

**A 240-LB. MARTINETTE.**

MRS. ANNIE S. AUSTIN, who has just been elected mayor of Pleasanton, Kan., is six feet tall and weighs 240 pounds. Her husband voted against her, but she won by a narrow majority of twenty votes. Her first ballot act has been to discharge the entire police force, from the chief down, and replace them with new men, under instructions to strictly enforce the liquor law. She has demanded that the county attorney perform the functions of his office in regard to the prohibition of liquor and gambling, and has enjoined the merchants from selling cigarettes to minors. Boys or girls under sixteen years of age found on the street after nine o'clock at night will be arrested. All restaurants and stores, drug stores alone excepted, must be closed at 10 P. M. (It is sincerely to be hoped Mrs. Austin did not perjure herself at the altar and swear to love, honor and obey, &c., &c., Poor Mr. Austin! Unpleasant Pleasanton!—E.)

**YET WE MUST NOT DRINK.**

In the doctors continue to discover all manner of parasites in our food and drink, and in the air that we breathe, and to tell us that dysentery, typhoid, cholera, &c., if they may be responsible for the starvation and death of many people. In his efforts to induce folk to be careful of their health, Dr. Stiles, of the Department of Agriculture, has spoiled many a good appetite in Washington. He tells the audiences before whom he has appeared that there are parasites in meat sandwiches, in soups, in pork chops and even in salads. They are not all microscopic either, according to his statements. Some are an inch long and some grow to be thirty-two feet in length. He declares that there are parasites that we may obtain through food that und., a favorable circumstance will stretch themselves to the length of 150 feet. The sea serpent, if we take the word of the most excited observer of that mysterious monarch of the deep, is no longer than that. Dr. Stiles says there are tiny butterflies in soup that develop into tape worms. If the cook leaves the bread box open a mouse may scamp over the bread and deposit megastoma intestinales on it, and we who eat the bread may become infected with those germs whose name is suggestive of their offensive and dangerous character. If we drink the smallest quantity of unfiltered or unboiled water we are liable to swallow a regiment of parasites, including the egg of the lumbricoid worm. Our pet dogs are dangerous to handle. In caressing old dog Tray the eggs of the tongue worm may be transferred to our hands. If by accident one of these parasites reached the stomach it was in trouble. It would develop into a worm half an inch long and go straight for the liver. Mamma's darling little puddle, as well as the vilest cur in the street gutter, may transmit to her the hydatid and other equally dangerous parasites. Goodness gracious! What a wonder that so many of us have lived so long!

**CHURCH ALES.**

The Church did not at all ways from upon ale and beer, or counsel the people to abstain. It encourages them to drink, and drink for the good of the poor without the same. The genial and magnanimous German, Luther, spoke of ale approvingly, affirming that it did often much good. "Church Ales" were held in almost every parish at Whitsuntide. The ale was especially brewed and was of extraordinary strength. The young people played games and danced; the old looked on and admired; and sipped their strong ale at intervals.

The enjoyment was increased by the vocalists of the parish contributing songs. Of one favorite melody for such occasions Shakespeare says:

"It hath been sung at festivals  
On hith eyes, and holy ales."

These Whitsun or "Church Ales" were under the sanction of the churchwardens, who sold the liquor to the parishioners and visitors. The wardens accounted in their books for the profits accruing, and expended the same on the needs of the parish and especially on the wants of the poor. These religious ale-drinkings were in fact parochial picnics to which each household brought such victuals as was thought best. These they shared with each other, "all agreeing," as has been said of these gatherings, "to be good friends for the year in and spend the day in sober joy." The church and chapel soiree or tea-party is the lineal descendant of the "Church Ale." At a later period, in the reign of Henry VIII., King and martyr, in good memory, it became true of these annual reunions of friends and neighbors, that their popularity outran their sobriety. After such hallowed associations in connection with the service of the church, they should have taken such an aversion to the liquor. The Hebrews did not need to make malt and brew beer, they had the wine, whose fermented juice "cheereth the heart of man."

**VIEWS OF ENGLISH CLERGY.**

A Debate in Convocation That Shows a Proper and Large-Minded Liberty.

The following article appeared in a recent number of the *Licensing World and Licensed Trade Review*, published in England, and was written, by one who heard the arguments at the council at Oxford.

There still lives an excellent lady, the wife of a worthy baronet, who, in the days of open elections and long before the fair sex, as a rule, took part in public affairs, worked very hard in a milliner's brough to secure the return of a respectable Churchwarden of the parish, and great authority on the Poor Law. She did not hesitate—strong Churchwoman as she was—to call at the public-houses of the town, and having secured the promise of the landlord's vote, suggest to the landlady that it would be well for her and her attendants to appear in the Tory colors. When, too, Mr. Henry Hoare, the banker, founded the First Church Defence Society, his colleague in the churchwardenship of St. Martin's-in-the-fields, Mr. Petter, a well-known publican, was a member of it, and an honored guest of Lady Mary Hoare, where he met Archbishop Denison, and many other respectable Churchmen of those days; however, Archbishop Farrar, Sir Wilfred Lawson, and fanatics who confound totalitarian with religion, would fail excommunicate the licensed victualler, and lose the Phœnician contentment on the confiscation of his property.

It is a great pity that they and their followers were not present on the last day of January, 1894, in the Lower House of the Convocation of Canterbury, when they would have been taught that there is more than one way of looking at the temperance question. In the absence of the Archbishop of Westminster (Dr. Farrar), who, happily for himself and the House, was not present, the Archbishop of Exeter (Mr. Sandford), brought up the report of the committee on intemperance. The first resolution in favor of the diminution of public-houses was carried, after Preliminary Salmon had protested against the adoption of local veto, when the Archdeacon of Lincoln and Bedford had intimated pretty plainly that compensation must be given to dispossessed publicans. Then came the tag of war. Mr. Sandford next moved, "That this House

would welcome a Sunday Closing Act for England similar to those which have been passed for Scotland, Ireland and Wales." Canon Modd opened the ball by asking for particulars as to the working of the Acts in other parts of the empire, and inquired whether in Ireland the closing was not only partial. He said that his experience in a country parish for twenty years led him to believe that total Sunday closing was undesirable, and would lead to the increase of secret drinking.

The Pro-Prolocutor (the Dean of St. Paul's) said it would be desirable that there should be an amendment before the House to be in order. Thereupon the Archbishop of Canterbury (Mr. Pott), moved an amendment to leave out all reference to Scotland, Ireland, and Wales, and to let the resolution run: "That this House would welcome a further diminution in the hours during which public-houses are open on Sundays."

The Archbishop said with truth that the people had as much right to their dinner and supper beer as had the members of that House, an opinion, we may add, shared by the Archbishop of York, who by his large experience as Rector of Newington and Vicar of Kensington. The Archdeacon said that in Sonning, his parish, owing to the operation of the *loam field* travelling clause, the public-houses were practically open all day, which he thought a real evil, but he could not vote for their total closing. He absolutely denied what he considered a complete and absolute heresy, that total abstinence was the highest virtue in the matter of temperance. He advised his brother of Bedford, when he next told an audience that he was not a teetotaler, to add that a higher virtue than total abstinence was the use without excess of liquor.

The resolution of Kingston-on-Thames seconded the motion, which was supported by the Archdeacon of Oxford (Earl Selborne's brother) and the Archdeacon of Merioneth. The latter, in reply to the letter in the *Times* read by the Archbishop of York, the freedom from drunkenness in a part of Liverpool where no public houses existed, said that his own experience in visiting low parts of the city one Saturday night with an almshouse did not lead him to believe that drunkenness largely existed even where the public-houses were too close together. Canon Banks and others said that many of the publicans and their families themselves desired Sunday closing, but another speaker said that the Bishop of Brechin had told him that he knew of 138 clubs and parlors in Dundee where secret drinking was carried on when public-houses were closed on Sundays. Testimony was borne by more than one member of the House in a similar manner in which publicans conducted a difficult and trying trade, and it was pointed out that the real matter at issue was the effect of total closing on the people. The Archbishop of London did not mince his words. He said that the total closing of public-houses in London would cause a revolution. The people of London were not prepared for the total change in their habits which would be caused by such a course of perfection as that proposed by the committee, and the question was not within the range of practical politics, and no one proposed that the West End clubs should be closed. They certainly would be sacked if the public-houses were closed on Sundays. On a division, the amendment of Archdeacon Pott was carried by fifty-seven to nine.

Canon Medd then proposed another amendment, which was seconded by the Archdeacon of Merioneth, to the effect that there should be no drinking on the premises on Sundays. This was rejected by fifty to fourteen. Yet another amendment was proposed in favor of total Sunday closing in the country, whereupon Archbishop Pott pointed out that this raised exactly the same question, and he

said, with manly honesty, "Do we or do we not want Sunday closing? If we do, let us say so; if not, let us pass my resolution. We want to assert the right of the poor man to have what we have on Sunday." The amendment was rejected without a division, and Archbishop Pott's amendment was re-affirmed as the substantive resolution.

**PROHIBITORY AGITATION**

Some of the Effects as Previously Given.

We make the following extract from Appleton Morgan's article on prohibitory liquor laws, in *Popular Science Monthly* for March. We have seldom seen a more graphic and pointed statement of the real nature and effects of Prohibition:

"No honest student of these laws can deny that they have had one of three effects, if not all three—namely, (1) to increase the demand for, and deteriorating the quality of, the supply of liquors; (2) to stimulate the ingenuity of the subject in evading the law itself, if not to produce the appetite for liquor drinking where it existed not before; (3) to give to the visionary or "crank class in a community political balance of power—that is, an absolute even if a temporary power. In other words, prohibitory laws are dangerous to the physical, moral, and political health of a community; to the physical health, by inducing vendors who cannot afford to sell pure liquor at the risk of the penalty, but who will not resist the temptations to increase the demand for, and deteriorating the quality of, the supply of liquors; (2) to stimulate the ingenuity of the subject in evading the law itself, if not to produce the appetite for liquor drinking where it existed not before; (3) to give to the visionary or "crank class in a community political balance of power—that is, an absolute even if a temporary power. 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