

by Gay he speaks of customers drawn to Coffee Houses to read the newspapers.

Another feature brings us upon debateable ground. *These Houses provided games for guests.* One of Dick Steele's pictures shows us an old fellow who frequented "a little Coffee House where he triumphed over every body at trick-track and backgammon." In his "Essay on Modern Education," Swift alludes to "Coffee gaming Houses" as a danger to the young. In his "Directions to Servants," the satirical Dean alludes to soiled packs of cards being sold to Coffee Houses. To complete the picture of life in these Houses we must add a group of what we now call "loafers," to whom a saloon is Heaven. Goldsmith in his essay, No. xi., speaks of himself as "one of the sauntering tribe who frequent Coffee Houses." In Swift's "Lines on a City Shower," he says:

"Sauntering in Coffee Houses is Dulman seen;
He damns the climate and complains of spleen."

Mr. Dulman is not dead. In his essay "On Improving the English Tongue," Swift tells us, of "Young folks who use all the odd words picked up in Coffee Houses." Evidently they were places where slang was popular. But the one feature which will make these Coffee Houses as immortal as genius in literature is their association with several of the most brilliant prose and verse writings in our language. The brilliant lines of Goldsmith were first uttered in a Coffee House in which occurs the well-known couplet:

"Who born for the universe narrowed his mind,
And to party gave up what was meant for mankind."

In Swift's poem "On Poetry—a Rhapsody, 1733," we have the literary aspect of Coffee Houses thus spoken of:

"At Wills' you hear a poem read,
Where Battus from the table head
Reclining on his elbow chair
Gives judgment with decisive air,
To whom the tribe of circling wits
As to an oracle submits."

Another noteworthy point is this, the first Coffee Houses were remarkable for the cheapness and simplicity of the arrangements between a customer and landlord. In the *Spectator* for June 12, 1712, a speaker says: "I laid down my penny at the bar" and went out. There has been nothing done in modern Coffee House enterprise to excel this in economy and ease. The economy practised in the evening social life of our forefathers contrasts strongly with modern extravagance. The historian of Glasgow Clubs tells us that 6d. or 8d. was the usual amount spent by each guest during a long evening. At this point I wish to take note of time. I have given quotations up to 1760, and a later reference in 1776, in which year Boswell alludes to the Somerset Coffee House, Strand. I have been many times in a Coffee House in a Yorkshire town, which has been carried on since 1773, so that we have a historic chain running in this sketch close upon two centuries long. One link may be found in the *Friend*, by S. T. Coleridge, who writing in 1817 says: "Between the Coffee room and the tap there is a gulf that may not be passed."

When the time comes in which intoxicants will not be on sale, when houses of refreshment will largely replace saloons and taverns, it will be necessary to restore all the features of the early Coffee Houses. These were:—free social life, absence of conventional restraint, open conversation, economy and simplicity, liberty to smoke, provision of games, these are all necessary to ensure the success of Coffee Houses. In several points the children of this world in the last century were wiser in their generation than the children of light to-day.

The problem is, however, not an easy one. At a meeting held in 1850 in the interests of a Coffee House which grew out of a free night school for workmen we carried on, the late Lord Lyttleton, one of the most pious and scholarly men who ever adorned a coronet, pleaded earnestly in favour of cards being allowed in the rooms. His views were bitterly opposed. Yet we are satisfied that to prohibit or ignore games in a Coffee house while they are provided in saloons and taverns is to make the Temperance horse carry extra weights in the race.

The question seems here to arise, "Why did the Coffee House enterprise which was so prosperous and so wisely managed fail?" Two replies may be given. First, the Coffee Houses failed to grow for the same reason that a tree fails to develop when planted in ground full of old roots which rob those of the new plant of necessary room and nutriment. The Temperance Society is engaged in grubbing out the old roots of the Upas tree of evil drinking habits, so that air and freedom may be enjoyed by the healthier vegetation of abstinence and moderation. Another reason was the adoption by inns and taverns of a Coffee Room, and a third is, that there being no moral force at the root of this movement to inspire capital with confidence in its future the Houses were miserably equipped, so that the very name "Temperance Hotel" was, and to some extent is yet in England associated with frowsy rooms, negligent service, and bad cooking. A more singular reason was that Coffee Houses had acquired a doubtful reputation as meeting places of men given to social, political and religious eccentricities. The early progress of the Temperance movement was obstructed by its association with scepticism in religion and revolutionary ideas in politics, owing to its natural connection with the suspected Coffee Houses.

Being free from license laws these places did business during hours that in a tavern were illegal—therefore disreputable. Their freedom from police oversight led also to their being used for immoral and other unlawful purposes. In driving out what some regard as "the demon drink," it has been found that seven other devils have taken possession of the vacant premises. The public refused to discriminate between men drinking tea or coffee after tavern hours, and men getting drunk by tarrying too long at a public house. The christian public were scandalised by seeing Coffee Houses open on Sunday when drink shops were shut.

This prejudice was so strong that we knew one noble philanthropic work shunned by clergy and ministers, solely because the Committee of Management met at a Coffee house. Had we met at the Red Lion or the Blue Pig, where men as well as spirituous liquors could be "drunk on the premises," according to law, our support would have been strengthened by the pulpit. Drinking and loyalty were held to be inseparable, moral Siamese twins, so that while publicans held prominent offices in Church and State, the keeper of a Coffee House was invariably regarded with distrust.

There is an instinct of premonition of danger in animals, and the dread by the liquor interest of the advanced ideas discussed in Coffee Houses was justified. The political convulsions of the 17th century developed newspaper enterprise, from the press came the demand for popular education, one phase of this was the temperance movement, and to the temperance agitation is due the revival of the Coffee House movement. Let us illustrate this connection and demonstrate its closeness.

(To be continued.)

—An American clergyman when forwarding subscription, writes: "I value your excellent paper much too highly to be without it for even \$3 00 a year. Its grand churchly ring and Catholic tone on all questions, are inspiring to all fair and reasonable readers, and for which accept my thanks, congratulations and best wishes."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

Bishop Williams Commemoration Fund.—At a meeting of members of the Church in this diocese, held at Quebec, on the 2nd March, the following resolutions were unanimously adopted:—

1st. That the members of the Church in this diocese do mark the 25th anniversary of the consecration of the revered bishop of the diocese (which will occur on the 11th June, 1888), by some special and lasting memorial of his long and happy administration of the affairs of the diocese.

2nd. That a Fund be raised throughout the diocese, to be applied as follows: The interest accruing from the investment to be applied for the use of the Bishop, during his lifetime, and in case of the survival of Mrs. Williams, for her use during her lifetime. The Fund thereafter to be invested in the purchase of a Sea-House.

3rd. That, for this purpose, it is desirable that the sum of at least ten thousand dollars (\$10,000) be raised by general subscription throughout the diocese.

4th. That the following gentlemen be named a committee, with power to add to their number, to carry into effect the resolutions already passed by this meeting: five to be a quorum.

Revs. Drs. Allnatt, Reid and Roe; G. V. Housman, M. M. Fothergill, W. G. Lyster, G. Thornloe and A. A. Von Iland; and Messrs. Judge Andrews, Judge Brooks, R. P. Campbell, W. H. Carter, Hon. M. H. Cochrane, R. R. Dobell, J. B. Forsyth, Com. Gen. Irvine, R. N. Hall, E. J. Hemming, R. W. Henecker, R. Hamilton, J. Hamilton, J. Y. Lloyd, J. J. Lowndes, C. Judge, F. Montizambert, E. J. Price, Hon. J. M. Pope, Lt. Col. Ready, Col. Rhodes, R. H. Smith, E. J. Hale.

A meeting of the Committee was held at Quebec, on the 29th March. The committee, believing that every member of the Church will desire to take part in this effort, and to contribute as largely as their circumstances will permit, it was resolved:—

That the Clergymen, Church Wardens, and Delegates to Synod from each congregation in the diocese be requested to act as a Committee, with power to add to their number, to solicit and collect subscriptions for the Fund from the Members of their respec-