

# THE ADVOCATE

Vol. 1.—No. 21.

Toronto and Montreal, Canada, Thursday, June 28, 1894.

PRICE TEN CENTS.

## Comment.

"These pharisaic professors of temperance are as intemperate as they are unjust."—*Very Rev. Dean Hobb, of Rochester.*

Beer flourishes at Burton-on-Trent in England, so does the Church. Lord Burton recently handed to the Bishop of Lichfield the deeds of an institute for the parish of St. Paul's, which cost over \$50,000 to erect. The great brewing firm, of which his lordship is the head, had previously built two churches in the district.

The political cartoon in last week's *Templar* is well worth studying. The man who dispenses drink is depicted as well fed, fearless and jolly. The temperance man is lean, hungry, apparently scared out of his wits, and distrustful. The latter is hardly the stamp of a man that can be calculated to tempt others to become as he is.

"Here is the best edited and most valuable paper an hotel keeper can have," said a leading brewer the other day. It was great compliment, and we trust that it was deserved, but we wish to become more and more in touch with our readers, and, therefore, herewith request secretaries of License Holders' Protective Associations to keep us posted on their elections of officers and on every point of interest to the trade.

At the closing reception to Miss Frances Willard in England, as she was about to sail for America, there was presented to her, somewhat oddly, it would seem, a loving cup. Of course, one may drink lemonade and raspberry shrub from a loving cup, but it is rather more associated with conviviality, and certainly conviviality and Miss Willard are as widely separated as the poles.

BREWERS, bottlers and mineral water makers have the greatest trouble to get customers to return empty bottles. A contemporary thinks it would be a good idea to offer money prizes for the return of the greatest number. The scheme might work all right if everybody entered into it, but otherwise one bottle would profit at the expense of another.

Dr. KEELY, of Gold Cure notoriety, says: "It is singular fact that the Pro-

hibition States are the most prolific in drunkenness. I do not attribute this altogether to the quality of liquor drunk, but to the fact that it is secured in larger quantities and the drinker is thereby more easily debauched." The Doctor certainly ought to be a good authority on the point, for he must know whence the majority of his patients come.

The story of the convivial remarks of Lady Henry Somerset's parrot, published in this column a few days ago, has recalled to a correspondent a somewhat similar story told of Dean Close of Carlisle. The Dean once had a parrot sent to him by a sea-faring friend, and immediately afterwards some lady visitors were much interested in it, and took it away to see if it could talk. After a time the Dean entering his study, found the bird there again, and was saluted with "Good morning Mr. Dean; good morning! Have a glass of grog, Mr. Dean, a pipe o' bacca, Mr. Dean." Here the story ends somewhat abruptly, but it is to be presumed the bird found another owner.

It would be interesting to know how the average Canadian clergyman would deal with an invitation to be present at the annual meeting of a Licensed Victuallers' Association. In England, however, it is the custom to extend such invitations to influential members of the clergy. And there the communication is always courteously received and replied to. For instance, the Very Reverend S. R. Hobb, D.D., Dean of Rochester, in explaining his inability to be present at the annual gathering of the Chatham and Rochester L. V. Association, wrote: "I heartily sympathize with the licensed victuallers' protest against the tyrannical treatment with which they are persecuted by licensed politicians and others. These pharisaic professors of temperance are as intemperate as they are unjust."

A MISSIONARY in the city of London writes: "It would be ungrateful not to acknowledge the almost universal kindness and courtesy of the landlords and their wives, families and assistants." There are twenty-seven missionaries working among the outcasts of the great metropolis, and their labors naturally take them to the public houses, as they are the only places where many of the poor wretches can find heat, light and food—a taste, in fact, of comfort without the tyranny of restriction. A gift with

conditions is no gift at all. That is a fact that some alleged public philanthropists in Toronto would do well to bear in mind.

WHAT A strange world it is! At the very moment an heir was born in England, France lost her father. With England we rejoice in the birth of a son to the house of York, the head of which is the only living son of the Prince of Wales, and with France we sorrow at the death of President Carnot. In the assassination of Lincoln, Garfield and Carnot, Republicanism has been severely handled; but the Lord's anointed, as Shakespeare terms kings and queens—and we use the term with all due respect—are less bold, more fearful and better protected than the chosen of the people. The protection of a president is the charge of an unwatchful populace; the protection of a monarch is made the first and all-absorbing duty of the whole state.

The system first adopted at Rochester, N. Y., of having a separate cup for every communicant at the Lord's Supper is spreading. The First Presbyterian Church of Jersey City has adopted the method, and the loving nature of the Communion cup is becoming one of the has-beens. It is argued that the having of only one or two or three cups is unhealthy. A lady, it is said, does not like to put her lips to the chalice that has been used by, perhaps, a score of men, many of them with mustachios saturated with nicotine from smoking. There is something in the latter argument, but the sip of wine taken is so slight that the contact of the lips is almost nil. Our Lord did not think of their breaths when he drank with His disciples, but of their souls. Many churches have long had a cup for the men and another for the women. It would be a pity if the only real genuine loving cup were allowed to pass into oblivion. Half the significance of the sacrament would be lost. But then many of the men and women of to-day have long thought themselves superior to the teachings of the Bible. Presently public drinking fountains will be abolished in big cities on the ground that the cups spread disease.

GOVERNOR TILMAN, the hero of the dispensaries in South Carolina, appears to be having a rather warm time in the election contest now on in his State. Our excellent contemporary, *Daily America*,

remarks that for personal vituperation and abuse, the Breckinridge-Owens contest in Kentucky cannot be compared to the Senatorial canvass being made jointly by Senator Butler and Governor Tillman. Our contemporary continues: "The meeting at Chester was a warm one, and the one-legged veteran and Senator handled the one-eyed Governor without gloves, calling him 'an infamous liar,' 'a coward,' and 'hypocrite.' For each of these charges he seemed to have good ground, and Tillman sat in silence while they were uttered and afterward. Yesterday at Lancaster the joint debate was continued, and Tillman returned to his charges, or rather his insinuations, that Senator Butler had 'sold out' to Wall Street." In conclusion *Daily America* says: "It is difficult to comprehend how, in an old and proud commonwealth like South Carolina, a coarse backguard like Tillman can get so strong a hold upon the people as he seems to have." This seems a trifle rough on Governor Tillman, but your modern moral reformer is pretty tough in the hide.

Our good friend of *The Templar* finds fault with our "seventhly" in a recent article in *The Advocate*, advising members of the trade to watch well their interests in the election campaign just closed. He quotes:

"Seventhly, you will be voting for the apparent demoralization of thousands of your fellow-countrymen and for the destruction of their souls, because they will do in secret what they hold is no crime to do openly, and what the Bible clearly declares not to be a sin."

"Taking that for a text *The Templar* says:

"This appeal is reproduced for the purpose of showing with what logic *The Advocate* establishes the case against voting for Prohibition. How will men involve their souls in destruction by doing in secret what they hold is no crime to do openly, and by doing what the Bible declares not to be a sin!"

Deceit is a sin. To do in secret what the law prohibits is to endeavor to deceive the law. Thus to endeavor to deceive the law is to practise deceit, and, therefore, to sin. Sin is demoralizing and destructive of men's souls. Our friend instead of quibbling about words, as in this case, would be better employed trying to disprove our argument, which he must know is unassailable. A law that tempts to sin cannot be righteous.

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