

troubles and foolish days of Queen Bess? That is an event to deplore not to celebrate, an event that every Christian man in these days of aspiration after union, would thankfully forget. But Mr. Sheraton seems to feed on the husks of dead controversies and to prefer them to the nutriment of Christian charity. The address makes a long comparison between the success of Wycliffe and Trinity, but forgets to add that *as much money was spent at his instigation in the endeavour to crush Trinity College by slander and agitation, as have been spent, in endowing Wycliffe.* It forgets also to add that men full of passion for a personal whim, or to gratify a family longing for revenge, will pour out money like water, while for pure love of Christ and His Church they will button up their own pockets and persuade others to the like sacrifice. That Wycliffe will get what they covet some day is certain, for they have secured the help of the Romish hierarchy, and that in Ontario is an all powerful factor. But that their Degrees will ever be worth a deal as evidence of those attainments, usually implied by such titles, is absurdly impossible, until the College possesses a staff of Professors, who themselves are capable of winning these distinctions, we would recommend the friends of Wycliffe to raise their standard very, very much higher in this respect than it now is, that is if they hope to secure for their graduates that help and guidance in their divinity studies, essentially necessary to their becoming worth of a Divinity Degree. Mere skill in party warfare, and hot headed zeal for a school of thought which is old as Elizabeth's day, as though that were a claim to respect, is all very well to raise the wind of party popularity and subscriptions, but to train students in a divinity course, requires somewhat different qualifications, and these at present Wycliffe is wholly without. The Council should look this fact in the face, and having equipped their College with a teaching staff equal to their duties, and their professed regard for higher education, then they might boldly and fairly appeal for power to confer upon their graduates those Degrees, that by the college training, they had been enabled honorably to win. Churchmen are sick and tired of all this party squabbling on which a few men have thriven, and by which alone they may maintain high positions in academic circles. The friends of the Evangelical cause, will do wisely to drop snapping and snarling at Trinity, and address their efforts and devote their wealth, for *wealth* is needed, to providing their College with a Professoriate that will do less agitating, and give more sound scholarly divinity teaching than the College is now equal to.

The manifesto is in one respect highly disrespectful to the party it addresses. It assumes that they have no knowledge, not even elementary, of what is meant by theological learning. One of the pleas for claiming the power to confer Divinity Degrees is stated to be the acceptability of the graduates of Wycliffe in their parishes. We gladly recognize the excellence of these young clergy. They are full of zeal, are hard workers, and to their in-

finite credit have as a rule shown wisdom and fidelity to principle, in shaking loose from the influence of their unfortunate antecedents. Their piety has overcome those party prejudices and ignorances into which they were trained. Their whole ministerial life would have been made a burthen had they been unable to burst their bonds asunder. But a Divinity Degree is not given to a man because his flock fancy him and like his sermons as this manifesto implies! The cat is let out of the bag by this allusion, for it has no meaning beyond or other than this: that if the College is able to grant Degrees *it will give them not for learning but for popularity!* So that this official manifesto is the heaviest condemnation possible of the demand it seeks to justify!

NOTES ON THE HISTORY OF COFFEE HOUSES.

BY JOHN HAGUE, F.S.S.

A paper prepared for the Church of England Temperance Society Conference, May, 12th, 1887.

About the year 1845 a brass foundry was established at Rotherham, Yorkshire, by a friend of ours, who threw the talent and zeal which led him to fortune, into work for temperance and education. He inspired his workmen with his own spirit. They rented a large building, adapted it to social uses, held Saturday night meetings for recreation attended by their wives and families. It was also a private Coffee House for their own use. This we saw and pondered over. In the winter of 1855 the writer was instrumental in opening a room in St. John's parish, Brighton, free to all, where visitors could read the news, play games, smoke, and buy a pint of coffee for one penny. The neighbours were fearfully addicted to gin. They were chiefly laundry men and women, porters, street musicians, boatmen, and laborers. The promoters and all persons of a better class avoided entering this room in the evening. The caretaker was a working tinsmith who gave for love all his leisure to attendance.

But the cage was too clean and bright for birds bred in dirt and darkness. The social chasm widened by generations of neglect could not be bridged. So, while the Bottle and Jug Department and the Bar room reeking with material and moral filth flourished, our snug, cheery, shining coffee room was empty, "three 'o gin," and dirt beat our "Coffee—penny a pint," with sweetness, and light, gratis, out of the market. These wretched beings thought the ideal heaven to be lots of beer with a fiddle going, so our Paradise was lost on them. We learnt how true and how wise are Foster's sad words, "Let refined solicitation be addressed the grossly uncultivated in competition with some low indulgence—with the means of gluttony and drunkenness—but, indeed, you can foresee the result so well that you may spare the labour." (Popular Ignorance, Ed. 1832, p. 128). Another passage on this difficulty may be found in "The Friend," by Coleridge, sec. 1, Essay 16. This Coffee Room was, we believe, the first

ever opened as a temperance enterprise, in the hope to "Outbid the house of gin." From it slips were taken that took root in other places, and from this effort and similar ones evolved the Working Men's Club movement, in which my friend Mr. Solly did a good work, although we had much failure to deplore and much distress from the Clubs being so grossly misused. These enterprises led naturally to bolder attempts into the details of which I will not enter beyond a reference to the most hopeful and significant work done at Bradford, England.

A Coffee Tavern Company has opened cafes for merchants, richly furnished with all the customary attractions of a high class club. They have also a tavern of a less luxurious class but equal to an ordinary second class hotel and providing beds at a low charge. Besides these they have taverns in the poorer districts of the public house standard. At these places billiards and other games are provided, in fact, they are simply the inn or public house without the spirituous liquors and beer. The company having capital equal to a large enterprise, has gone into manufacturing temperance drinks on a large scale, it makes its own bread, potted meats etc. and is its own butcher. The Company's receipts are about \$200,000 per annum, and it pays ten per cent. on capital invested. Whether the experiment will continue successful is an interesting problem as upon it depends much whether capital on a large scale will be attracted into support of the Coffee House movement, of which hitherto it has fought shy. Bradford, we must remember, is singularly well adapted for this experiment and it would be unwise to draw from success in that town the inference that the same success would follow the same effort everywhere.

Between Coffee Houses as a form of philanthropy, and Coffee Houses as a business enterprise, the line must be sharply drawn before they can achieve general, permanent success as rivals to the beer shop, saloon, or inn. In Canada, to mix benevolence with trade is a doubtful venture for both. There is, however, a large sphere for the exercise of a high tone of public sentiment in regard to Coffee Houses. There is also a business sphere for temperance hotels and beverage rooms. Our artisans will not accept charity, thank God, even under a disguise. What food and drink they fancy they wish to pay for. Canadians agree with Sir James Stephens, that "nothing is a greater nuisance than the love of a person by whom you do not want to be loved." The workmen of this land know this, that "a man with a fixed idea about some way of providing for the management of mankind is capable of making his love for men in general the ground of all sorts of violence against men in particular." They see that "a certain class do not wish to make people happy, but wish to compel them to accept their view of happiness." A forcible writer of the last century says, "I am fully persuaded that if an angel was sent from heaven vested with irresistible power to govern any country upon earth and was to execute