "a drop of jackey," *i.e.* a little gin, is expected. Men frequently "go a legging," which means to go spunging on other people for drink, wherever it is likely to be got. The drinking of a fine is generally limited to the men in the same room in the barrack.

SUCH seem to be the principal drinking usages of the workshop, and the customs of business and professions, as respects drinking in England. I have also collected some notices of drinking customs among professional men, coroner's juries, and other departments; and at bargain and sale, at funerals, fairs, and merry-makings, in town and country. Various points of information have been tendered me regarding the drinking practices at marriages, baptisms, and at Christmas, New-year's day, and Whitsuntide; but none of these are so full as I could wish, so I shall for the present pass them over.

I do not pretend to be able to prove that all and every usage I have mentioned does exist in all or each workshop, trade, and establishment of England: but there is no doubt that compulsory and artificial drinking usage is very general, and may

be considered in the light of a great national disadvantage and misfortune.

And I hope it only requires the subject to be examined and attended to, in order to start such plans for the suppression of these practices, as will issue in the destruction of the compulsory system, and in the restoration of the Briton to that freedom of conduct and behaviour to which he considers himself by birth entitled. The full triumph of slavery is where it has so blinded the mind, as to be unfelt as galling and debasing. The people of Great Britain and Ireland are slaves, as if in fetters, to drinking usage, and they know it not: they think themselves free, and do not even suspect their state of bondage. Or if some minds, more enlightened than others, have of late begun to see and bewail the inexorable tyranny; yet even they seem to be stunned and confounded at the strength and incredible multiplicity of the compulsory drinking practices; and are too apt to regard them as necessary evils, like thunder and lightning, dearth and earthquake, which we may deplore, but for the averting of which no means have as yet been discovered.

With regard to the general characteristics of the modes of inebriation of England, as distinguished from those of Scotland, I dare scarcely at present venture to do any thing more than hazard a crude and hasty opinion. It appears that so far from England being unfettered altogether from similar handicraft, workshop, or business usages, as obtain in Scotland, as was for a time contended, there are

fully more usages of this description in South Britain than in the North: and the penalties for non-compliance with these seem to be more multifarious and more severe. On the other hand, the practice of drinking in connexion with courtesy and complaisance; the constituting liquor the instrument of politeness and civility, and domestic usages in general, seem to be in vogue in Scotland even to a greater degree than in England; and therefore I apprehend, it will be found that in Scotland there is comparatively more inebriation and family use of liquor at funerals, marriages, christenings, merry-makings, dinner and supper, and in some cases, breakfast parties, and in ordinary forenoon visits, than what takes place in similar circles in South Britain, where many forenoon visits, supper parties, afternoon, and even dinner parties, occur without the use of wine and spirits at all.

As I have found business drinking more easily suppressed than family usages, I should be inclined to suppose that the universal English customs would give way to a new state of things sooner than the Scotch; and that South Britain would, in this matter, take the lead of the North, were it not that I have also found that my own suppositions and surmises on such subjects, with defective data to go upon, have more frequently turned out to be erroneous than the reverse.

CHAPTER XVI.

GENERAL, ARTIFICIAL, AND COMPULSORY DRINKING USAGES, WHICH ARE COMMON TO THE THREE KINGDOMS.

Besides a vitiated Appetite, a metaphysical Engineery at Work—
Case of Negroes and Hindoos contrasted—Usages of other
Lands—Ladies and Gentlemen—Conventional Connexion of
Courtesy with strong Drink—Drinking of Healths and Toasts
—Public Dinners.

FROM the above deduction, it appears that there is in the United Kingdom, *besides the physical craving of appetite*, a vast moral engineery at work in favour of intemperance, greater by far than in any other nation; so much so, that although an individual in this country is considered in the last stage, when he drinks solitarily; yet a nation whose individuals drink in solitude, is a much more hopeful case for temperance reformation, than one whose whole rules, etiquettes, courtesies, and complimentary usages are impregnated with the give and take of spirituous liquors. In the one case, we have merely a corporal indulgence to get rid of; in the other, we have over and besides a most incessant metaphysical agency to combat at every point. Among

the other nations of Europe, drink is not often the instrument of compliment and courtesy, and very seldom in America; at the same time, it is not meant to affirm, that this difference between our country and others is altogether one of kind, for it is doubtless one of degree only. The secret cause, however, of Americans holding faster to temperance obligations once engaged in, than is usual with us, may be, that they have not the hundredth part of the mental temptation of etiquette and compliment soliciting them at every corner,—with some minds far more difficult to resist than physical craving. It is now time that our societies for promoting temperance should be founded on principles that will, in fact, meet the case of our native country; they ought to be British, not American; and this should be written as with a sunbeam.

I had intended to state at length in this work, a case which has struck me forcibly, as exhibiting a near resemblance to the contrasted circumstances of the Americans and the British, as I have endeavoured to represent them. It is the very opposite condition in which the negroes of our West Indies are found, compared with that of the Hindoos, in our Eastern dominions, in regard to their respective state of *mental preparation* for receiving the gospel; and the very dissimilar and opposite means that missions of various denominations, employed in promoting Christianity in the West Indies and Hindostan, *have now found it necessary* to adopt; based on the *different intellectual circumstances* of these two races of men; and on the contrast of

their preconceived and existing opinions, manners, modes of thought, and usages.

But it will be impossible, at present, to do any thing more than to request the attention of intelligent readers to this point, and their investigation of a subject highly interesting in itself; and particularly so to those who regard it as of importance to attend to the difference of national character, and its actual effects on life and conduct. Some account of this subject will be met with in the Rev. Mr. Waddell's speeches on West Indian Missions, and in the address of the Rev. Mr. Duff, to the General Assembly of the Church of Scotland, both reported in the Scottish Missionary Register, for June, 1835. Men and women who are tainted with habits of inebriation, with the utmost difficulty only can retrieve themselves amid this mesh of entangling and overwhelming drinking obligation and coercion. In some cases it might be prudent, that reforming inebriates should absolutely leave the country, and reside in some nation where such a prodigious barrier to regaining habits of sobriety is unknown.

Although I am of opinion that it may now be safely stated, that the artificial conjunction of liquor with etiquette and courtesy, has been, in the general case, nearly abolished among the continental nations of Europe, yet remains of the old barbarous connexion are still to be found, especially in Sweden and Norway. Something like bestowing wine in particular transactions of sale, has been discovered in a remote corner of southern France, after rather

a diligent search; but I have never seen drinking of healths in France, Germany, or Italy. At the same time, my acquaintance with these countries is too slight to make my experience decisive of the point. About Le Sage's time (who was born 1668), health-drinking was customary in some quarters.—(See *Gil Blas*).

Sir Stamford Raffles states, that in Batta, at a criminal trial, when evidence has been heard, sentence is pronounced, and the chiefs drink a dram each, which last ceremony is equivalent to signing and sealing. Dr. Meyer, of Berlin, mentions that in drinking wine, the Chinese observe somewhat the same rules, as to wishing health and happiness, as the English do. The Tour of a German Prince also admits a similar custom at a marriage at Eisenach. There are a few ancient German wine courtesies recorded in Grimm's *Teutonic Legal Antiquities*; and among the Persian Jews of the present day, healths in arrack are drunk to the bride at a marriage. I incline to think, that the "drink-money" allowed to German postillions is such now in name only, speaking generally. On the whole, in Great Britain, we seem to be behind the more refined nations of modern Europe, in our progress of getting quit of these barbarisms; and there appears no parallel elsewhere to the multiplicity and complication of our drinking usages. But although all Europe were involved in a similar mesh of customs, still if the principle of mere imitation ought to be discarded as the rule of manners, our argument, that drinking usage should be abolished here,

would hold good on its own separate and irrefragable merits.

We shall conclude our examples of this unhappy national propensity to interweave strong drink and courtesy together, with the case of five-sixths of that class of the population which is designated, in its different ranks and degrees, that of ladies and gentlemen; entreating the reader to notice, by way of preliminary, that the state of matters above detailed, among the operatives, is by no means a thing of mere chance; that it must have had its source somewhere, and that the practices of the upper ranks have ever been, and are ever likely to be, the spring from which the fashions and etiquettes of the lower are originally derived. We entreat the upper ranks to observe, that they are the source of etiquette and form of compliment among their inferiors; and wherever they make drink the instrument of mere courtesy, they continue and enforce a wide-spread evil. This must be confessed on the surface of things, not to be an obvious truth; and most people, at first, will think it an *inconsequent* conclusion at which to arrive. In different ages of the world, small things have been erroneously thought great, and great things small. Nominalism and Realism have created national wars; sugar colonies have produced contention among empires; forms of church government have been thought of more consequence than the religion of the heart; the depression and abasement of neighbouring kingdoms, and the balance of power in Europe, have engrossed all minds; while the time has been,

both in modern and ancient history, that the study of statistics has been considered a folly; political economy beneath the notice of a statesman; surgery, medicine, and agriculture itself, as vocations fit only for slaves. The drinking of healths, and the connexion of national courtesy with strong drink, has also hitherto been accounted a matter not worthy a moment's consideration. But, as Bacon remarks, "Custom is the chief magistrate of man's life; men should therefore endeavour, by all means, to obtain good customs." We have noted some of the customs of the higher orders in bestowing drink on the inferior; and among various degrees of the upper classes themselves, it is still the inveterate practice, without the call of appetite or necessity, to use liquor in *mere compliment*. Gentlemen and ladies still very generally drink healths mutually during dinner.

As all the ceremonials of courtesy are originally derived from the usages of the upper ranks, we continue to remark, that they have not a little to answer for, who, after understanding the subject of drinking usage, shall still persist in perpetuating the practice, however it may be modified, of making alcoholic liquor, in any shape, the avowed instrument of courtesy. We beseech the reader not to be offended at this conclusion, to which calm and disinterested investigation has brought us, and will doubtless, in due time, bring him also.

Health-drinking may be considered as a very trivial and venial circumstance to be noticed seriously in an essay that professes to expatiate on

no unimportant subject; but upon proper examination it will be found that there is much ground for supposing, that the whole framework of British drinking usage was originally derived from this barbarous and truly unmeaning ceremony. Thus the abettors of the apprentice footing may excuse it on the plea that it is merely for the purpose of welcoming their young friend to the trade, and drinking his health, and such excuse I have heard made. The journeyman's footing has the same foundation. The liquor used at bargains is to drink the health of the customers; the founding pint and rearing pot is intended for the purpose of drinking the health of the proprietor of the house; the launch bowl that of the owner of the ship, and success to the gallant vessel. At baptisms, the health of the child is the ground for drinking. At all remuneratory donations of liquor, the health of the donor is drunk; at treating of females on various occasions, the same rule obtains; at funerals the health of the chief mourner is drunk in Scotland with much solemnity. In short, in a large variety of cases, the drinking of healths may be directly traced as the proximate cause which appears to create a national necessity for the glass being seldom out of the hand.

It will be found difficult to answer the pointed demand of a foreigner, with regard to the peculiar virtue which is conceived as attached to drinking a person's health; and whether precisely the same courteous sentiment might not be as well brought out by dancing, eating, or singing, for the same

purpose. The German Prince Pückler remarks upon the English custom of drinking healths as follows:—

“ It is not usual to take wine (during dinner in England) without drinking to another person. When you raise your glass, you look fixedly at the one with whom you are drinking, bow your head, and then drink with great gravity. Certainly many of the customs of the South-Sea islanders, which strike us the most, are less ludicrous. It is esteemed a civility to challenge any body in this way to drink; and a messenger is often sent from one end of the table to the other, to announce to B. that A. wishes to take wine with him: whereupon each, sometimes with considerable trouble, catches the other's eye, and goes through the ceremony of the prescribed nod with great formality, looking at the moment very like a Chinese mandarin. Glass jugs filled with water happily enable *foreigners* to temper the brandy which forms so large a component part of English wines.”

Professor Raumer says of an English dinner,—

“ Though I passed all the strong wines, and drank but few of the healths or toasts, I yet drank too much. This was almost inevitable from the want of any drink for quenching thirst.”

The Saxon exclamation, “ Wesheil !” “ Mayest thou be in health !” is said to be the origin of the wassail bowl of the north of England. Roxana administered the cup to Vortigern with “ Waes heil hlaford Cyning !” “ Health to thee, my lord king.”

The following English drinking words of the twelfth century, are given by Wace, when he describes the drinking bout in the English camp during the night which preceded the battle of Hastings:—

Tout nuit mangierent et burent
Unkes la nuit el lit ne jurent
Mult les veissiez demener
Treper et sailler e chanter
“Lublie” crient, et “weissel”
E “laticome” e “drincheheil”
“Drinc hindrewart” e “drintome”
“Drinc helf” e “drinctome.”

Perhaps the custom of health-drinking originated in the practice of offering libations at feasts to the gods or chiefs; or of pledging in ancient feudal times, when, at a mingled feast of friends and foes, one guaranteed his neighbour's throat while drinking. Barbarous usages should cease with barbarous ages. At a time when the commons of France seemed drawing to a taste for ardent spirits, Louis XIV. had the good sense to perceive the effect that the drinking of healths, and other complimentary modes among the higher circles, produced upon the nation at large; and he disused the custom in his own case, and abrogated the former wine courtesies at his court. The Church of Scotland, wisely remarking the dangerous tendency of “health drinking,” forbids the ceremony among its members: it is pity that this prudent and christian caution should everywhere be rebelled against in Scotland.* A great authority in this church,

* Act of General Assembly, 13th June, 1646, No. XI.

Mr. Durham, observes, "that it is an uncouth and strange thing, and even unnatural, that neither a man's appetite, nor his health, nor the time of the day, nor his ordinary diet, shall be the reason or occasion of a man's drinking, or the rule whereby to try the convenient *when* or *season* of it; but whenever a man shall make such and such a bargain with me, or pay me for, or get payment from me of, such and such things, *that* must be the rule of my eating and drinking! What beast would be thus dealt with? There is a drinking of healths—by this means forcing, tempting, or occasioning drinking in others; this is one of the highest provocations to drunkenness. What can be the use of drinking healths? It was a notable saying of a great man, solicited to drink the king's health, 'By your leave, I will pray for the king's health, and drink for my own.' This practice will probably be found to have arisen from heathen idolaters, who used *libamen Jovi, Baccho, &c.*: it is certain there is no vestige for it in Christianity, nor any reason for it."* There are other examples of men of eminence objecting to the practice of health drinking.

"It happened," says Dr. Williams, "about the year 1629, when Sir Matthew Hale was a young man, and previous to his call to the bar, having joined some young men in a convivial party out of town, one of their number, notwithstanding all Hale's efforts to prevent it, indulged in wine to

* The Rev. Mr. Durham on the Ten Commandments.

such a degree as to become insensible, and at length apparently dead. Hale retired to another room, and having shut the door, prayed to Him 'who seeth in secret,' that his friend might be restored, and that the countenance given by himself to such excess, might be pardoned. He vowed also against the indulgence in such companionship for the future, *and that he would not even drink a health* if his friend recovered. And the vow was performed, occasionally to the inconvenience and reproach of its framer; for, in after days, when drinking the *King's health* was deemed a distinguishing mark of loyalty, Hale was sometimes uncivilly treated, because of his refusal to observe the ceremony."

Nor was Judge Hale altogether singular in his views. It is clear, that even in that age, temperance principles, and the necessity of resisting a foolish custom, were properly understood and appreciated by some few others. On the blank leaf of an old English Bible, which has been handed down from parent to child, through successive generations, is written the following pledge. The book appears at the time to have been the property of Robert Bolton, Bachelor of Divinity, and preacher of God's word, at Broughton, in Northamptonshire:—

" Ffrom this daye forward to the ende of my life, I will never pledge anye health, nor drink a whole carouse in a glass, cupp, bowle, or other drinking instrument whatsoever; whatsoever it be, from whomsoever it come, except the necessity of nature doe require it. Not my owne most gracious kinge

nor anye the greatest monarch or tyrant on earth, not my dearest ffriende, nor all the goulde in the worlde, shall ever enforce me or allure me. Not an angell from heaven (who I know will not attempt it), shall persuade me. Not Satan, with all his old subtleties, nor all the powers of hell itself, shall ever betraye me. By this very sinne, (ffor a sinne it is, and not a little one) I doe plainly ffinde that I have more offended and dishonoured my great and glorious Maker, and most merciful Saviour, than by all other sinnes that I am subject untoe; and ffor this very sinne it is, that my God hath often been straunge untoe me; and ffor that cause, and noe other respect, I have thus vowed; and I heartily beg my good Ffather in heaven, of his great goodness and infinite mercy in Jesus Christ, to assist me in the same, and to be favourable untoe me ffor what is past. Amen. R. BOLTON."

"Broughton, April 10, 1637."

The system of toasts at public feasts is naught; it is clearly unnecessary and superfluous, that a speech should be prefaced with a draught of liquor. A list of subjects might be made out, and corresponding speeches prepared and delivered, without that close union with liquor intimated by the phrase "toast." It would be difficult to discover the real connexion that exists between wishing prosperity to a cause or an individual, and simultaneously swallowing wine; but it is not difficult to perceive, that an eloquent speech, or pathetic appeal, is, in fact, vilified and degraded by adding a glass of punch to its conclusion. Perhaps the public

will require, in this country, to be further indoctrinated into the mysteries and consequences of drinking usage, before they will submit to any direct invasion of the glorious British privilege of giving toasts at civic dinners. A few words in passing, however, may be thrown out on this topic. In connecting a sentiment, or expression of goodwill, of admiration or adherence, with liquor, a certain force is used on all the company unfavourable to temperance and moral liberty. When gentlemen affirm, that now-a-days, *they* are not required by convivial law to swallow bumpers, perhaps it would be fitting they should consider, that although incipient civilization on this point has begun to emancipate the upper ranks from such servitude, yet that large masses of the inhabitants are still enthralled on occasions, public and private, to "bumpers, true bumpers, real bumpers," of liquid fire; and "*no heel taps.*" Surely it is possible to make a speech at a public feast—to panegyrize a given character or system—to convey the most useful views of moral, political, or literary truth—to breathe most hearty wishes for the welfare of any scheme or individual—without confirming all that has been said, and clinching it, by the unmeaning ceremony of swallowing a mouthful of liquor. Dispassionately considered, a declamation on the conduct of public affairs, with a glass of punch tagged to its end, is a combination nearly akin to the burlesque, and infuses a taint of doggerel into what might otherwise be a sublime appeal to the passions or the reason.

In the palmy days of ancient eloquence, when the surcharged emotion of citizens, stung with the thoughts of their country, burst from the lips in such floods of persuasion, as failed not to rouse the national feelings to pitches of excitement, adequate to strike daggers into the hearts of tyrants, and to annihilate whole Asiatic armies; surely it would have been but an impotent conclusion, to have had such Grecian harangues as these reported as having been nestled and hatched amid vulgar and brutish festivity. And even our own newspaper reports of the enormities of the late "*Durham Feed*" at Glasgow, or any such national festival, are yet further lowered by the despicable peroration with which such narratives generally conclude viz. that the dishes and wines were excellent, and did great credit to some respectable individual, the landlord of the Chequers, the Bald-faced Stag, or the Blue Boar.

On the whole, it would be desirable that influential men should consider of some more appropriate entertainment, at which to disseminate patriotic and political truth. Heavy eating is indubitably unfavourable to the exercise of reason or of fancy. How men gorged with mutton and punch, and with a fermenting conglomeration of omnigenous food, should be the better fitted for the peculiar exercise of mental energy, is an enigma, which puts reason to a stand; and which can principally be solved by the British, who seem to delight in nothing more than in its gross experience.

When a gentleman in Scotland, on receiving

a visit from a friend, thinks it proper to drink a tumbler of "toddy," or perhaps two, before his face, in order not to appear to discourage his guest from taking what pleases him—this is clearly in the nature of artificial usage; and it is hard that a man should not only be obliged to provide food and accommodation for his visitor, but that he must also injure himself perhaps, in a useless display of false courtesy. Indeed, it seems of the utmost importance to society that it should be generally known, and intently noted, that all eating and drinking *in mere courtesy*, is the remnant of Gothic and worthless custom, that ought to be utterly banished the realm, if it were for nothing else than to unchain us from the thralldom in which it involves society. To drink when we are thirsty only, and eat when nature directs, is a maxim of a benevolent friend of Temperance, fraught with the soundest sense. That our etiquettes impose any compulsion against this rule, is worse than slavery. But when to this is added, that a poison is thus forced upon social life, which has nearly ruined the population, surely it is high time that we should pause, and by a resolute effort rid ourselves of the moral pest.

CHAPTER XVII.

DRINKING USAGES COMMON TO THE THREE
KINGDOMS, CONTINUED.

Liquor sometimes drunk in order to save it—Story of Henny Marchbanks—Ladies' Forenoon Wine-bibbing—Austrian Women of Fashion—Drinking Healths together during Dinner obsolete in the more Modish Circles—Teetotal Societies ought to undertake Anti-Usage Operations—Energy of Courtesy Usages—Gradations of British Society—Influence of Drinking Usage on these.

THERE is sometimes another motive, of rather an anomalous nature, that forces people to liquor. Drinking of every kind produces consumption; but sometimes people drink wine in order to prevent it from being wasted. Some years ago I heard an anecdote which will illustrate this. In a certain community a respectable burgess of Scotland once upon a time treated his family to a jaunt in the country, for the purpose of visiting a glen and waterfall, celebrated in those parts. A particular and valued friend of his wife was solicited to be of the number; and as the worldly circumstances of the parties were comparatively affluent, a post-chaise was not considered an undue expense. Accordingly on the morning appointed they set off, man, wife, and children, accompanied by their friend, Miss Henrietta

Marjoribanks, an elderly maiden of frugal habits, and sedulously attentive to all points of domestic economy. They reached the inn at the neighbourhood of the fall, near their own dinner hour; and that they might view the beauties of nature with more inward satisfaction, they determined on dining before they should repair to the principal scene.

As their numbers and equipage were somewhat imposing in a rural district, it was judged consistent and respectable, instead of drinking water only, or ordering at best a *noggin* of whisky punch, that they should call for a bottle of port wine; this also would fulfil the sentimentalism of drinking "for the good of the house." In those days of high duties and French wars, wine was not so general a beverage as now; and being rather cold and alien to stomachs acquainted chiefly with piping hot potations, (*i. e.* whisky toddy,) the bottle was left unfinished. This was noticed by Miss Marjoribanks, and produced an interruption in the even tenor of her mind; she directed the attention of the master of the feast to the circumstance, and pressed him and his lady, without success, to finish what she assured him he would find he was to pay smartly for, when the bill should be called; her honour was also engaged to prevent loss to her friends as much as possible, seeing she was to be at no part of the day's expense. The party, however, was anxious to get away: the younger portion gave not a few signs of impatience of the delay that had already intervened: Miss Henrietta was in a minority, and saw, with pain, a glass and a half of good wine left

in the bottom of the bottle, and to be paid for too; nay, it might be two glasses or more. The rest got quickly to their feet; hats and bonnets were speedily put on; but as they went out of the room, Miss Marjoribanks's thrifty regrets came to such a height, that she declared her resolution to drink the residue of the port herself, rather than see it thus wasted: this she put into execution as fast as possible, and followed her friends, who were now in full march to the grand object of their expectation.

It was a balmy summer afternoon; the children urged their parents to get on at double quick time across the sunny sward; and they were not long in beginning to hear the thunder of the noble cascade, and to descry the snowy mists that its boiling waters elevated to the heavens. Sound, however, was the chief object for a time that met the curious sense. From the peculiarities of the place, they were obliged to suspend part of their thirst for novelty, to pass at some little distance the principal fall, and get to the upper parts of the river, so as to descend thence by sundry winding ways to the margin of the stupendous basin, into which poured the "roaring strength of floods;" and where, as Abyssinian Bruce remarks of a similar scene, it looked as if one of the elements had broken loose, and got the dominion over nature. They, therefore, for a time merely surveyed the swallows sporting over the tops of the trees which covered the amphitheatre that encircled the linn; or at best caught a glimpse of the white sheet of foam through the apertures of interwoven boughs. On coming

abreast of the upper river, they passed among difficult and perilous paths, Miss Henrietta heroically leading the van, till they had arrived over a deep and tranquil pool, where the magnificent waters, here and there covered with spots of foam, slowly eddied in towards the bank, before they wound forth into the beautiful but terrific expanse of the main stream, that smoothly and brightly led sheer over the precipice. Here some birchen twig caught the upper part of Miss Marjoribanks's bonnet, and she, giving her head rather an imprudent toss in order to disengage her veil, lost balance, wavered to one side, and finally slipt over a ledge of rock, and plunged into the dark and slowly revolving sea of waters at its base. The party were thunder-struck; the children with one accord raised such a shriek as made wood and welkin ring; the mother of the family was at first speechless, and stared with clenched hands and swollen eye-balls on this unexpected sight. She was, however, quickly called both to recollection and to words, on turning round, and seeing pretty decided proofs that her worthy husband was not going to allow his wife's best friend to perish in the abyss, without an attempt at least at a rescue; he had cast off his silver-buckled shoon, parted with his coat and brown bob-wig, when his partner flew upon him like a dragon, and grasping him with the gripe of despair, "Are ye demented? are ye demented?" she exclaimed; "would ye kill yourself? oh! would ye murder yourself? Let Henny Marchbanks gang—let her gang—let her just gang. Would the man kill his wife and

bairns? help me! help me!" with other expostulatory interjections to the same effect, which probably would have succeeded, had not a glimpse of Miss Henny's white hands, flapping the dark brown waters, like the wings of a wild duck at play, and the too horrible idea of a human creature being buried deep in the devouring flood below, overcome all prudential calculations, and instigated him with more agility than his years would have indicated, to disengage himself from the conjugal grasp, and to scuttle down among the bushes, and drop plump over head and ears into the gulf below. The first clutch made him master of the laced *mutch*, and false brown frontlets of Miss Henny, which, however, came home to his hand, as sailors say of an unfixed anchor; and the eddy slowly moving its prey towards the rim of the cataract, it seemed not improbable that all was over with the destruction-doomed object of solicitude, when, with a noble reach, executed at immense personal risk to an individual who could not swim, he succeeded with one hand in getting hold of the genuine party-coloured integuments of Miss Henny's scalp, and with the other, as if by miracle, he kept firm possession of a tough hazel twig; his great toe meanwhile resting on the point of a rock, and himself all the while up to the lip in water. With great muscular exertion, our hero managed to keep matters in this condition till the postillion cut the reins and traces of the carriage, and with the assistance of some labourers, who had been alarmed and summoned by the cries of the children,

accomplished the landing upon *terra firma* of Miss Marjoribanks and her gallant deliverer. Now it has been hinted, that all this tribulation and trouble might have been avoided by a less careful consideration on the part of Miss Henny in regard to the port wine remainder; although, after all, we dare not take upon us altogether to affirm, that her conduct in this last little affair was the cause of the disaster.

Ladies still in Scotland, in the great majority of cases, drink healths in brandied wines, in the earlier parts of the day. On the very exceptionable practice of using so strong a beverage, on an empty stomach, in the forenoon, which itself would subject a woman to the imputation of drunkenness on the continent, we do not at present remark; but only point out the necessity that seems to exist, of ladies and gentlemen giving up the mere complimentary use of liquors themselves, if they would wish to see their country reclaimed from the extensive and fatal system of rule and etiquette in that respect, so universally established throughout the land, as, we suppose, will be admitted after a perusal of the above details. Mrs. Trollope states that among the circles of the highest *ton* in Vienna, "a young lady cannot touch wine of any kind, without very materially tarnishing the delicacy of her high breeding thereby."

If ladies, living in a town in Scotland, walk a hundred yards from their own doors, and pay a forenoon call or visit, they must, in general, be received with a bumper of brandied Port or Madeira.

All the middle classes of the three kingdoms go through the ceremony of drinking to one another, in wine, during dinner; although this begins to be disused among those of the middle ranks who occasionally visit the nobility and higher country gentry. Indeed, it is a circumstance not a little fortunate for the promoters of anti-usage, that they are enabled to point to the present habits of the highest circles of our land, as worthy of imitation, where the *complimentary* use of wine, *as a mere symbol of complaisance*, during dinner, or in the forenoon, is, in some cases, considered as obsolete and vulgar. This remark, however, must, I believe, be received with some limitation. Among the old fashioned nobility and gentry in the metropolis, and elsewhere, the practice of requesting to have "the honour of drinking wine" with a guest, is still persisted in; and it is chiefly in circles assuming a high tone of fashion and mode, that the troublesome custom has been got rid of. If this last circumstance, however, were generally known, it would perhaps strike a more effectual blow at the health-drinking system, and forenoon brandy-wine bibbing, than all the considerations that can be pleaded by the most pathetic declaimers in favour of morality and patriotism. It were, however, much to be desired, that noble lords, and gentlemen of high station, should, when they come down to the country, practise rigidly the most exclusive and modish method of non-usage. When a minister, magistrate, merchant, or solicitor, dines with a fashionable lord at his castle in the country, although the peer does

not exchange courtesies in wine with those of his own circle (where the ceremony is nearly obsolete), yet he asks his guests of a lower station to drink wine with him at table. Now this just keeps up the general fashion. The polite and noble courtier does not omit the usage, because he understands it is still common in the station to which his guest belongs; nevertheless, it is after all a badge of inferiority; and a general understanding on the subject would be better than the present undecided method of omitting the etiquette with one, and observing it with another. Wine during dinner, at the tables of the supreme *bon ton*, is now generally carried about behind the guests, by the servants, and partaken of without health-drinking, three or four times during the repast; and individuals take it or not, when presented, as they feel inclined, just as they do bread, beer, water, or vegetables; and this is a much more rational as well as genteel mode of arranging the order of the dinner-table, for no one is forced by courtesy, or any other motive, to drink more or oftener than convenience prompts.

We are of opinion that we cannot press this matter too much; for if by some amazing, miraculous interference, the inebriation of the lower ranks and their addiction to ale and whisky, were cured in one day; and if, notwithstanding, liquor was continued as the principal outward mark and symbol of complaisance among the upper classes, it would not require much sagacity to predict that in a few years the reign of ale and whisky would again be re-established throughout the land as firmly as ever.

When an objector replies, that time and the progress of the abstinence principle will cure the usages, my answer is most decided, that the usages are the great barrier that prevents temperance or abstinence membership, and induces members to leave the societies after they have joined. It is not an unnatural answer for a teetotaller to give, on being pressed into the service of anti-usage, "Why, what more would you have? I neither drink liquor myself, nor give it to others." But, nevertheless, there is a strong under-current working against even the total abstinence societies, which many of their members know not of. And this is drinking usage. Many operatives know, that there is such a thing as a footing, and a drink fine, in their own business; but few are aware of the multiplicity of these throughout the country, and of their collective energy. Moreover a large number even of the Total Abstinence Societies have thought it convenient to shrink from that part of the perfect pledge, which engages not to give or offer liquor to others: and the reason is neither more nor less, than that the drinking usages of life make it extremely troublesome and inconvenient for any person to put himself into such a situation as shall disqualify him from fulfilling these usages whenever they occur. Many individuals have been forced, by the usages, to withdraw from the Total Abstinence Societies; and not a few societies of this more effective description, have been extinguished by the supervening power of the usages. And I say this, not because I undervalue the principle of total abstinence, for

I highly approve of this plan, and have been engaged for a considerable time in advocating the principles of teetotalism, as it has been quaintly denominated, to the best of my ability.

On a comparison of the various modes of inebriation, of different countries, and particularly of America and Great Britain, it will be found that these differ considerably; and that the latter is enveloped with difficulties on this subject, higher in amount, and more formidable than the case of any other country presents. She is captive to the ordinary ensnarements of strong drink; but besides this, she is burdened with a system of brandied and rectified wines, and her taste is rivetted on these with all the fondness of *acquired relish*; and she is environed with such a mesh and web of entangled courtesies, etiquettes, and usages, as make her situation, of all others, the most hopeless and perplexing.

In these details I repeat that I do not assert that all the above rules and customs obtain in every workshop, city, and parish; but although not absolutely universal, they are very general throughout the land. A large number of them are of modern date, probably not more than thirty years' standing; and I have found a complaint in some districts, that individuals of dissolute habits, in manufactories, make a business of inventing new drink usages, and procuring their establishment.

Many, we confess, are perfectly innocent in these uses of liquor, from ignorance of their effects on other branches of society. However, we trust that

our readers will not look upon the particulars now set before them as mere matters of curiosity, or speculative research; but as what deeply affects the empire—as what guides multitudes, by an easy and authorized descent, into unheard-of depths of national debasement; and is daily making awful and suitable preparation for that scene where another craving gnaws—a craving for relief from pain, intolerable and unremitting, “where the worm dieth not.”

It is notorious, as above stated, that the drinking habits and customs, and the general manners of nations, have an intimate connexion. A very important branch of the question of national intemperance, therefore, lies in the courtesies of society. Here, in addition to the provocatives to intemperance that arise from taste and stomachic desire, we have superinduced a great metaphysical agency, general in its diffusion, energetic in its power. When the friends of temperance attack the physical appetite, and cry down the indulgence of a craving palate, they are in some measure supported by the conscience of the public, and that moral sense which argues against all inordinate gratification of sensual pleasure; but the symbols of compliment are so intimately connected with the sentiment of benevolence, that a mighty array is thus surreptitiously obtained against the cause of temperance, of some of the best feelings of our nature. There is no nation in the world where wine, ale, and spirits have so completely insinuated themselves, as the instruments of mere compliment and etiquette, as

in ours. This state of things exists (as we have said, and it is of the utmost consequence to repeat it again and again,) in a much smaller degree in America, and is nearly unknown upon the continent. Let no one, therefore, infer, that the arraighing the particular outward mark or symbol of courtesy, strikes at the grace of courtesy itself. Continental nations, much more gracious and courteous than we, in all the usages of social life, do not acknowledge this instrument, and are surprised that we seem compelled to do so.

If we divide the society of the United Kingdom into six gradations, commencing with the nobility, and ending with the labourer and beggar, we shall find, that in all these departments, except the highest, the use of liquor, as the instrument of courtesy and compliment, is general, but becoming more and more strictly and imperatively such, the lower we descend. It is a usual, but great mistake, in the upper ranks, to suppose that the forms of outward complaisance and courtesy are less binding on the lower classes than on themselves. To understand this topic, it is necessary to have examined with great attention the manners of the working classes, and marked the chains of decorum and formality which bind them. In some particular cases, the omission of the understood mark or symbol of civility is there not regarded with indifference, but resented as the most cruel affront, and supposed to imply an inveterate determination by the offending party to cease from all habits of amity. The fact is, that some etiquettes are much more obligatory

on the lower classes than among their superiors; and in no case is the tyranny of fashion and rule with them more palpable, than in the regulations of drinking. That working man, therefore, who refuses to join a Temperance or Abstinence Society, on the ground that he is a person who can either drink 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 inhabitants to temperance membership, and afterwards withdraws them from their engagement.

CHAPTER XVIII.

DRINKING USAGES COMMON TO THE THREE
KINGDOMS, CONTINUED.

Origin of Anti-Usage Proposals—Teetotalism and Anti-Usage ought to be simultaneous—Solitary Drinking—Error of Upper Ranks—Usage Difficulties of joining a Temperance Society—General Ignorance on Subject of Drinking Usage—Sobriety-forcing Process defeated by the Usages—Definition of Usage—Case of Brothers meeting—of Lady's Coachman—of half-drowned Mariner—Duel Case contrasted.

It is now towards nine years since the author, (to whose lot it fell, under Providence, first to propose temperance association to the inhabitants of North Britain,) suggested the absolute necessity of coupling anti-usage regulations with the obligation to abstinence from liquor; and in this opinion, and in operations founded upon it, he has persevered till the present date. He argued, that temperance association, in the peculiar circumstances of the Scotch, could only be placed on a truly solid foundation by working with this double power. And after abundance of labour and expense, he hopes that he has now demonstrated that the same must be said of the English and Irish. He prophesied, that after the first flush of the anti-spirit regulation,

the usages would supervene and swamp the Societies; and with a sorrowful mind he has for some time perceived, that what he predicted has proved but too true. The fact is, that men rushed without thought into Temperance Societies, during the first years of their institution; and greatly ignorant or forgetful of all the imperative usages they would require to break, if they continued to adhere to their abstinence engagement. Their desire was to be quit of ardent spirits, and all its temptations; and the intention was most commendable; but, alas! they were neither aware of the multiplicity and universality of the drinking usages, nor of their energy and efficiency. In vain the writer pleaded, in 1829 and 1830, with advocates of temperance throughout the three kingdoms, to combine the two processes of abstinence and anti-usage. He was from the first generally heard with indifference, and afterwards, on persisting, with a sort of friendly ridicule. "The American plan has succeeded, therefore we must adhere strictly to its rules, and try no novel theories. We are laughed at sufficiently already, for giving up ardent spirits; we cannot think of turning every thing topsy-turvy. The temperance principle will of itself undo the usages, as you call them. Your anti-usage advocacy will merely turn men's minds away from the temperance principle, which is the true one." Driven from all his expected stations of anti-usage, the writer was forced to turn from metropolitan cities to minor towns and villages; and amid the encircling scorn and vociferation of their neighbourhoods,

and the repugnance of all Temperance Societies with which he had correspondence or connexion, he was necessitated to attempt *direct combination against drinking usage*, (connected always, however, with the other method,) in such places as the slender first-fruits of its trial and experience had drawn the minds of intelligent men to a favourable consideration of the system. He does not wish now to aggravate his remonstrance into censure. Some years the Temperance Societies were evidently on the wane. The total abstinence plan was adopted, and by its energetic and root-and-branch operation, bids fair, under Providence, to perfect the Temperance Reformation. But it must march onward through and through all the drinking usages of the land, before the great work can possibly be accomplished. Teetotalism must abolish the usages, or the usages will abolish Teetotalism. But in truth, there is no contrariety in the operations of Teetotalism and anti-usage. They ought to go hand in hand, or if not *pari passu*, the latter ought just to be the advanced guard or pioneer to the former. The Americans had, *comparatively*, little usage to cope with: their advance has been uniform and amazing. The proportion of defaulters in the United States, who, once members, have broken their engagements, is small indeed, compared with the multitudes who, it must be honestly admitted, have left our ranks: but as solitary drinking is yet disdained among us and despised, (in the country districts at least,) if the usages were abolished, we should possess all the benefit of

what of that national feeling yet remains, and the extensive advantages that may still be derived from it. To the votary of intemperance, the multiplicity of the drinking usages gives all the opportunity of indulgence he requires; and although we must now allow that much drinking of drams obtains over the counter of spirit stores in towns, yet on the whole I am disposed to acquiesce in the notion, that nineteen-twentieths of our national inebriation takes place still in the mode of conventional connexion, and of course, subsists in company, and not in solitude. If drinking from mere artificial usage, therefore, were fairly abrogated throughout, our Temperance reform would probably make yet more rapid and successful progress than the Trans-Atlantic Associations have done, great as their prosperity has undoubtedly been; for in America we have already said, that lonely drinking of spirits, if not to excess, was not considered as liable to objection.

Before quitting this point, I must entreat it to be understood, that I neither swerve from, nor disparage the abstinence principle, when I advocate that of anti-usage, as entitled in this country to be brought forward at least *pari-passu*. Surely, if a moralist plead against two vices, his argument as to one cannot be truly said to release the bonds he may have laid over the other. But in truth, abstinence and anti-usage are fitted mutually to support one another; the *double power* will be found to be necessary to the complicated circumstances of life in our three kingdoms. I would not

desire anti-usage methods to be instituted in any place without co-existent association in favour of abstinence; but if a mass of operatives agree to give up a drinking usage, surely it would be a strange jealousy in favour of the abstinence principle, to refuse to receive their proposals because they were not all members of the regular society. I wish to break down no Temperance Institution that has been formed, but merely to superadd some collateral endeavour, at least, at *direct combination* against usage, and thus obtain the double power.

It is quite evident, that this mass, this burden of false and fatal courtesy and rule, must be abrogated and disannulled, before Great Britain can ever arrive at full emancipation from the pernicious shackles that enchain her; but ladies and gentlemen indulge a most perilous opinion, when they dream that the abrogation of national intemperance is to be accomplished without their being put to any trouble, or to any reversal of their modes and habits of life; for whence is the source of courtesy and its symbols, but among the upper classes? But a principal reason, perhaps, why gentlemen and ladies are not interested in this question is, that they have never as yet been fairly summoned; were a greater sacrifice demanded of them than has yet been required, they would become much more zealous in this great moral rally. If—for I must be excused in again repeating it—by some amazing miraculous interference, the inebriation of the working classes, and their addiction to ale and whisky, were cured in one day, and if, notwith-

standing, liquor was continued as the principal mark and symbol of complaisance among the upper ranks, it would not require much sagacity to predict, that in a few years the reign of ale and whisky would again be re-established throughout the land as firmly as ever.

When a gentleman asks a labourer, farmer, servant, or mechanic, to join an Abstinence Society, he in his ignorance believes that he merely requires this individual to give up liquor; but he, in fact, asks him to go in the face of usages which are in general much more difficult to break through than any desire of strong drink would be. He, therefore, asks a great deal more from the working man than the mere disuse of liquor; for the new Temperance member must not only refrain from his usual beverage, but in the course of a week, has perhaps to reverse twenty rules and customs of drinking, as imperative as the maxims of a Turkish seraglio; while the said gentleman, by still sustaining his own series of wine courtesies, maintains the very system which the working man finds so much difficulty in combating.

The general want of acquaintance with this subject, among the upper ranks, is extremely remarkable; and those intelligent men in the industrious classes who know their own usages, are little aware of their prevalence in other professions, and have never been led to generalize upon the subject, and take an extensive view of the bearings and pressure of these customs upon society. I have not met one individual yet to whom the subject, in its general

bearings at least, has not till lately been entirely new; a most extraordinary circumstance, considering that we have been all born and bred in the midst of these practices.

In the course of investigations upon this topic, I once fell into conversation with a judicious employer, who stated that he had been a prosperous man in his affairs, that he had little to annoy him during the course of a long business life, with the exception of one perpetual vexation, the addiction of his workmen to intemperance, which often prevented important orders from being duly executed, and injured materials and work continually. Conceiving that I had now a good opportunity of gaining information, I requested to know on what particular occasions his men were apt to go astray; he coldly replied, that although he had reason to believe that they had some rules of their own regarding their drinking bouts, yet he knew nothing of them, and had never inquired.

In general, I have found employers extremely ignorant on this topic, except those who had once been in the operative ranks themselves.

I was more successful in another case. A highly respectable gentleman, proprietor of an extensive manufactory, stated, that he had read the first edition of this work, published some time ago, and was convinced of the general truth of its positions, being able to confirm them by a case that happened to himself. He and some other proprietors in the same line of business, determined that they would put an end to the intemperance of

their workmen by the strong hand. They entered into engagements with each other to turn off every man that came to the works the worse for liquor. He kept scrupulously to the bond, and cashiered without mercy : but the more coercion of this kind was used, the more inebriation seemed to grow and increase, as if by magic. On probing the matter, he found that the spell consisted merely in one of the drinking usages of the trade. Every new workman that came was bound to pay one guinea of entry or footing, which was added to by the other workmen, and spent in strong drink. The sobriety forcing process had acted nearly in the following manner:—two drunken men were turned off one week, and two fresh men were admitted, each bringing a drinking guinea along with him ; this began a debauch which ended in four men coming drunk to their work next day ; they were immediately turned off ; four fresh men, and four fresh guineas were introduced, and in consequence a still greater number of offenders had to be dismissed next week. Intemperance went on progressively, and in an augmenting ratio, till the good sense of the employer put a stop to this erroneous method of proceeding, which, by itself, could effect no salutary change in the circumstances, as long as the usage remained in force.

At other times I have found masters extremely unwilling to acknowledge specifically the intemperance of their artisans, as if this were a reflection on their own character. “ My men, really, seldom or never get the worse for liquor,” affirmed an

employer, when spoken to on the subject, "there is not a more sober set of workmen in the district." "You don't say so," observed a bystander; "is not Thomas Such-a-one, and James Such-a-one, in your service; and were they not in the police office for a drunken riot all night before last?"

It is also very troublesome sometimes to get at a usage, from the difficulty of defining it, so as to make people understand precisely what is meant. It has on numerous occasions taken the writer nearly an hour's work to explain this to one individual; and he may just add, that the strict definition of the term "drinking usage," as it has been before given, will be found a matter of more consequence in anti-usage operations than is obvious at first sight. Thus, customs or habits of drinking for diet, bodily refreshment or indulgence, are not strictly usages, at least as we (for want of more appropriate language) have defined the phrase; but we restrict the term to artificial, conventional use of liquor, on some occasion which nature has not pointed out, but which conjunction man has chosen to constitute, so to speak, on his own authority.

To recur to the ignorance of the upper ranks on the frequency and potency of drinking usages on the classes beneath them. It happened that a gentleman was travelling lately from the lowlands of Scotland to Inverness by the steam-boat. At a particular station, they met the opposite steam-packet coming from the north. It chanced that a sailor lad on board of the one boat thus fell in

with his brother, also a seafaring man, who was bound for the Clyde, intending immediately to sail on a foreign voyage. They had not seen each other for seven years, and it might be other seven before they should again encounter. The two captains, interested in the case, permitted them a few minutes' delay, that they might converse apart on family concerns. They instantly adjourned to the public-house, and ordered a gill of spirits. The gentleman in question was quite surprised, and at a loss at seeing this ceremony ; but was informed by a fellow-passenger, more knowing in the etiquettes of the working classes, that if the brothers had not acted thus, they would have been supposed scarcely to understand how to demean themselves aright, or how to treat one another with ordinary decorum.

A lady residing in a large city, removed for the summer months to a smaller town on the sea side, and occupied a lodging whose offices did not admit of her carriage being accommodated, which was therefore kept at the yard of the principal inn. Her coachman one day having been intoxicated, nearly upset the carriage, at considerable risk to his mistress : this was a subject of much anxiety to her friends ; the man was a faithful servant, of generally sober habits, had a family, and it was desirable, on many accounts, that notwithstanding the untoward occurrence, he should be retained. An office-bearer of a Temperance Society, whose operations included certain proceedings on the anti-usage view, was consulted. He requested to know the usage on which John had got drunk ; after expla-

nation of what was meant by this expression, the matter was inquired into, and it was found that the lady having in the course of the summer purchased a new carriage, the usage necessary on such occasion was a treat of whisky by the postillion of the said carriage, to the ostlers and grooms of the inn at which it was lodged; in the dispensation of which John had somewhat yielded to temptation. The Temperance official, pretending to take the coachman's part, stated that it was nearly impossible to help a similar occurrence, or to prevent a servant from fulfilling the usages of his class: as well might he go at once to Coventry with all those in his own circle. "But what have servants to do with such usages," was the reply; "especially if they be those that may put the master's life in danger?" The Temperance member waived the answer, and changing the subject, asked if it was still the fashion of the town of —— for ladies to drink wine in the forenoon in compliment, whether they really required it or not?" "Of course they did." "Was it not a foolish, if not dangerous custom?" "Yes, it was really absurd." "Would Mrs. —— be inclined to give it up in her house?" "The thing was impossible. Every one did it. She would be singular, and would give offence." "So would John," returned the Temperance member, "if we were to prevent him from *tasting* at those times and seasons when the rules of his class enforce it."

One other instance of the ignorance of gentlemen of the force of usage on the lower classes, and we

have done. It appears that in a district on the west coast of Scotland, a man, otherwise respectable, had become somewhat intoxicated, and falling between his vessel and the quay, into deep water, would have been drowned but for the vigorous exertions of a stranger, who, at considerable personal risk, saved his life. Half drunk and half drowned, the man knew little of what had passed, till he was informed next day. He then dressed himself, and went out for the purpose of expressing his thanks to the individual who had been the means of preserving him; to whom accordingly he repeated his grateful acknowledgments, and concluded the whole with requesting him to come over the way to a respectable public-house, and *taste* a little.

This anecdote was, on purpose, told to several gentlemen successively, and then to several men in the industrious walks of life. The gentlemen all agreed, that nothing but the most inveterate habits of brutal inebriation could have induced this individual to rush again to the dangerous potations, that the day before had nearly proved his ruin. The circumstance of his inviting another to take away the one-half of his whisky, they could not exactly explain. The story did not at all make the same impression on the mechanics, to whom it was also related. They admitted that the man might have been given to liquor, but that the facts of the case did not authorize such a verdict as the gentlemen would have given. As to his inviting his new friend to taste at a public-house, the universal observation was, "What could the man do?"

It was the only way in which he could properly acknowledge his obligation, or express civility and gratitude, in conformity to the manners of that class of people to which he belonged."

We have stated that all drinking usages are debts of honour; the regulations, therefore, of Temperance Societies that do not reach the point of honour, will not perfectly meet and cover the whole case of this country. The arguments on the evils of inebriation may be most cogent, and it may be demonstrated that ardent spirits are by no means a defence against cold, heat, wet, or fatigue, but the reverse; all this, and a hundred times more than this, may be enforced; yea, it may be absolutely and positively and unfeignedly admitted by the auditors; yet the point of honour not having been satisfactorily adjusted, a usage intervening next day, will neutralize the most weighty reasons that may have been heartily acceded to the night before, at a Temperance meeting. Let us attend for a moment to an analogous case. Perhaps there are few situations, in which more solemn or satisfying argument can be used, than with a friend who has become implicated in some honourable mesh and noose of fashionable life, which may draw into a duel. It can with truth be represented to him that wounds, blood, and decrepitude for life, may be in the sequel. It can be unanswerably demanded, what is to become of his amiable wife and beloved children, who are dependent on his professional exertions for nurture and maintenance? Or, if his own sad case do not move him, will not the mournful state of his

adversary prevail upon a generous mind—a man with ten young boys and girls, and an estate, perhaps, critically involved; a man, whose premature death may all around strike terror, and entail disaster? And if these mere earthly claims penetrate the very heart, what shall be thought of the vindictive frown of Heaven? In short, in few cases can argument of more genuine weight and temper be brought to bear than in this; and no man is, in fact, more assured of its truth than the party himself to whom it may be directed. But it does not reach his case—the point of honour is unredressed; he goes forth with all his convictions weighing on his soul, receives the fire of his antagonist, and dies. In like manner, all the arguments on the subject of temperance, reach not the case, to whatever height of validity the expostulatory reasoning may attain. The imperative usage intervenes, and like a shield in the hand of a dexterous “Athleta,” turns aside with ease the keenest and most barbed arrows of conviction.

CHAPTER XIX.

DRINKING USAGES COMMON TO THE THREE
KINGDOMS CONTINUED.

Maltreatment for non-compliance with Usage—Principle of Imitation as a Rule of Conduct—Trivialness of Sacrifice proves unfavourable to Anti-usage—Small Combination sufficient to destroy Usage—Circumstances generally favourable to Abrogation—Courtesy will not thereby be infringed—Case of a Strike to enforce Usage—The artificial Connexion with Liquor must be disputed—Teetotal Pledge not to “give or offer”—Plans of Anti-usage Operations—Collateral Combinations—General Estimate of the Case—Stated Prayer—Conclusion.

WE might have entered greatly more at large into the unworthy treatment which those receive, who refuse to conform to the absurd and dangerous customs which have been detailed; but regret our deficiency in this respect the less, that we continue assured that it is only a slight investigation that is wanted to satisfy every intelligent person on this head: and we have had constantly before us the fear of tediousness, being aware that we live in a generation who will not endure prolixity, and who for the most part prefer skimming to scanning. In our endeavours to condense, therefore, we must have often been unintelligible and obscure, and to

brevity may perhaps have sacrificed perspicuity. The author of "Will and Jean" has said—

"What! break through custom? at whose stern command
All bend the knee in this obsequious land;
Who, armed with terrors, lays down stated rules,
That fetter wise men equal with weak fools."

Total abstinence, which is the only safety of the drunkard, is interrupted almost every hour of the day, by the intrusion and interference of some of these stated customs; and these it is falsely judged impossible to avoid or controvert. The fatal usages are supposed to be natural evils, to which Britain and Ireland are destined, and, as we have already said, to predominate like the thunderbolt and the tempest, which no power can turn aside. Whereas, when men's minds are duly prepared for it, there is nothing more easy to commute and change; indeed, as we have before observed, nothing is so changeable as custom.

There are two motives which may induce a community to adopt particular usages; the first, a consideration of their propriety and usefulness; the last, the sheer imitation of their metropolitan leaders of fashion. In such matters as dress, or the pronunciation of language, no great moral harm can result from following the last ground of action, although not one of very dignified rank; and, therefore, we by no means would propose to head a rebellion to determine the wide or narrow sleeves of the ladies, or the swallow-tails of the other sex. We leave the public to settle with the artist and statuary, how far our ever-changing costume corresponds to the philosophy of embellishment, or to the line of beauty. But in such a critical subject

as drinking usage, we must be seriously excused, though we resist the gliding into the submissive principle of mere imitation. It is apparent, that here the case is worthy of the admission of a higher element; and in the particular instance before us, it does happen that the modes of the supreme *haut ton*, of the most refined and courteous portion of the nation, are favourable to non-drinking usage. But it is singular, that the very minuteness and inconsiderableness of the specific changes that we propose should be prejudicial to our case; and that the trivialness of the sacrifice we demand should militate against general acquiescence in our terms. There are men who would freely risk life and fortune, were they fully persuaded that such an offering, however costly, would prove the cure of national intemperance; but we have no such exaction to require—nothing so interesting or sublime.

When the late ruler of France lay encamped at Boulogne, encircled with the wide array of the columns and divisions of the army of invasion; all English hearts were alive to a species of joyful danger, and waited with throbbing delight till the French should first put foot upon our shores. The peril of the case proved its grand allurements—

“ Rous’d at the menace, straight the haughty isle
Took fire, and vibrating with proud alarms,
Swells every heart, and stirs the very soil:
And the bright sun applauds a realm in arms.

“ One voice, one soul! and darkly now has frown’d
Majestic Nore; old English counties wield
The might of centuries; with rapt’rous bound
The Highland glens rush to th’ indignan field.”*

* Address to Napoleon Bonaparte.

But there has to this realm risen up another species of enemy, who has seized some strong positions, and who threatens to take full possession. Perhaps it would be difficult to conceive a condition of deeper debasement than what this country will descend to, if national intemperance shall extend much farther. She must be emancipated from this thralldom. But in the attempt there is nothing splendid; there is in the process no imposing pinnacle of fame for ambition to gloat upon. To sustain a modicum of contempt, a few hard words from those who, after it all are likely to obey the very remonstrance they appear to scorn, will be the chief sacrifice that shall be required in this warfare. When a man is informed that a glorious moral victory shall be obtained in the kingdom, by his giving up drinking healths, or by abstaining from complimentary wine in the forenoon, or from alcoholic drinks in general, his mind instantly begins to generate notions of contempt and incredulity: he is like the Syrian warrior, who expected to be asked to do some great thing, and who was in a rage on being desired simply to bathe in Jordan. We, also, are wrought up into a sort of indignation, when urged to such minute methods of abolishing general inebriation, and we turn from them with disdain to the Pharpar and Abana of those preferable preconceptions for working out the desired effect, which we have excogitated for ourselves; and even those who are satisfied upon the point, find their moral courage die within them, when summoned to have the honour of drinking wine with a patron, or some distinguished man at a

dinner-table; or, in Scotland, to drink the health of the chief mourner at a funeral; or in any of the three kingdoms, to taste a bumper to the popular toast given from the chair, at a public festival; and this, in a great measure, because, on so trivial a point, they do not consider it worth while to rally up the *quantum sufficit* of resolution.

In contemplating the preparation of mind, and ultimate mental resolve, which the abstinence, or the anti-usage principle respectively demands, I have been struck with a remarkable distinction between them. When an inebriate relinquishes the stimulation of alcohol, he enters into a corporal bodily conflict, which is in some degree personal to himself, and depends on his own individual decision and perseverance. The abandonment of a mere usage requires no corporal sacrifice; nevertheless, it exacts as much moral courage, and a great deal more. Out of a hundred individuals, who can all leave off strong drink on its own account, perhaps not above one out of the whole number will discover the possession of metaphysical resolution equal to face and condemn any usage that may be general in his own class. But a circumstance extremely worthy of notice here emerges: *a very partial combination is sufficient to destroy a drinking usage.* The force of general usage brought to bear *upon an individual* is to him nearly irresistible, but it is powerless against even a small *combination*; just as the compressed vapour of the steam-engine is uncontrollable till annihilated by the chilling application of the condenser. This has been matter of experience, and may form subject of much encou-

agement to adventurers in the anti-usage scheme. To give up drinking alcohol, by one accustomed to this indulgence, requires a bold act of immediate decision; and, what is much more, a continuous perseverance and sustained vigilance; but to abolish a drinking usage requires only one brief instance of ordinary determination of a certain collective number. The difficulty of the case has not been found, generally, to lie in the act of abolition, but in previously preparing men's minds, and bringing them up to the enterprise. The point may be considered as gained, when a sufficient number of assailants have enlisted themselves against a usage.

We have admitted, that in the case of the Scottish shipwrights above-mentioned, other motives than any connected with temperance were in operation at abrogating the launch-bowl, as above detailed. Connected with almost all the usages, there may be spied out similar extraneous assistance, which can be advantageously pressed into the service of anti-usage; such as, proof of the vulgarity of health-drinking, the obsolescence of drinking together at the dinner-table among the more fashionable of the highest ranks, and, above all, the expense of the drinking customs. To the giver, all drinking usage is in the nature of a tax; he gives, because he must. To persons of moderate means, of all ranks, the usages are a great, a universal and unprofitable burden, productive only of general evil. People would be glad to be rid of them, if they dared: if the odium of singularity were removed, and the suspicion of niggardliness

and dissociality put out of the way. It has been often found already, where the system of anti-usage has fairly commenced in any place, that many families, though they will not enter into formal engagements, and will shrink with pusillanimity at taking any lead in the matter, will, nevertheless, gladly shield themselves behind the skreen of a few resolute householders, who have staked themselves to anti-usage, and will resist the exaction, when thus countenanced and supported, and when there is no longer any point of honour in jeopardy. Not a few inebriates also would choose their own time for dissipation, rather than be obliged to engage with their enemy, in consequence of some compulsory usage, in the very midst of the business and affairs of life. The fact of several delicate etiquettes (what can be more so than the usual, long established ceremonial of a funeral?) having lately given way to counter combination, encourages to an immediate and general trial throughout the land; and the exterminating effects of the customs on the existing Temperance, and even Teetotal Societies, seem to make the attempt a matter of unavoidable necessity.

In the progress of the anti-usage system, we may expect much light will be thrown on various departments of the subject in the course of experience; and that circumstances will emerge which will have a powerful, though indirect effect on the usages. Thus we have known the establishment of a coach or omnibus on some road, abolish public-houses along its line. A countryman coming to the market town, often finds it cheaper to pay the

coach fare, than to fulfil the drinking usages he would be liable to in walking. When the Gas Company of a large weaving town stopped the lights lately at nine o'clock, P. M., it had a favourable effect on temperance: the weavers used to make up by night-work, for the droning of day-dissipation; but after this arrangement had taken place, they were forced, in some measure, to work during the day, and to sleep during the night.

With regard to the wonderful courtesy that is displayed in asking, and thus forcing a lady to drink wine at dinner, or a customer to taste at a bargain, we merely plead that the symbol or instrument of complaisance and etiquette should be changed, but by no means would we wish to encroach upon courtesy, one of the most charming of the graces; but no Briton has been half-a-day among the polite nations of the continent without having been struck with the superiority of their general manner and deportment. Of our country it has been truly said,

“Thine unadulterate manners are less soft
And plausible, than social life requires.”

Cowper's Task.

And our more agreeable continental neighbours do not require the admixture of health-drinking, to keep up their admired frame-work of civility. But we need not look so far from home for an example to set the point at rest. Whatever be the comparative merits of our higher and middle classes in other respects, it will be found, that in general the choicest specimen of high breeding, the most delicate ceremonial of winning demeanour,

and most exquisite attention to the feelings of others, are to be discovered, almost exclusively, however, in the more exalted ranks of our own society. If the more modish and *exclusive* among them have totally removed the connexion between liquor, courtesy, and etiquette, the middle and lower ranks may safely follow, without danger to national elegance and agreeableness of manners; and it may be added, that among much greater evil, national intemperance is the very destruction of national courtesy, generating a rude and reckless turbulence of manner, a boisterous familiarity, which, however, would probably disappear under the ascendancy of a more enlarged reign of temperance than we at present enjoy.

In giving the list of drinking usages, we have recounted the circumstances attending the abrogation of some of these. Most of the instances mentioned refer to cases where the customs were put an end to by the combined exertions of the operatives themselves; but there is no doubt that extensive benefit might accrue to the cause of temperance were masters and employers, in a judicious way, to unite their exertions with a portion of their workmen, for this purpose. There are many examples of apprentice footings and entries being abolished through the influence of the master or foreman alone.

Lately, in a central part of England, I was informed, that a Teetotaller having refused to give his journeyman's footing, was for six months subjected to all the maltreatment consequent on such an act of rebellion to drinking usages. As his department of business happened to be discon-

nected with that of the other men, they had no opportunity of coercion by means of refusing assistance to him in his work ; and they could not easily secrete his tools or clothes for the purpose of pawning : they therefore resolved on a strike. It happened that the master had previous knowledge of what was intended, and had resolved in his own mind what he was to do. On a Monday morning the whole of his men, with the foreman at their head, mustered in procession to the house of the employer, and declared a strike against the non-conforming workman. The master heard all they had to say, regretted to have any difference with his men, with whom he had always lived in terms of cordiality ; but he stated that he was determined in this case to take the side of good sense and reason, and that whatever would be the consequence he should support the Teetotaller. The men were greatly surprised ; they drew off, and consulted a considerable time, and finally gave way : the footing was abandoned in this particular case, and finally abolished generally in the establishment. More cases of usages being discontinued by means of *direct combination* might have been stated, but it may be sufficient to say that this method of proceeding has now been adopted in various quarters, with very promising indications of final success.

FROM the foregoing details, it will appear that the British have hitherto pretended to a salutary horror of solitary drinking ; but they have invented so many occasions when the using of liquor is by rule held as imperative, that all classes have been

made as free to drink as if solitary drinking were authorized. The principle which has been adopted for this purpose, is to create *an artificial connexion between liquor, and business, and courtesy*, which branches out into a variety of ramifications, many of which we have not yet investigated. *The counter principle must now just be put into operation, and the connexion be broken up*, and thus the country be emancipated from the most degrading and dangerous slavery that ever enthralled a nation. It is believed, that this consummation would be of no difficult accomplishment, were extensive collateral combinations entered into against all these customs; keeping always entire the present engagements of the Societies for promoting temperance.

I may be permitted to mention, that I am decidedly of opinion, that in any given town or district, the adoption of half measures only will not be likely to prove effectual. The usages must be regarded and looked at as a whole, and the separation between etiquette and liquor contemplated throughout the entire list. It will not do merely to attempt the abrogation of an apprentice footing, unless the leading advocates of anti-usage have, in their own case, commenced to discontinue all drinking usage. A symmetrical consistency is not only beautiful in theory, but here it must be reduced to practice. The general conjunction of courtesy, etiquette, business, and drink, must be assailed, and members in every Temperance Society, must, in my opinion, have abandoned drinking usage *in the general*, before they can efficiently address themselves to the work of altera-

tion in detail. And here may be the proper place for requesting attention to the second branch of the pledge of many Total Abstinence Societies, viz. that against "giving and offering liquor." It is clear that such a pledge is of the highest importance to the general suppression of drinking usage. And this once settled, then each usage must be dealt with wherever it is individually to be found; and all the workshops and manufactories separately enfiladed and raked fore and aft with anti-usage artillery. Thus it will be seen that I take the liberty of recommending, first, *in the general*, a double power to be put into operation by all Societies for suppression of intemperance, viz. abstinence and anti-usage; but on the second point, viz. anti-usage, a double procedure is also requisite—first, a general combination of as many as can be obtained in any district against *all* the usages; and second, specific dealing with an individual usage in a particular class, profession, manufactory, or workshop. To dwell a little on this particular—I have endeavoured to demonstrate that combination is the essential point in anti-usage operations. If so, it will follow that no great advantage will accrue from one individual only, in a place, abandoning a drinking usage, unless he have influence and perseverance to bring others to the same practice. This he should strenuously endeavour to accomplish; indeed, if conscience will permit, he ought, perhaps, to effect the combination before declaring himself. I venture to think some excellent friends, in some parts of Scotland, have erred in changing funeral customs in the case of their own

relations, without previous understanding with a sufficient number of their fellow-citizens, and preliminary adjustments of a general nature, such as might have ensured a simultaneous movement in the town or district to which they belonged. They have merely subjected themselves to contempt and ridicule, and no general good has been obtained.

I have stated that in anti-usage procedure, two points are necessary; first, to view the drinking usages as a whole, and to have *a certain number at least* of temperance advocates in a given place, prepared to sever all connexion between liquor and etiquette, through the whole list of usages; and secondly, to proceed to assail usages of particular trades in detail, (such as apprentice footings, &c.) and special customs which are frequent in general or domestic life, (such as drinking at funerals, &c.) In all this we ought not to refuse any individual or class, willing to discontinue a particular usage, although he or they should decline becoming teetotal. It will be found that the abolition of any one usage in a place, pioneers the way for others sharing the same fate.

One grand argument in favour of taking a general comprehensive view of the usages, lies here, that thus we shall obtain a sight of their collective and combined force, and their daily continuous action upon society. To look at and consider one or two individual usages will not put the public mind into the state I wish it placed on this subject. I may just ask the attentive reader, who has for the first time considered this interesting topic, whether it was not the frightful number and hopeless univer-

sality of the customs, that struck his own mind in the perusal of this treatise. For the Societies to effect any useful movement, therefore, by piddling and trifling at one or two usages of the operative classes, will be found, I humbly conceive, to be but fruitless labour. The whole array must be met and encountered, although it is, nevertheless, undoubted, that it must be cut off also in detail. For the principle of our abrogation strikes equally at all usages; and if gentlemen and ladies shall uphold with one hand a system which they are attempting to pull down with the other, the operatives are sharp-sighted enough to see that *they* cannot be fairly expected to abandon an appropriate drinking usage, while the grand source of usage is flowing forth among the upper ranks as abundantly as ever. Before we can, with expectation, proceed to pump out the lesser pools and shallows, the main dyke must be run across, and the proud advance of the sea be stayed.

With regard to the first or general point, something similar to the following scheme has been found useful; although it does not go so far as total abstinence from liquor; because hundreds have been found willing to assist partially or even totally against drinking usage, who would not abstain from liquor altogether. In this scheme the usages are disposed in columns, because sometimes an individual is not ready to sign the whole, but may, however, agree to one or more columns. Similar collateral schedules may be drawn out to suit the particular circumstances of each district.

Collateral Combination and Engagement against the Drinking Usages, in aid of the Societies for suppressing Intemperance.

Preamble.—As there exists here a number of customs connected with the drinking of strong liquor, which do not obtain generally in many other countries; and as these are a fruitful source of drunkenness, and otherwise a burden on society—but which observances cannot be abrogated without a general movement and combination—it is proposed to discontinue the undernoted practices; that is to say, by signing a particular column, as under, it will be agreed by the individual, for himself at least, to leave off the customs there stated. And although those practices undernoted by no means meet every usage that ought to be changed, yet the abandonment of even these, will go far to overturn the dangerous system of making liquor the instrument of courtesy, civility and etiquette; and prevent its constant intervention in all the affairs of life, as is at present the case. In order to make this obligation as easy as possible, it is proposed that no one shall be expected to answer for others, or for members of his family, but for himself alone. Neither shall he be held to engage for any set time, or when he happens to be out of the district where he usually resides; but to have power to be free whenever he is so inclined, without giving notice to any one. Those who are members of Societies do not, by signing this engagement, give up their sentiments, or obligation to total abstinence; but at the same time the signatures of others will not be refused.

1. We agree to discontinue, in our individual case, the practice of giving liquor to porters, labourers, gardeners, servants, hackney coachmen, farmers, tenants, and others; or of allowing drink at laying foundations of houses, launching of ships and boats, bending of sails, fixing of joists, and delivering of keys; or of giving drink-money to workmen at Christmas or other occasions. Reserving to ourselves liberty, if we choose, to add to the wages of persons so employed by us, or to remunerate them otherwise—on the footing that it shall not be considered as complimentary drink-money.
2. We agree to discontinue, in our individual case, the partaking of liquor at entries of apprentices or journeymen to any trade or profession; at brotherings; at baptisms or funerals; at occasion of fines imposed in any workshop or manufactory; at public auctions; at the pay-night among workmen; at bargains of buying and sale; at tying of harness; at games; at changing wheels and colours; at weighing of hay; at discharging vessels; at hiring of servants; at shoeing horses; at milling grain; at settling with landlords; and in remuneration of petty services. And we will not give or offer liquor on such occasions, nor money to buy it.
3. We agree not to drink wine, *in mere compliment*, in the forenoon.
4. We agree not to drink healths or toasts on any occasion.

Mem. This reserves liberty to salute or thank others who drink to our health. It may be remarked, that, with the exception of public toasts at general entertainments, the fashion of drinking healths, or otherwise using liquor in mere compliment, is now obsolete among part of the English nobility and higher circles in the metropolis. Cheering, or otherwise shewing approbation at public dinners, would not be here interfered with, but merely the obligation to *drink* at the end of a speech, or laudatory notice of any character.

Dinner Parties.—Considering the trouble, tediousness, and expense of these; the obstacles they present to rational conversation, intellectual improvement, and elegant amusement; and the mass of provocatives they hold out to intemperance of every kind; it is proposed to adopt, *occasionally*, the afternoon party, or domestic *soirée*, where neither wine nor spirits shall intervene: with a view to the partial abrogation of the dinner party, as the *meal of ceremony* in this country. The dinner is generally a private repast on the continent, and seldom a feast of ceremony. The *soirée*, or *conversazione*, is the principal convivial meeting or entertainment; it differs little from a common tea-party, but there is generally more ceremony, and often a greater infusion of literary discourse and intellectual recreation. This description of afternoon party might be easily adjusted to the use of the more intellectual and refined portion of society in all circles; it is capable of being made the occasion of high intellectual excitement and entertainment, which the dinner-party is not; and it is by no means unsusceptible of being constituted, under proper regulations, an asylum for Christians from the miscellaneous evils of ordinary usages.

The engagement in the above schedule has been of purpose made as light and easy as it was almost possible to frame it in the circumstances of the case, in order to procure a beginning to the Anti-Usage System. Many sensible persons have given it as their opinion, that it is not sufficiently strait; but this defect can be corrected, and the rules made to answer the requirements of each particular district.

TO BRING all this subject to a conclusion.—In the workshop, in the washing-green, in the manufactory, in the kitchen, in the parlour, in the lane, in the street, in the fields, in the cottage, in the castle, on land, on water, at the market, and in the church, sordid inebriation assails our nostril, and saddens our heart.

When we look to the decline and fall of empires, and search for some principle, either secretly wasting in its nature, or overtly desolating, competent to be the direct cause of such a result—we shall find that national intemperance is not inadequate to this cruel consummation. It will put all the mainsprings of the often-boasted character of Great Britain to the proof of action, in the serious operations that must attend an endeavour to regain, once more, the high path of moral honour and duty; all the energies of all the classes in the community will be put to an exquisite test.

Our nation has lately arrived at a crisis, in the excessive use of inebriating liquors, unknown in former time. Men, young, old, and middle-aged, have their whole life imbued with a deleterious and uncontrollable propensity to this vice. It tells upon their health, means, manners, and religious character, in the most affecting manner. Moral ruin glares us in the face; and a new revolting feature has lately presented itself, in the avowed, open, shameless inebriation of the female sex. But as if to fulfil the whole, and to add the acmé and topstone to this satanic superstructure, many mere children are now far gone in firm and hardened

habits of adult drunkenness ;—a perfection of ruin and sin unimagined till now, unparalleled hitherto, as regards childhood, and unmatched in the most atrocious annals of the most flagitious nations. The whole population has become interested in this rigorous question. The very scoffers at the Temperance cause, now languidly issue forth their scorn, with a sting in their hearts ; while the voice of the reflecting people is heard within the recesses of the cottage, throughout the streets and lanes, in the meadows and on the mountains, bemoaning itself ; apprehensive of yet more fearful coming desolation from the sordid enemy, and demanding a firm array against the destruction that now thrusts at the vitals of the empire.

I hope I shall not be considered as officious, when I venture earnestly to recommend to general attention the subject of stated weekly prayer-meetings, for success to the Temperance Reformation. It is not, surely, necessary to remind Christians of this inexpressible privilege in all matters of doubt, difficulty, labour, and apparent hopelessness. Is the restoration of the blessings of temperance to the nation so trivial a matter, that christian men and women think it not worth their while to petition Heaven for this end ? Do Temperance Societies profess to be founded on gospel principles ; and yet are they careless of the proffered assistance of the Almighty, in that mode He has specially pointed out ? But in this matter it might be demonstrated, that indefinite, occasional prayer, fulfils not all that is required, in order to attain the full advantages of

the whole promises of God in regard to petitionary worship; but rather to continue instant in prayer, and at set times. I take leave to say, that those are more consistent than many of our Temperance Societies in this matter, who profess to disbelieve the existence of a God; or, professing that belief, who deny that the Scriptures are a revelation from Heaven. But on this point I most respectfully appeal to the man who prays in his parlour, and in his closet; to him who prays at public ordinance; to him who asks a blessing before his meal, and returns thanks to God for bodily sustenance. Nay, I appeal to the audacious dissembler, who disowns the Ineffable First Cause, and His revelation of compassion to men—to him, I say, at that awakening period of solemn genuine thought, when, yelling for mercy, he makes the bed of death to shiver under his anguish—shrieks, and invokes Him who will not now bend his ear—hideously gapes, and searches for the withdrawing breath, which is gradually forsaking him for ever;—Or to him in that grim horizon, caught amid the waves that are hastening him to eternity—when the cry of all on board is, To prayers! To prayers!—when the hurricane drowns the voice of man, and hope has perished under the flying heavens and amid the yawning waters.

And by whom is this magnificent achievement of reformation to be completed;—such an entire change of the hitherto inveterate customs of a great nation, as shall withdraw the most effective instruments of her confusion and shame? Is man, sunk

in the imbecility of sin, fitted to accomplish this healthful revolution? No, certainly. But is man alone found waging war in this doubtful field? Is there not a God? The fool alone saith there is no God; and it is only *in his heart* that he saith it.

“ But our God is the Lord, by whom
The heavens and earth were made.”

Does he turn the minds of men as the rivers of water? Does he feed the raven, and without him a sparrow falleth not to the ground? Does he number our hairs, while he names the stars? Is he not also strong, is he not also wise? Does he not sift and shake the affairs of the universe into their places? And has he no eye on national rampant sin, and has he no approval of national holiness? Is it possible to conceive of whole families already withdrawn from the pollution and the horrors of inebriation, and not believe that God has been the author of the work? Alas! knowest thou not that it is He alone who delivers and makes to escape the bird out of the snare of the fowler? It is his hand that suffuses the rosy cheek; that causes to beam the sound and satisfied eye;—that restores the loathsome man of drink; that sanctifies the fell, tortured look of the drunkard of many days;—that bids to live, the female grovelling in willing vileness, dead in her shame; that retrieves her distorted visage, else prophetic of worse than earthly degradation. He also ransoms the reckless and neglected boy, whose very bones and sinews have been disorganized by the cruel torment of long and continuous alcohol; whose ruby lip has been turned

to saffron; whose innocent eye has been wrought into the obduracy of aggression, and playful fellowship altered into the heartless deed of blood. He snatches as a brand from the burning. The British Temperance Reformation is, therefore, of God. Yes, it is He who hath reared up this framework of good. Therefore, "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein." Can He not be further drawn near unto for this gracious work, that it may yet flourish as the forests of summer, and be a broad place of glorious streams;—that it may produce not only outward peace and morality, but be an avenue for regenerating grace? Is He solitary and unapproachable? Will he not bend his ear? or is his eye continually sharpened for destruction; and will he only unlock for ever eternal glooms? Nay, but here, here only, is our rest. To His hand we look for a people redeemed from drunkenness, and prepared to receive the sanctitude of his revelation. With him is forgiveness and release, from these otherwise irretrievable, unsearchable abysses. Yes: let the cold and selfish obduracy of his own Israel resist; let the universal earth, the peculiar dominion, at present, of him who rules the power of the air, writhe as with indignation and scorn; let farthest, dimmest hell echo, and let her inmates rave with more than delirious contortion; he can, and he will, amidst fiercest conflict, make the moral desert to bloom as the rose; he can, and does, lift up the feeble and despised; he upholds

the meanest hands; favours the minutest efforts; smiles on what is counted vile and base; calls on and comforts the rejected. He will sustain our puny endeavours. "The people that do know their God, shall be strong, and do exploits." It is the Almighty who guards and maintains the Temperance cause throughout. But mark! in the hands of man, supplication to the Eternal is its sheet anchor.

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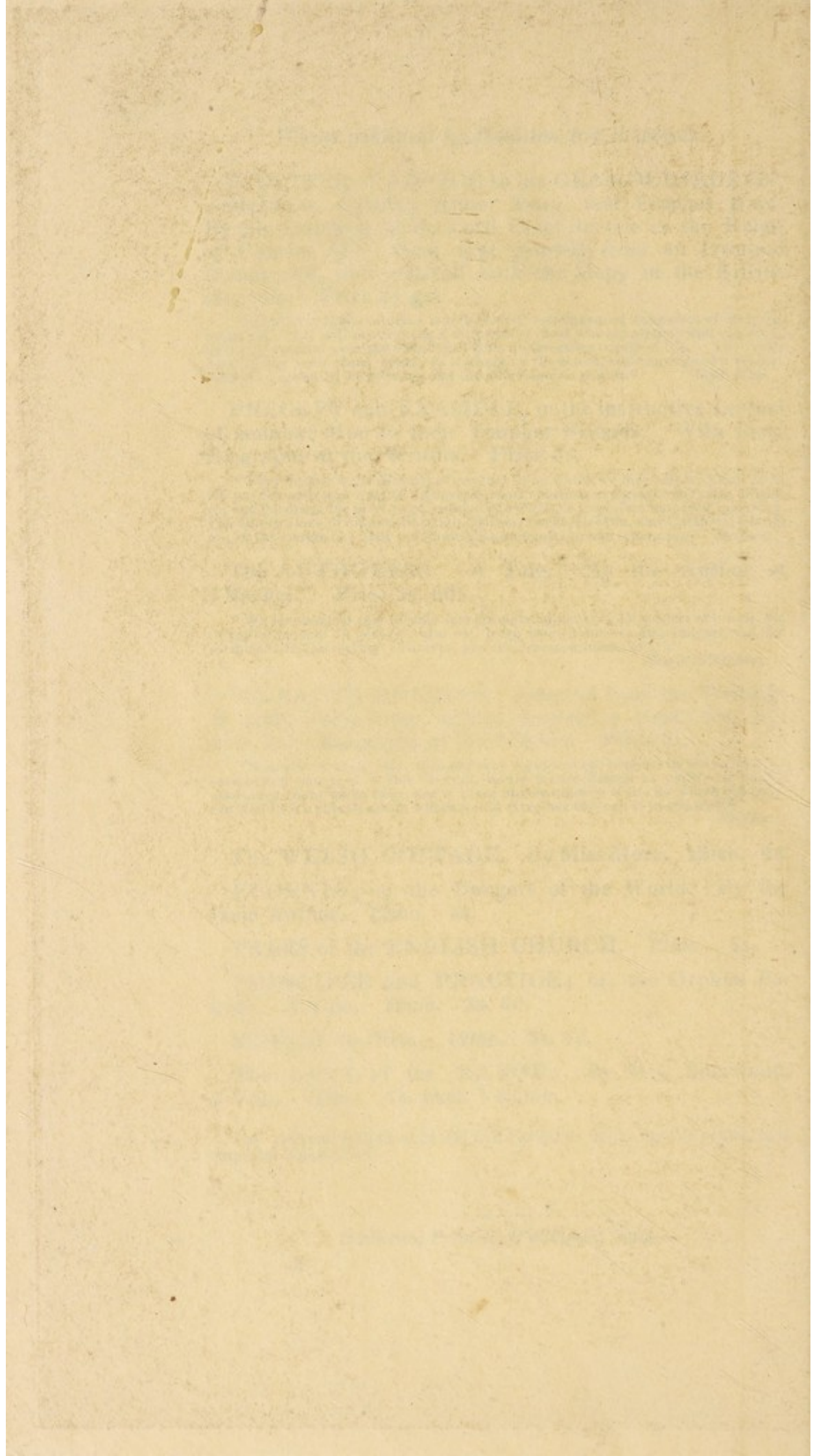
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