

Temperance Column.

THE LIQUOR PROBLEM IN AMERICAN CITIES.

By Robert Graham. (Continued)

THE REMEDY OF BUSINESS COMPETITION.

It should be an axiom with all temperance reformers that, as the number of bar-rooms are restricted and closed by statute, the liquor saloon without liquor should take its place. The liquor saloon would never have lived if it had not met a want. To meet the want in an unobjectionable way is business, not charity, but this business successfully administered would be the truest charity. The launching of something equivalent to the English Coffee-house Movement, or the Teetotums of Mr. Buchanan is an urgent need.

Before the ground is cleared for this remedy, it is well to note the difficulties. In England there is no "free lunch" institution, and prior to the commencement of the coffee-house movement in Liverpool, cheap restaurants were few in quantity and poor in quality. Here, the brewer supplies the free lunch to the house which retails his beer; and, although it is not well or wise to inquire too closely into the ingredients of which it is composed, it may be depended on for inspiring thirst.

BEGINNINGS IN PHILADELPHIA AND BOSTON.

Twelve years ago Joshua L. Bailey began the first model coffee-house in Philadelphia. Its aim has been largely limited to being a cheap restaurant; that it is in perfection. It is in the centre of a crowded business district. At noon you see the merchant, clerk and laborer seated at the same counter. The employes are women, who live on the premises. They are well cared for, and the only difficulty is that they are married off with alarming rapidity.

Seven years ago a company with share capital commenced the "Oriental Coffee house" in Boston. It was a purely business venture. It had at its head a skilled and experienced tea and coffee merchant. Its first house was opened in a leading thoroughfare, and a business has been done sufficient to pay a fair percentage on the capital.

As a purely missionary enterprise the New England department of the Church Temperance Society commenced four coffee-houses in poor quarters in Boston. They were meant to reach the lowest, and, consequently, while the rooms were warm, well lighted and cheery, there was no attempt at "style." They were rooms for reading, smoking and innocent games. But above all, they were rooms where in a free-and-easy way cultivation could be brought into direct personal contact with ignorance. There is no attempt at restaurant-keeping. The rooms are only open at night. Informal talks, stereopticon exhibitions and lectures are well attended and listened. We have made of this style of coffee-house a great success, at a cost of \$1,000 a year each.

SUCCESS IN TORONTO.

A coffee-house company was established in Toronto ten years ago, and its sphere of operations steadily amplified until it is one of the important institutions of the city. The company has been so successful financially that, in addition to its series of rooms, many other places conducted upon the same principles have been opened by private individuals. In consequence, Toronto has a soberer Saturday night and better-kept Sunday than any other city that I have ever seen. The success of this line of work in the thriving Canadian town is full of encouragement for those who would attempt to meet the drinking saloon with the "saloon without liquor."

A NEW YORK ENTERPRISE.

Many failures have been made in New York. The conviction has, however, never faltered, that it was only a question of "How to do it." At 338 W. 23d Street, Calvary Church has a mission, consisting of:

- (1) A lodging-house with 360 beds.
- (2) A free reading-room.
- (3) A chapel open every night for service.
- (4) A coffee-house and working-men's club.

The latter—as yet an experiment—consists of three parts, the first being a restaurant, as fully equipped as such a place can be, where we feed daily 150 people, the average of whose expenditure is ten cents each. The bill of fare is varied, and the prices are put at the lowest remunerative rates. This, during the past three months, has yielded fairly satisfactory returns.

The Workingmen's Club has been fitted up with billiard-table, room for smokers, reading-room and writing-room. We do not propose to cater for loafers or tramps. The membership has been made low and admission easy. There is no limit of creed or nationality, and the only rule is, that men must exercise gentlemanly behavior in their own club.

When opportunity offers, we propose adding rooms for two men, who shall always be accessible to members, and who shall be to that club what M. Buchanan has been to the London "Teetotums."

METROPOLITAN CAFE COMPANY, LIMITED

The interest aroused by the publication, a few weeks ago, of articles and letters in the *Christian at Work*, on the question of the "Coffee-house versus the Saloon," had started a movement for the establishment of the Metropolitan Cafe Company, limited, with a proposed capital of \$100,000, in 20,000 shares of \$5 each. A committee has been appointed to investigate and report on eligible premises which can be obtained on the great tideway of the Bowery, between the Cooper Institute and the City Hall. It will aim at being a business stimulated by philanthropy. It will be a combination of club, coffee tavern, and lounging or meeting place. If sufficiently supported, it will aim at establishing such places in all the poorer quarters of the city.

It will aim at a federation of membership from each local club or coffee-house. A man will be free to

talk politics in his own "saloon without liquor," and we hope it will do something to diffuse intelligent ideas on city government; and may become a centre of as potent a representation of honest government as the saloon has become of spoils. We hope the shareholders may be largely poor men, who can only take one share, but it is pre-eminently a scheme in which rich men may invest \$50,000 in order to give it stability.

In the great future that awaits New York, the scheme which shall bring class and class together in mutual helpfulness—the scheme which shall substitute for the politics of the bar-room those of the Workmen's Club; which shall encourage thrift instead of wastefulness; which shall help to make universal the common English tongue, and make a sober people, God-fearing and prosperous—that scheme would be marked with a white stone in the nation's history.—*Review of Reviews.*

PAROCHIAL.

Missions to the Jews Fund.

PATRONS:—Archbishop of Canterbury, Earl Nelson, Bishops of London, Winchester, Durham, Lincoln, Salisbury, Chichester, Lichfield, Newcastle, Oxford, Truro, Bedford, Madras, Fredericton, Niagara, Ontario, Nova Scotia, and Blyth of the Church of England in Jerusalem and the East.

PRESIDENT:—The Dean of Lichfield D.D.

CANADIAN BRANCH.

President.

The Lord Bishop of Niagara.

Committee: The Archdeacon of Guelph, The Archdeacon of Kingston, The Provost of Trinity College, Very Rev. Dean Norman, Rev. J. Langtry, Rev. A. J. Broughall, Rev. J. D. Cayley, Rev. E. P. Crawford, Rev. C. H. Mockridge, Rev. G. C. Mackenzie, L. H. Davidson, D. C. L., Q. C.

Honorary Secretary: Rev. Canon Cayley, Toronto.

Honorary Treasurer: J. J. Mason Esq., Hamilton, Treasurer D. & F. Mission Board.

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.

Honorary Diocesan Secretaries.

Nova Scotia—Rev. W. B. King, Halifax.

Fredericton—Rev. Canon Neales, Woodstock, N.B.

Toronto—Rev. J. D. Cayley, Toronto.

Montreal—L. H. Davidson, D.C.L., Q.C., Montreal.

Montreal—Rev. A. J. Balfour, Que.

Ontario—Rev. W. B. Carey Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Mackenzie Brantford.