

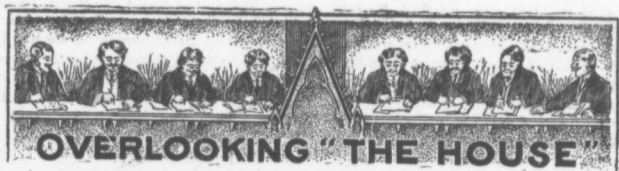
EVENTS

Published Weekly.

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OTTAWA, MAY 13, 1905.

Whole No. 320.



THE echoes of the division on the Autonomy Bill did not die out for several days. All sorts of analyses of the vote were made in the daily papers. It would seem that if the Province of Quebec did not exist there would have been a majority of 21 for the Bill. As it is there was a majority for it from almost every province of the Dominion. The opinion was very generally voiced by both Liberals and Conservatives, that the course of the Opposition leader on this question was a mistaken one. There was hardly any precedent for the utter collapse of opposition to any legislation in the history of this Dominion such as took place in regard to this bill.

The House went into committee as a whole on the following day, May 4th, on the resolutions providing for the payment

of subsidy to the province of Alberta. The rate of 80 cents per head is based on an estimated population of 250,000. A census is to be taken every five years, and the amount of this allowance will be increased according to the increase of population, until the population reaches 800,000. The limitations placed upon the original provinces by the B. N. A. Act are discarded in this legislation, and leading members of the Government state that they could never understand why these limitations were made, which shows that the B. N. A. Act is far from being an instrument applicable to the Dominion of Canada as it exists now. Indeed, Sir Wilfrid Laurier declared that the system of giving subsidies to the provinces was open to very serious objection but, he added, having adopted it at the time of Confederation we have to

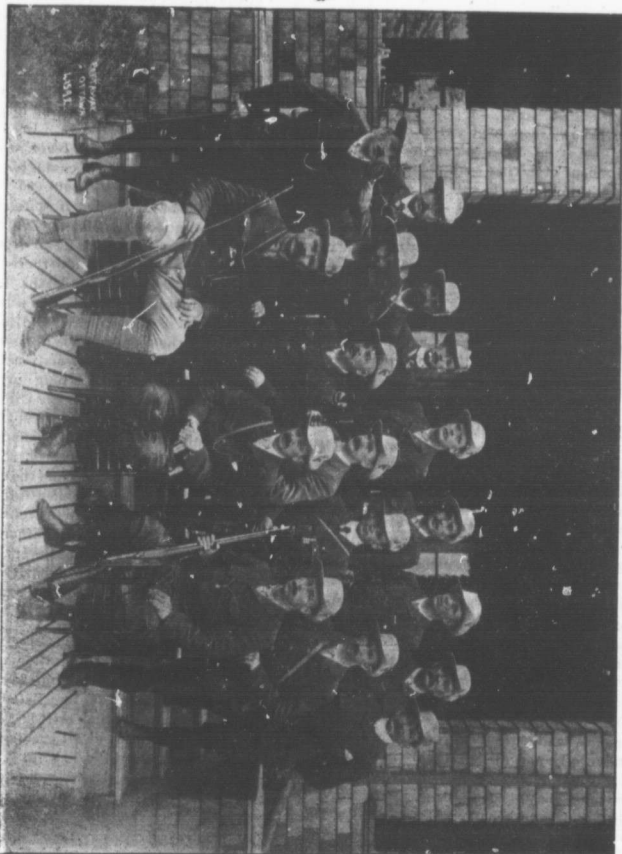
abide by it, although it is wrong in principle. This is one of the things attendant on this discussion, that it brings up the principles upon which the constitution of Canada rests. Of course we only get remarks of an interesting or educational character from the thoughtful and studious members. Some of the members persist in talking of tolerance and intolerance and to the religious issue they cling like a pup to a root. There is also an evident intention of obstructing any business-like progress with the bill in committee. In fact that has been expressly declared on the floor of the House. On Monday Mr. Maclean of South York said that until the portfolio of Public Works was filled and the vacancy in North Oxford filled, the House would not be justified in making any progress whatever, or, he said, progress of the most secondary character. He demanded that these two elections in Western Ontario should be held at once, and that, practically, parliament should stop its business for the period of about three weeks which would be necessary for the holding of an election. Mr. Maclean went on to say that if the government get the endorsement of the province of Ontario they might have "considerable reason" for going on with the bill. The force of the logic that if the city of London and the riding of North Oxford should elect Conservative candidates it would mean the verdict of the whole province of Ontario is not quite

palpable. The election of Mr. R. J. Borden by acclamation in Carleton, Ont., did not mean that Mr. Borden's policy was an issue or was indorsed. A vote in the city of London might, perhaps, be taken as indicative of the popular opinion in the West of Ontario, but then Western Ontario is not the whole Province.

Sir Wilfrid Laurier told Mr. Maclean that his remarks were in bad taste and pointed out that they had just returned from the funeral of the Hon. James Sutherland, and for him the day following to make the announcement of a successor and the issue of a writ was such undue haste that he thought Mr. Maclean himself did not expect any answer. Mr. Maclean again gave evidence when he projected railway rates into the discussions of a desire to retard progress on this bill. On Tuesday evening he discussed railway rates on the first clause which "fixes the boundaries of the new provinces." He read a very long and ridiculous letter he had received from some person evidently living in the United States, suggesting that the new province of Alberta should be called Cartier. The letter was so long that it suited Mr. Maclean's purpose to read it in full. Of course Mr. Maclean who is the member for South York might have been asked, if he was enamored of the name of Cartier, why he should not endeavor to apply it to South York, but Mr. Maclean would not do that.



EVENTS.



The Bisley Team for Canada has been selected but the above is not the Bisley Team.

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EVENTS

Published Weekly.

ARNOTT J. MAGURN, Editor

VOL. 7. MAY 13, 1905. No. 16

THE new Governor General, Earl Grey, has adopted the course this session of parliament of asking each member of the House of Commons to call on him at his office on parliament hill. When he ascertains where the member comes from he puts a series of questions to him concerning the locality, the resources and the basis upon which the population derives a livelihood. In most cases His Excellency takes notes, and one of the questions in the mind of the member who is being interrogated is, what use is the Governor going to make of these notes?

IN Winnipeg the Rev. C. W. Gordon, pastor of a Presbyterian church made what looks like a wholesale slander on the married women of that city. One of the sentences reported as forming part of this sermon reads as follows:—

"If I had stronger words I should attach them deliberately to the names of women in this city who rank in 'first' sets of society. I will attach the blame to them. They are responsible not our saloons, sa- loons and brothels. Those so-called respectable ladies are responsible for the decay of virtue and the alarming growth of lust in our fair city."

The married women of Winnipeg will compare well with those of any other Canadian city and all of them in Canada with those of any other country. Mr. Gordon must have been listening to fairy tales, and have been seized with a desire to advertise himself as the author of certain works of fiction.

THE excellent Sanitary Journal issued by the Ontario Board of Health states that last year there was a most remarkable decline of contagious diseases. The first half year showed 271 cases of smallpox as compared with 741 for the corresponding period the year before, and the reduction in cases of scarlet fever was from 2,548 to 1,200. It is of interest to examine in this connection the records of the second largest city in the province, Ottawa. In 1903 there were 689 cases of scarlet fever, which is one of the most highly contagious of all diseases. In that year about 600 died from it. In 1903 an Isolation Hospital was opened and from that moment the number of cases both of scarlet fever and diphtheria rapidly declined until now there are not more than two or three deaths from scarlet fever during the year. This is almost wholly a school children's disease, and in Ottawa the moment it is discovered the child is removed to the Isolation Hospital, usually against the strong protest of the parents. For six weeks the child is there isolated from everybody except the doctor and nurse. Parents are bound by law to send their children to school. They are also compelled by law to hand the child over to the public authority when infected with contagious disease, so it is obvious that it is the duty of the health authorities and the municipality to see that every precaution is taken and every security afforded to guard school children against contagion.

BEFORE the Railway Committee of the House of Commons on Thursday Mr. Duncan Ross, the member for Yale-Cariboo, made a reputation that will last him through this parliament at all events, in a speech putting through the V. V. & E. Ry. bill, as to which we will have more to say next week.

The Race Problem in Jamaica.

IF Mr. Rudyard Kipling was the first, he certainly was not the last, British writer to exhort the American's to take up the "white man's burden." In the current number of the International Quarterly, Mr. Sydney Oliver, of the British colonial office, who has had much experience in the administrative of the British West Indies, and who has served for five years as colonial secretary of Jamaica, contributes a suggestive paper on the relations of the white, negro, and mixed populations of Jamaica. The aim of his article is evidently to show by the object lesson method the changes which might profitably be adopted in the political relations of the races in the Southern States. He declares that since the establishment of crown government in Jamaica the black population, as a class of the body politic, have had no acute grievance. The government of the island has been administered with a full regard to the rights and interests of the blacks, but with firm repression of any disorderly tendencies on their part. While this writer admits that the civilization and morality of the Jamaica negro may not be high, he contends that he is on a much higher level than was his grandfather, the plantation slave, and his great grandfather the African savage. The negro in Jamaica, says Mr. Oliver, has thus far been raised, and a freedom of civic mixture between the races has been made tolerable by the continuous application of the theory of humanity and equality.

Equality in the essential sense of an endowment in the Infinite; a share, however obscure and undeveloped it may appear, in the inheritance of what we call Soul. Evangelical Christianity, most democratic

of doctrines, and missionary education inspired and sustained by a personal conviction and recognition that, whatever the superficial distinctions, there is fundamental identity, and an equal claim of the black with the white to share, according to personal capacity and development, in all the inheritance of humanity—these forces together have created the conditions most favorable to the uplift of the negro. Emancipation, education, identical justice, perfect equality in the law courts and in the constitution, whatever the law or the constitution might be, take away the sting of race difference, and if there is race inferiority it is not burdened with an artificial handicap.

Mr. Oliver does not ignore the difficulties in the political aspect of the situation, nor does he venture to recommend any means for their solution. He admits that the recently emancipated slave is not qualified for political self-government in electoral institutions. He even goes so far as to say that the Jamaica negro of today, after two generations of emancipation, was not qualified for such self-government. A democratic representative constitution, based on manhood suffrage, would not be for the advantage of any class in any British West Indies community. He claims, however, for the British colonial system of administration that when property franchises and education trusts are applied it is with absolute fairness between white and black. His own experience leads him to the conviction that no solution of color difference can be found except by resolutely turning the back to the color line and the race differentiation theory. In the case of Jamaica, the religious formulas of the men who

laid the foundations for the peaceful development of the mixed community there were democratic and humanitarian. No more than this he insists is required in regard to the temperamental attitude, but if the race differentiation formula be held to, it will doubtless in time bring about civil war.

An important difference between the history of the negro race in Jamaica and in the United States is to be found in the political conditions under which the African stock has developed in the past forty

years in the two countries. Emancipation was a generation earlier in the West Indies than in the United States, and the political conditions into which the emancipated negroes passed were very different. In Jamaica they did not receive, in fact or in name, direct political power. This was limited by a substantial property tax. There was no great political revolution, and there was not created a new class of citizens permitted to enjoy the franchise without being qualified for its responsible or efficient exercise.

Mr. Dalby's Mistake.

THE office of the Montreal Star was the headquarters of the Conservative party during the campaign of 1900, is the statement published by Mr. Henry Dalby, then the organizer for the party. He says he spent most of his time there and retained his position as managing editor with full control of the editorial staff. As organizer he was supplied with another office, but seldom used it. He is now publishing a series of articles entitled Why I left the Star. In the telling of the story he is using up a good deal of language, without explaining how the public are interested in his private relations with Mr. Hugh Graham.

In making public certain things that happened while he was an employee of the Star, and conversations of a confiden-

tial character, Mr. Dalby has made what the judgment of his fellowmen will condemn as a great mistake. No more is he justified in betraying the confidence of any political leader. He says he was promised \$5,000 a year as organizer, and then cut down to four and then to three, and then finally he got nothing; but in the same breath he further says that there was a settlement made with him "on the basis of \$5,000." Anyway, sensational articles designed to promote circulation cannot be made out of what took place in 1900. Another general election has come and gone, leaders and organizers, and the campaign funds of that remote period have all passed away and everybody knows that they were all failures.

Are we Christians?

THIS question seems as pertinent today as in 1873 when it was asked by the late Sir Leslie Stephens in a volume "Free Thinking and Plain Speaking," now reissued after being a long time out of print. The answer which he gave was: "No we are not Christians" and the arguments with which he supports this conviction are derived from his observation of the looseness with which the central dogmas of the Christian religion are held by its adherents. He says:

"Christianity, as it is understood by ultramontanians or ultra-Protestants, implies a body of beliefs of unspeakable importance to the world. They may be true or they may be false, but they can not be set aside as perfectly indifferent. Man is or is not placed here for a brief interval which is to decide his happiness or his misery throughout all eternity. His situation does or does not depend upon his allegiance to the church, or upon his undergoing a certain spiritual change. Christ came or did not come from God, and died or did not die to reconcile man to his Maker. An infidel is a man who accepts the negative of those propositions; a Christian is one who takes the affirmative; an unsectarian Christian, if he has any belief at all, is one who says that they may or may not be true, and that it does not much matter. If that is a roundabout way of expressing an agreement with the infidel, the statement is intelligible, though its sincerity is questionable. But, taking it as it is, it is assuredly the most incredible of all the assertions that a human being can possibly put forward. Can it possibly be a matter of indifference whether or not hell is gaping for me, and

heaven is opening its doors? whether or not there is only one means provided by my Creator of escape from the dangers that environ us, and whether or not I avail myself of them?"

The writer avers that the vague aspirations of today have reduced Christianity to a few maxims from the Sermon on the Mount. He admits the simplicity of the creed, adding that "it is not a bad one so far as it goes," though some exceptions might be taken to the type of character which it is calculated to develop. But such an interpretation can only be regarded as 'the product of learned indolence.' To quote further:

"We have not the courage to say that the Christian doctrines are false, but are lazy enough to treat them as irrelevant. We shut our eyes to the Christian theory of the universe and fix them exclusively upon those moral precepts which are admittedly common to Buddhists and Mohammedans, to Stoics and Positivists, though it may be, forcibly expressed by Christians. To proclaim unsectarian Christianity is, in circuitous language, to proclaim that Christianity is dead. The love of Christ as representing the ideal of human nature, may indeed be a powerful motive, and powerful whatever the view which we take of Christ's character. The advocates of the doctrine in its more learned form represent this passion as the true essence of Christianity. They assert with obvious sincerity of conviction that it is the leverage by which alone the world can be moved. But, as they would themselves admit, this conception would be preposterous if, with Strauss, we regard Christ as a mere human being. Our re-

gard for him might differ in degree, but would not differ in kind, from our regard for Socrates or Pascal. It would be impossible to consider it as an overmastering and all powerful influence. . . . No! the essence of the belief is the belief in the divinity of Christ. But accept that belief, think for a moment of all it implies and you must admit that your Christianity becomes dogmatic in the highest degree. Our conception of the world and its meaning are more radically changed than our conceptions of the material universe when the sun instead of the earth became its centre. Every view of history, every theory of our duty, must be radically transformed by contact with that stupendous mystery.."

There are two courses, says Sir Leslie Stephen, which may be taken by those who believe in the continued vitality of Christian ideas. We may treat believing as a branch of gymnastics, "and attempt to drill the mind into a docile acceptance of outward superstition," or we may try to "preach Christianity in such a way as to run counter to, the best aspirations of mankind." The first alternative, he contends, has been accepted by Roman Catholicism, and carried to its logical conclusion, he thinks it would result in "a state of things in which the religion of all cultivated men is an organized hypocrisy, and in which the religion of the lower (classes) means that they are drilled to obey a priestly order." The other alternative is "to use the old phraseology to represent new beliefs." We can talk about the corruption of mankind when we really cherish a firm belief in the natural origin of virtue. We may say that Christianity is divine while we admit that it is iden-

tical in kind with other religions. We may express a belief in supernatural intervention in past epochs, the banishing it from the present. We may continue to pray while repudiating as superstitious and presumptuous the meanings once attributed to prayer. We may talk about another world while explicitly founding our moral code on the necessity of adapting mankind to the conditions of the present life. Sir Leslie concludes:—

"All this is possible, but many people draw the inference that it does not much matter which set of words we use; best, they think, use those which give the least shock to the vulgar. Against that doctrine I have tried to protest, in the interest of what I take to be honesty to ourselves and others. But, at any rate, I confess that it appears to me to be a mere misnomer to call this body of doctrine Christian. And, therefore, I should be inclined to extend Strauss's answer to cover a much larger area. No! I should reply, we are not Christians: a few try to pass themselves off as Christians, because, while substantially men of this age, they can cheat themselves into using the old charms in the desperate attempt to conjure down alarming social symptoms; a great number say they are Christians because, in one way or another, the use of the old phrases and the old forms is still enforced by the great sanction of respectability; and some for the higher reason that they fear to part with the grain along with the chaff; but such men have ceased substantially, though only a few have ceased avowedly, to be Christians in any sense of the name. How long the shadow ought to survive the substance is a question which may be commended to serious consideration."

The Public House Trust System in Canada.

AS the Senate of Canada seems to be incompetent to legislate it is more and more assuming the character of a debating society and discussing important questions with the view of educating the people. We are not prepared to say that in this way the Senate may not render a much appreciated service to the nation. It is quite possible. Our trouble is that in the strenuous life and the struggle for subsistence we are liable to overlook some of the things we really need. Recently on the motion of Senator Edwards the Senate discussed the question of tuberculosis, and on Thursday, on the motion of Senator Beique of Montreal, there was a discussion on the Public House Trust system started in England by Earl Grey, at present the esteemed Governor General of Canada.

Senator Beique said that a few weeks ago Hon. Mr. Edwards had drawn attention to the necessity of preventing the spread of tuberculosis. Today he desired to draw attention to another disease—intemperance. He had recently seen an article by a French gentleman which had given the best view of alcoholism, and from which he would quote. The writer drew a picture of the ravages of the disease, leaving the victim open to disease especially tuberculosis, destroying the mind and memory, destroying the will power taking away domestic affection, promoting dissension and strife, and often revenge, destroying the children's love at home, often leading to crime. The writer next viewed the effect on the children, engendering hereditary degeneration and inclining to epilepsy and crime. The question

closed with a citation from Dr. LeGrand that the nation which abuses alcohol ended in alcoholism. Various views of the process were taken but almost everyone believed that some process to restrain alcoholism should be taken.

Turning to the Gothenburg system, Mr. Beique referred to the address delivered in November last by Sir Charles Bruce, once governor of Mauritius, on the Public House Trust; and from which he quoted. Sir Charles reviews Maine and other prohibitory states; at present prohibition existed only in five states, in others local option had been adopted. Prohibition he acted had only been successful in sparsely populated districts. Sir Charles proceeded to deal with the control of the liquor traffic in Norway and Sweden. The most extensive control existed in Russia, where the government controlled the production of vodka east of the Urals, and permitted liquor only to be sold in sealed packages, and provided rooms for the peasants. This has been done in hopes of securing profits from the traffic, and to wean out the liquor habit. Drunkenness had perceptibly diminished, and debauchery was disappearing in this district. The net profit to the Russian government in 1903 amounted to about £14,000,000 sterling.

Mr. Beique had no intention of expressing any opinion as to control, but wished to show the various processes of control. In Scandinavian countries the Gothenburg system had been in vogue for forty years, and more recently in Great Britain. The principle is to entrust the sale to companies, which were permitted

a profit of 5 per cent, on capital investment and the remainder went to reduce taxation. This system was first applied in Sweden, where about one third of the municipal taxation was derived from the traffic. This gave the municipality an interest in the sale. Accordingly in Norway it had been enacted that the profits should go to matters of public interest. The consequence of this had been to change these countries from the most drunken to the most temperate nations. The present consumption per capita was : 2.08 gallons in the United Kingdom, 1 gallon in the United States .61 gallons in Russia, .53 gallons in Norway and Sweden. In Norway and Sweden the consumption had been reduced from 24 liters per head in 1875 to 1.96 liters per head in 1879 and to 1.63 liters per head in 1897.

The first license in England under this system was that of Rev. Mr. Mordant, but did not include the sale of spirits in 1877. Then came the attempt by Bishop James of Chester and Major Crawford in 1886, and finally the Public House Trust in 1901, of which His Excellency Earl Grey is the moving spirit. In a letter published in 1903 His Excellency showed the very rapid growth of the trust, which in a few years had almost controlled the business in England and Wales, only four counties being outside its operations. In this latter His Excellency showed how the trust had changed the public house from a drinking place to "a well conducted club, improved the character of the liquor supplied and encouraging the use of non-alcoholic drinks. In November last there were 145 licenses held by the trust. Looking at the names of those who supported the trust Mr. Beique showed that the objects were first to promote temperance, and second to prevent new licenses going into private houses. The dividend is limited to 5 per cent, the surplus profits being handed to a council for objects of public benefit other than those maintained by rates. Under the trust public houses became refreshment places rather than bars, the sale of food and non-intoxicants being encouraged. An article in the Witness recently showed the decrease in the consump-

tion of intoxicants in Great Britain since 1900, and this was no doubt largely due to the existence of those companies.

These public house trust companies apply their profits to objects of public utility. The Calsdon Head company has expended of their profits in 1908 £386 and in 1904 £726 in baths, Saturday evening concerts, etc. One of the best elements of the system was the elimination of private profits, and the temptation to induce people to drink, and often the owners of taverns had their own clientele.



Earl Grey.

Mr. Beique disclaimed any desire to trench upon the jurisdiction of the province, but thought they had a duty of education. These trusts might be established not only in the large towns but in the large new area that would be opened up by the National Transcontinental Railway. It would be easy in those new areas to substitute trusts for ordinary licenses and he was sure it would be much to the interest of the railway commission and the Grand Trunk Pacific railway, as well as conducive to peace and good order both during and after construction that such houses should be established. He hoped that phi-

antrophists would take hold of the matter. In conclusion Hon. Mr. Beique moved:

"That in the opinion of the Senate the British Gothenburg experiments and the establishment of public house trusts in England have materially advanced the solution of the temperance question and of the social reform problems, and that the time has arrived when like experiments should be made and like public house trusts should be established in Canada.

Hon. Mr. Gowan thought a long life and long experience in the country had given him the right to speak on this matter. He thought Mr. Beique deserved the thanks of the Senate for having brought the question up. Alcohol was antipathetic to man. The teetotallers who desired total prohibition were logical. The introduction of the Gothenburg would make drinking respectable for a time. The great remedy was education. Those responsible for the administration of justice knew the number of crimes attributable to alcoholism. Referring to a former speech of his own he urged the difficulty of legislating successfully against anything which had obtained a strong hold on the people. As an instance he cited the suppression of smuggling. Nothing but education would affect the liquor traffic. There has been a very great improvement in Canada since the days when the best men of the country were accustomed to stagger about the street. Duelling had been suppressed by the education of public opinion. Public opinion and habits could not be put down by law. He had heard respectable men give their evidence so as to shield an offender, because of public opinion, and in this way the law had conduced to crime. The Gothenburg system would no doubt be very respectable and businesslike, but the true principle was to educate men to feel and believe that drinking was injurious and conduced to crime.

Senator David, after picturing the evils of intemperance, expressed his disapproval of prohibition. In cold countries alcohol was a necessity. He favored the trust system, and thought there should be in Canada a greater consumption of wines and light

ates. The most sober provinces of France were the wise producing provinces. He was of the opinion that all the governments of the country, local and federal, should endeavor to induce the people to use light wines and ales instead of strong liquors. In Great Britain they had adopted a measure which would drive out the saloons. The working man on his way home had to pass many of these shebeens. He advocated the establishment of a low license for the sale of light wines and beers, subject to very heavy penalties for infraction. The federal government should impose very high duties on ale, strong liquors, native and imported. He thought moral suasion should be used as much as possible, and the clergy of all denominations had a wide field in which no one would complain of their intervention. Prohibition would not have the anticipated effect, therefore they should limit and restrict on the lines of the resolution. The question was worthy of the consideration of the house. The Senate was the place where such questions should be discussed.

It will be of interest to let Earl Grey himself speak on the subject of the Public House Trust as set forth in a conversation with the editor of this paper in March, 1903, which is reproduced as follows:—

"There has never been a social movement which has been received with so much enthusiasm or has set its roots so deeply in the soil of England."

These are the words of Earl Grey in speaking to "Events" of the Public House Trust Association of Great Britain. Being in Ottawa, Lord Grey called at "Events" office to express appreciation of the paper and to subscribe for it. Taking advantage of the occasion we discussed the movement of which he is the founder and propose giving our readers some idea of what it is that a man like Lord Grey has designated a social success. Recognizing that a great many people feel the need of a glass of beer or other liquor, the object of the Public House Trust is to step in whenever opportunity offers and secure a public house license, and furnish pure liquors particularly in working centres, and to furnish them in moderation, within

wholesome hours, and to devote the proceeds to the benefit of the community by providing places of public recreation, libraries, and the like. The movement sprang from Mr. Chamberlain's visit to Sweden where he saw the Gothenburg systems and on his return introduced legislation with the view of applying that system in England but he was unable to carry it through owing to the question of compensation. The idea of some such system being introduced was responsible for the action taken by Lord Grey when a new license was to be granted for the county of Northumberland, for the good government of which Lord Grey is somewhat responsible in his capacity as lord lieutenant. Lord Grey was opposed to the new license being granted and his solicitor went before the magistrates and opposed it but found out that they were determined to grant it. What happened may best be told in the words of Lord Grey himself:

"I then said, give me the license. I was told that if I held it I might get several thousand pounds for it. That opened my eyes to the fact that this large sum was being secured every year by individuals when it ought to be given to the community and given in a way which would make life more attractive to the inhabitants."

"I formed an association and established an organization for the purpose of managing a trust in the interests of the public—not to interfere with any existing interest but simply to say to the authorities, if you are determined to issue a new license and think one ought to be issued we will take it and form a trust for the public benefit. This movement is quite outside of politics and there has never been a social movement which has been received with so much enthusiasm or has set its roots so deeply in the soil of England."

This was in the year 1900 and the new public house which was so organized and managed was required for the mining village of Broomhill. The support of the public and the comment of the press were so appreciative and the responses to the appeal for support, issued by the Bishop of Chester and Lord Grey, generous that it was resolved to form a Central Public

House Trust Association with the object of establishing a Public House Trust in every county. To show the modus operandi we may again quote Lord Grey:

"We held a meeting which was attended largely by business men, the best men in the county for organization purposes. One of the first things we did was to exclude advertisements of breweries and distilleries from the public houses under our control. For instance, instead of big advertising mirrors on the wall we substituted etchings. We have a reading room attached. Over the bar we have a verse from an old song of George Herbert's which begin with the lines:

"Drink not the third glass which thou canst not tame

When once it is within thee; but before, Mayst rule it as thou list; and pour the shame

Which it would pour on thee upon the floor It is most just to throw that on the ground Which would throw me there if I keep the round."

"Instead of closing when compelled to at ten o'clock in the evening the bar is closed at nine. In this way we lose the last hour which is also the best hour for the purposes of revenue. Another thing we do is to give the manager of the house a commission on the refreshments which are sold but he gets no commission on the liquors, so that there is no inducement to him to push the sale of liquors. What we say is that if a man feels that he requires a glass of beer he should have some place where he can go and obtain an unadulterated article and at the same time be surrounded with what I might call the marks of a comfortable working man's club rather than a place which is used for advertising purposes and fitted up with tawdry fixtures and those things which are so familiar to you in the ordinary pub."

It will be seen that this plan does not, except by example, touch the management of existing licensed places. The trust company do not apply for a license except in the case where one is going to be issued to some person or persons and then they follow the example of Lord Grey at Broomhill and acquire the license, put in their manager

and furnish the reformed bar-room and refreshment house. Those who are in the movement point out that no compulsory reform in the management of public houses can be secured without the aid of parliament and experience does not warrant any expectation of early legislative action. The public houses and beer shops of the United Kingdom are steadily growing in wealth and the object is to participate for the public benefit in this large distribution of the people's earnings.

"Take my own county of Northumberland," said Lord Grey, "which will enable you to understand something of the system. We have a board consisting of a banker, two coal owners and a couple of other business men, none of whom are connected with a brewery or a distillery. They do the executive work, apply for a new license where they find that the authorities are determined to issue one but do not urge the granting of any new license. Then having got the license their business is to buy a house, purchase a stock of liquors and refreshments and put in a man. He is given a fixed salary and a commission on the food sold but not on intoxicants so that it is in his interests to push the refreshment part of the house and not the drinking part."

There is a Central Public House Trust Association whose president is Earl Grey, and the vice presidents the Bishop of Chester and the Right Hon. Joseph Chamberlain, with a chief office in London. The programme of this association is to organize for the purpose of stepping in and securing licenses in various counties which are about to be let out. It opposes the granting of new licenses to private persons and in every case where the magistrates decide that it is advisable to issue a new license to ask on public grounds that the license be entrusted to the company. The company in each case is local. The return to the shareholders is limited in each case to a dividend not exceeding five per cent per annum and all surplus profit over this is devoted to objects of public benefit other than those properly chargeable to rates. One of the leading principles of the movement is laid down in the last annual return of the central association, namely:

"that great care be taken to supply only the purest and most wholesome articles that can be obtained in the market," and another is "that the system of management as far as practicable be that of a house of refreshment rather than that of a mere drinking bar." The association believe that a great deal of good work can be done in the interests of the workers and of the employing industry. On this point Lord Grey said: "Right opposite the large Armstrong works there is a public house where the practice has been to place a row of mugs on a bench outside the door every morning containing a noggin of gin, and each workman as he goes into the works tosses this off for his stomach's sake, at that early hour of the morning, 6 o'clock. I have a license now at that place for my Public House Trust and we shall have a public house where, instead of offering four hundred workmen gin in the morning we shall offer four hundred bowls of broth or bowls of cocoa. You can well see how a house like this will help the morale of a locality. My house will turn out men at 9 o'clock and close up, although the legal hour is 10 o'clock and we lose the best hour of the day so far as receipts are concerned, but that just illustrates how we manage the place solely in what the local board considers the interests of the public."

"The profits are handed over to trustees who decide how the money shall be administered. As an example, let me quote from a letter written in January last which I have received from Mr. John Ross the Scotch solicitor of Mr. Andrew Carnegie, who describes the working of one of our trust houses at Dunfermline, a town of 42,000 inhabitants. Mr. Ross informs me of the profits they had made there and of the way they had applied them. For instance, they fitted out a Jubilee Nurse, and established a bowling green. The establishment of places of recreation and institutions which you might call of a philanthropic character, are part of the programme, one of the leading ideas being to make life more attractive to those to whom under ordinary circumstances it is none too attractive. We establish reading rooms and

provide other educational facilities so that in the nature of things as our influence extends the localiy will become more and more temperate and sober."

"Following the action taken by the Public House Trust in England an important movement has been set on foot in the Transvaal called the South African Alli-

ance which was founded at a public meeting in Johannesburg on the 15th of May, 1901 with the object of providing for the better administration and control of the liquor traffic based on the principle of eliminating private interest. A provisional committee was formed consisting of the principal men of the community.



A. F. MACLAREN, M.P.

President of the newly formed Parliamentary Bowling Association.

A Burglar Alarm.

Scene—The cottage of Mr. and Mrs. Miggs, a young married couple at Hampstead. Mr. and Mrs. Miggs have just come home from a dance, and are proceeding upstairs. It is two o'clock in the morning.

Mrs. Miggs (stopping suddenly on the first landing): Hush, listen!

Mr. Miggs: What's the matter?

Mrs. Miggs: I heard a noise in the dining room. There it goes again.

Mr. Miggs: I don't hear anything.

Mrs. Miggs (in a hoarse whisper): It's burglars. I know it is. I always said they would come some day when we were out. They have confederates who watch your movements. I can hear the noise now.

Mr. Miggs: Rubbish! It's the window rattling, that's all. I must have forgotten to put the wedge in this morning.

Mrs. Miggs: Hark! What's that? I can distinctly hear them shaking their skeleton keys. And the silver is in the sideboard cupboard. There's the teapot and the card tray the Snythes gave us for a wedding present, and—there! I told you so! (An unusual noise is distinctly audible.)

Mr. Miggs (a little nervously): I—I don't suppose it's anything. Burglars would not come to a place like this. Let's go upstairs. We can look into the matter in the morning.

Mrs. Miggs: Yes; and by that time our silver will be melted down and sold to the Mint or the Bank of England, or whoever the people are that buy that sort of thing. You must go down at once and see what's the matter.

Mr. Miggs (bracing himself up desperately): Yes—of course—I'll go down just

to show you how r-r-ridiculous your fears are. (The noise is heard again). By jove! It does sound as if somebody was there.

Mrs. Miggs: Wait a minute! (She turns to a cupboard behind and produces several lengths of stout box cord). Look here, Henry, take this. Don't get excited. All you've got to do is to rush down to the dining room, and as soon as the burglar hears you he'll try to escape. Then you can throw him down on the hearthrug and secure him firmly with the cord. Be sure and tie the knots tightly. As soon as you have got him securely fastened call up to me, and I'll go and fetch a policeman.

Mr. Miggs: Ye-es, b-but hadn't I better have a poker or something in case I have to—

Mrs. Miggs: That's a good idea! (she creeps softly into the spare bedroom and comes back with a poker in her hand). If he points a pistol at you, you can knock it out of his hand with this (giving him the poker). Keep perfectly cool.

Mr. Miggs: (Shivering a little): I'm c-cool enough. (In taking the poker from his wife he drops it, and it comes to the floor with a loud noise.)

Mrs. Miggs: Hush! Do be careful, or you'll frighten him away before you can get at him.

Mr. Miggs (grasping madly at this one blessed ray of hope, and dropping the poker again with a loud noise than before) Dear, dear—how careless I am!

Mrs. Miggs (after listening for a moment): He is there yet. I heard a tray rattle. I believe he's putting the things into a bag. If you go down now you can just catch him nicely. Don't have any of his nonsense.

Mr. Miggs (going down a couple of stairs and then coming back again): I sup-suppose y-you don't think it would be better to go to the p-police, do you? I m-mean—

Mrs. Miggs: No, no, no. That'd give him time to escape. Why, Henry, I do believe that you're afraid!

Mr. Miggs: Who? Me? What nonsense. I was only anxious about the b-burglar. You see, if I hit him I might hurt him, and then we should have to go to the police court, and there'd be an awful lot of trouble. (Sits down on the stairs and wipes his forehead with his handkerchief.) You see w-what I m-mean, don't you?

Mrs. Miggs: Why, Henry. I believe your'e trying to shuffle out of it. Perhaps you'd like me to go down and tackle him.

Mr. Miggs: Not at all. That is not exactly that. But, you know, there's nothing like a little diplomacy in those matters. What's the good of makin' trouble—er—just for the sake of makin' it? D'you see what I mean? If you go and attack a burglar on the spur of the moment, he's apt to lose his head and get frightfully desperate. I m-might'nt be able to throw him at the first try—and—he—he might throw me. And then—well, there you are!

Mrs. Miggs (wavering a little): Of course, what we want to do is to get the man out of the house.

Mr. Miggs (brightening up considerably): That's what I say. We don't want to hurt him, do we? I think it 'ud give him more confidence if you went down—

Mrs. Miggs: I go down?

Mr. Miggs: Yes don't you see, that's where our artfulness comes in. Of course, I'd stand behind you and hold the light, and be ready in case he should spring. What these burglars are afraid of is the

chance of being sent to prison. If he sees you, he'll know we are going to take a reasonable view of the matter, and he'll be reasonable as well. And then you might ask him if he'd mind kindly going and burgling somewhere else, as he's disturbing our rest, or something of that sort. I'm sure he'd see it in the right light and go at once. These burglars are decent chaps as a rule.

Mrs. Miggs (listening): I don't hear him now.

Mr. Miggs (growing bolder): Neither do I. Let's both go down together and listen at the door. (They go down cautiously.)

Mrs. Miggs: It's very quiet in there now.

Mr. Miggs (opening the door and peering into the room and satisfying himself that no one is there): You wait there a minute Mary. I'll go first in case there's any danger. If there's anybody in this room I'll make him sorry he was ever born! Hullo!

Mrs. Miggs: What's the matter, Henry! Is anyone there?

Mr. Miggs (discovering the cause of the noise): Of course not. I see what it is. The window's opened a little way and the venetian blind is rattling. I knew all along that there was nobody here.

Mrs. Miggs: You didn't seem any too eager to come down and investigate, anyway.

Mr. Miggs (laughing dismally): He, he! I was only having a joke with you, because you seemed so scared about it. Burglars, indeed! You let a real burglar come into my place and see what he'll get for himself!

Mrs. Miggs (prudently reserving her opinion of her husband's valor): Shut the window, Henry, and come along upstairs, or you'll never be up in the morning.