

# THE ADVOCATE

VOL. I.—No. 31.

Toronto and Montreal, Canada, Thursday, September 6, 1894.

PRICE TEN CENTS.

## Comment.

It is stated that there is not a hotel or saloon in Chicago that is more than paying expenses, and many of them are not doing that.

In another column will be found an article on alcohol that everybody should read. It should do Prohibitionists good and should confirm the faith that is in us. It is by a French writer, and is at once one of the most powerful and comprehensive arguments ever put forward.

The consumption of home-made and foreign spirits in England, Scotland and Ireland respectively in the half year ended June 30, 1892, 1893 and 1894, was:—

	England	Scotland	Ireland
Gallons	3,023,042	3,099,707	2,490,531
Value	£3,162,038	306,364	374,914
Whisky spirits, 1892	—	3,190,311	2,661,771
Whisky spirits, 1893	—	2,860,393	317,119
Whisky spirits, 1894	—	3,429,949	3,968,103
Foreign spirits	—	—	342,039
			5,331,363

It is reported from Memphis, Tenn., that seven hundred and thirty-six indictments were returned on Aug. 26th against saloon-keepers in Memphis for doing business without a license. On the 28th the grand jury found true bills against Deputy Clerk Quigley and City License Inspector Thiers for willfully failing to issue these licenses. This is the beginning of the end of a machine that has controlled Memphis politics for 26 years.

In an article on the relations of the Germans and the English, the *Man*, with unobscured wisdom and desire to be diplomatic, says: "The domestic and every kind of the Germans and the English are very much akin. They both drink beer." Tastes in common form a good bond of friendship, but some of the *Man's* former connections—those in this rank that journal once said it would be pleased to carry a banner as a title—are particularly anxious to sever the very pleasant tie arising out of a mutual taste for beer.

DEAN LUMBER, speaking before the Catholic Relief Association at Syracuse, reported to have said: "There are a great many things that are legitimate for Catholics as individuals which it would be improper to do as Catholics. There is the saloon business. Though saloons may engage legitimately in the

business, it would be highly improper for one to set up the cross over his place and call it a Catholic saloon or a Catholic restaurant." His lordship might have gone further and said not only that such action would be highly improper, but also exceedingly foolish, for no sane man parades his religion in matters of business.

"We sometimes complain, and not without reason, of the taxes imposed upon us, but a case that has recently come to light in Lewiston, Maine, is without a parallel in this province," says the *St. John, N.B., Gazette*. "The collector mailed a postal card to a table girl in one of the hotels notifying her that she owed the city two dollars for poll tax, and that if she paid it before September 1st she would save six cents. The girl says she will carry the matter to the supreme court before she will pay it." We admire the pluck and resolution of the young lady; but what would our dining-room girls and waitresses think if they were taxed \$2 per head as are their sisters in that delightful abode of bliss, the prohibitory State of Maine?

THERE are some people so truly good that they would deny members of the trade the right to say the same prayers as they do. They decline to sit with them in lodge. Such people should be fenced round and labelled for fear the wrong person should rub clothes with them. We wonder if, being very hungry, they would decline to eat a dinner at a hotel-keeper's expense. Out upon such contemptible narrow-mindedness. If the lodges don't want a man the members can blackball him. But it is cowardly to berate and insult a whole body of men because there may be a few objectionable ones included therein. If certain existing societies continue in their littleness liberty leagues founded on a truly benevolent and charitable basis will have to be formed.

A VERY important decision was recently given by Stipendiary Magistrate Hazard, of Charlottetown, P.E.I. The Scott Act being in force several members of the Charlottetown club were charged with illegally buying and selling liquor. They did not deny the impachment, but claimed that the provisions of the Act did not apply. The Stipendiary quoted an English judgment in an almost similar case, and decided that as the club was a legally constituted one, the defendants were ven-

dors as well as purchasers, and that the sale was merely a transfer of the goods by the owners to each other. As a man could not sell to himself, he was of opinion that there was no sale of intoxicating liquor contrary to the provisions of the act, and he therefore dismissed the prosecution.

If people choose to entertain guests without offering them wine or beer, no one has a right to raise any objection. In like manner if people choose that their hospitality shall be of a warmer and more generous nature no one has any claim to protest. The same rule applies to the highest as to the lowest. If, therefore, we take it, Lady Aberdeen prefers that tea, coffee and lemonade only shall be served at her receptions, it will be held that we should have nothing to say, although it is an innovation that by no means suits the popular fancy. However, it is to be hoped that ladies and gentlemen who have no taste for the new order of things, introduced, it is said, for the first time in the history of Canada at a state function held at Halifax, N.S., on August 25th, will not be considered wanting in loyalty if they absent themselves from the dry festivities of the vice-regal board. It is often stated that the truly prohibitive decline to attend festivities whereat wine is drunk. Such conduct seemeth to us narrow, but such people cannot refuse to others the privilege they claim and assert for themselves. Lady Aberdeen is not doing it not out of the common, and, therefore, any such little eccentricity as the banishing of wine from her ice-cream and cold chicken board can assuredly be regarded with equanimity.

ECHOES of Monsignor Satolli's famous decree continue to reach us, but they are of that nature that is calculated to make prohibitionists rejoice. For instance, at Prohibition Park, Staten Island, founded by that delightful exponent of all that is truly good, Ernest Wiman, the other day the Rev. Dr. McGlynn, who recently made peace with the Church, explained that Mgr. Satolli's confirmation of Bishop Watterson's order against saloons had been unduly magnified by some people. The Apostolic delegate was not in America to make laws. Mgr. Satolli hardly meant, and Bishop Watterson hardly meant, that it is a sin to drink intoxicating liquors or to sell them. They have not gone so far as that, said Dr. McGlynn. In effect, however,

they declare, because of the growing abuses and the growing enlightenment of the people, Catholics should look to it that their churches, families and business should be so conducted as to give no occasion of sin or scandal. The order, however, Dr. McGlynn regards as important and significant of better times to come.

He is inclined to think it will tend to conserve the good morals of Catholics and to cause saloon-keepers to conduct their business with greater regard for public decorum. This is all very well and we sincerely trust that the good Monsignor's action will have the result desired, but it would, perhaps, have been as well if his pronouncement had been a little more diplomatically and gracefully framed than it was.

SEVERAL times we have made mention in these columns of the Rochester, N.Y., idea of having a separate cup for each communicant at the Sacrament. It is argued that disease may be, and has been, communicated by the use of one loving cup by many persons. The plan is making very slow headway, people apparently feeling that if our Lord could stand contact with wine-bibbers and sinners they should be able to. However that may be there appears little prospect of the Rochester idea being universally adopted. Dr. Nast, editor of the *Apostrophe*, Cincinnati, subjects some spicy remarks upon the project. He says:

"The Disciples of the Lord undoubtedly used one cup. But, in those days, people did not know anything about tobacco. It is possible that Christian brotherly love demands that I should swallow the tobacco juice of my brother? Some congregations have tried to modify the evil by calling the sisters first to the Lord's Table, but that prevents families from going to communion as families. Besides, it is not a question of the use of tobacco alone. Cleanliness is the main point. There are non-smoking and non-chewing men who come to the Lord's Table with unclean mouths. And there are men and women who have not learned the use of a tooth-brush.

"The writer of these lines knows a German Evangelical minister who always wipes the cup when he withdraws it from the lips of a person. Nothing can be said against this usage, and the practice is certainly to be preferred to a separate cup system. Here are some rules that might be observed with propriety:

"1. Men with mustaches should have them properly trimmed before going to the Lord's Table.

"2. Men and women, before they go to the House of God, should make a diligent use of the tooth-brush.

"3. All those who have decayed teeth should go to the dentist."

Woods & Worts "1884 SPECIAL." Fully Matured in Wood,

AND GUARANTEED TEN YEARS OLD