

*Coffee Public House News* giving a report for 1884 of the working of 53 British coffee-house companies. Of these, 3 reported a loss for the year, 8 showed a large surplus of earning which has not been divided, and the remaining 42 have declared dividends ranging from 2 to 12½ per cent. One company has made a dividend of 2 per cent., two of 2½ per cent., two of 3 per cent., one of 3½ per cent., two of 4 per cent., fifteen of 5 per cent., two of 6 per cent., three of 7½ per cent., two of 8 per cent., twelve of 10 per cent., and one of 12½ per cent.

In regard to the above showing, the journal referred to makes the following very pertinent remarks which we strongly recommend to those interested in the coffee-house movement:—"There is a doubt in our mind how far the craving for high dividends should legitimately be allowed to go. It would rather seem to us that, after paying a fair dividend (to be ascertained from the circumstances of each case), a great part of increased profit should be apportioned in such a way as to benefit the public as well as the company."

### INTEMPERATE LANGUAGE.

In a recent address, Archdeacon Farrar very ably replies to the oft reiterated charge that temperance advocates are guilty of extravagance, in the language they sometimes use in denunciation of intemperance and description of the evils that result from it.

It would indeed be hard to find language strong enough to fittingly describe the enormity of the drink system; it would be impossible to paint a picture in darker colors than those of its terrible reality; and we strongly commend to our grumbling easy-goers the following manly and stirring utterances of the venerable Archdeacon:—

"I will undertake to say that, as a rule, any one of us here arguing with a person for five minutes about total abstinence would not fail to hear the remark, 'Oh! you temperance people use such very intemperate language.' I should really like to be able to gauge the mental capacity of a person who holds aloof from a great and most necessary reform by sheltering himself behind the plea of that stale and feeble anti-thesis—that disagreeable and meaningless epigram. On one occasion Charles Lamb was in the presence of a gentleman who made some extraordinary remarks, and he said he should very much like to examine that gentleman's bumps. (Laughter.) Supposing it were true—supposing that the temperance reformers were in the habit of using intemperate language—so much the worse for the temperance reformer; but that does not affect in the slightest degree the vast mass of absolute and irrefutable truth they have to bring forward. Take the speech of Mr. Cowen at Newcastle—a man who is not a total abstainer. He said: 'What fresh condemnation can language apply to intemperance? It produces poverty, disease, and crime. The injuries it inflicts are not irregular and exceptional, but as regular as the motions of the planets, and as deadly as the sirocco of the desert. There is not a profession in the land which the serpent has not drawn the spells of his sorcery around. There is not a household that has not been despoiled by its leprous pollution, and yet, with the vast accumulated experience of ages, men persist in the practice. It is not ignorance—it is infatuation, it is insanity.' Let our opponents deal with the mass of absolutely certain truths that we bring forward, and while they condemn us for intemperate language, still let us show the example without falling into that error, if of that error we are guilty. Personally I have always tried to be particularly careful not to render myself justly and fairly liable to that complaint. Sermons and speeches which I have had the honor at different times to make in the cause of temperance have been scattered, I believe, by many tens of thousands among my countrymen, and I do not think a single sentence in any one of those sermons and speeches has ever been seriously impugned, much less refuted; and of this I am certain, that I never used a single sentence which I should have to retract, and for which I could not produce decisive authority, or what appeared to me to be indisputable evidence. (Cheers.) All true language will always be called and regarded as intemperate by those whose interested monopoly we are obliged to assail. The fact is, the blackness and darkness of the horrors of the facts with which we constantly have to deal is such that it is almost impossible for us to have the power of painting the scenes of misery and disease of which we have almost every day ghastly evidence in the reports of the police-courts and the assize sessions, and if we use what they call intemperate language, it is only because men do not like to hear us say things which are perfectly true. I do not wish that any temperance reformer should say one syllable which can justly be attacked, but at the same time we have the right to say that we will not suppress the truth. We are not going to paint the gates of hell as paradise to please either millionaire brewers or incensed publicans. If we are to take part in rescuing the perishing, if we are to stand between the living and the dead that the plague may be stayed, if we are to wish to roll away from our nation a long and terrible disgrace, if we want to check a pestilence that is walking through the length and breadth of the land, enervating all that is strong, defacing all that is beautiful, throwing a blight upon all the fair scenes, and, as was said of a kindred evil,

sending year by year its thousands and tens of thousands, with intolerable and interminable malignity, into the ever-yawning and never-satisfied grave, though we may not use intemperate language we may state facts as they are, and testify to things exactly as we have seen them to be. (Cheers.) It seems to me that if ever again we are charged with using intemperate language, we should reply that we say things far less strong than those who are not temperance reformers at all. Reformation is never wrought with rose-water. Luther knew this. When Luther was charged with violent language his answer was, "The word of God is a sword, a battle, a fire, a ruin, and a hurricane." At any rate, Luther knew this, that you cannot fight against gigantic abuses if you are to go about with a pair of jeweller's scales to weigh every word you say. It is not only we who use what is called intemperate language, but poets, statesmen, publicans, and brewers, and even those newspapers which always seem so glad to seize an opportunity to have a fling at us and our cause. Supposing I were to say that the drink was, as I heard it called on this platform, "The devil in solution." That phrase was used 300 years ago by Shakespeare, and the words he puts into the mouth of Cassio, "Oh! thou invisible spirit of wine; if thou hadst no other name to be known by, let us call thee devil." Suppose, I say, that gin is the authentic incarnation of the evil principle, and a black throat down which all kinds of wretchedness whirled, calling upon delirium to help it. That term was used by the departed giant Thomas Carlyle. Supposing I were to make the statement, "The encouragement of drunkenness for the sake of gaining money is a more desperate form of assassination than has ever been adopted by the bravos of any age or any country." Is that intemperate language? If so, it was used by the highly-polished and highly-cultured John Ruskin. (Cheers.) Supposing I make the remarkable statement that one day in the week, viz., Saturday, is "pay-day, drink-day, crime day"—is that intemperate language? If so, it is used by a gentleman who is very far indeed from wishing to be called a temperance reformer, though an extremely able judge—Lord Bramwell. Suppose I use this striking statement, "The amount of alcohol consumed in a district is the measure of its degradation"—only weigh the sentence and see whether any one has said a stronger thing than that. Who said it? The able and witty Irish judge, Baron Dowse. I might give an immense number of similar instances. Who said, "Let us crush this artist in human slaughter?" I never said that; Sir Wilfrid Lawson never said that; even the dauntless Canon Wilberforce never said such a thing. The man who said that was a man who was in his day of the pink of fashion and the glass of form, the famous Lord Chesterfield. I told you even brewers often used language as strong. Supposing I were to say that "a great many public-houses are vile places; some of them are seething hells of vile immorality and crime, and they do not exist in answer to any real necessity or any popular demand, and they are galvanised into a putrescent existence by the operation of the brewer's battery, and there are in England 170,377 licensed places of drink of all kinds, and that they ought at once to be diminished by 64,000, since at present there is one to every sixty male adults in the country;" and supposing I were to say that the compensation ought to come in great measure from the trade—a remark which you received as somewhat startling from your chairman—is that intemperate language? Who uses it? That is not used by poor fanatics such as we are, but by Mr. James, of the Stonehouse, Devonport, and Plymouth Beer and Wine Trade Defence Protection Society. (Laughter.) I think, then, I am making good my point, which is that it is only when people who are not temperance reformers use such language that it is accepted as all right; if we used it it would be called intemperate.

### POLLINGS FIXED.

REMEMBER THE WORKERS IN YOUR PRAYERS.

Kingston, Ont. . . . . May 21 | Frontenac, Ont. . . . . May 21.

### Selected.

#### THROUGH DARKNESS UNTO LIGHT.

*"Per aspera ad astra"*

We are toiling through the darkness, but our eyes behold the light,  
That is mounting up the eastern sky and beating back the night;  
Soon with joy we'll hail the morning when our Lord shall come in might.  
His truth is marching on!

He will come in glorious majesty to sweep away all wrong,  
To heal the broken-hearted, and to make His people strong;  
He will teach our souls His righteousness, our hearts a glad new song.  
Our God is marching on!

We long have had His promise that His people should be free,  
And His word has ne'er been broken yet, nor will it ever be!  
If we but prove our loyalty, His glory we shall see;  
For God is marching on!

He is calling on His people to be faithful, prompt, and brave;  
To lift again the fallen, and to help from sin to save;  
To give themselves for others, as Himself for them He gave  
His voice is calling now!

Then let us fight 'ga nst evil with our faces turned toward light,  
God seeth through the darkness and watcheth o'er the fight,  
His joy will be our recompense, His triumph crown the right.  
Our God is marching on!

—J. R., in *National Temperance Advocate*