

poetry since his death is having considerable vogue, and whose prose writings rival those of De Quincey in their exquisite form, was a devout Catholic; and when we come to the novelists the Catholic Church can claim Lucas Malet, Marion Crawford, Mrs. Craigie (John Oliver Hobbes), and Father Hugh Benson, to mention only a few among many. It is obvious that this continued output of the best literature—we use the adjective, of course, from the standpoint of style,—imbued with Catholic ideals, and filled with the Catholic spirit, must all the while be influencing the public conscience, more especially as the non-Catholic literature of the age is neo-pagan in its tendency, if not absolutely materialistic. In face of these facts the apathy of the average Protestant as to the value and influence of literature is absolutely appalling. One of the Popes of Rome once declared, "A good Catholic paper is a mission in each parish," while another Catholic writer has conjectured that if St. Paul were living to-day he would probably be a journalist. Thus while every possible barrier against the Catholic invasion which the Legislature can be persuaded to erect should be sedulously agitated for, yet it is impossible to disguise the fact that the current of literature will speedily undermine all purely legislative barriers. The Protestant Church, and especially the Presbyterian Church, must awake to the necessity for the right sort of literature being placed in the hands of the people. To cite a case in point, the circulation of the *Outlook*, proportionately to the strength of Presbyterianism in the Dominion, is a shame and a reproach. And while overturing the General Assembly is well enough in its way, a determined effort to circulate the *Outlook* would go a great deal further. We would be glad to be able to hope that our contemporary's homily might bear fruit; but the leading spirits of the Assembly are much more likely, we imagine, to take advantage of the opportunity to let loose wild whirling words against 'Rome' than to descend to the practical, but much more prosaic work of promoting the circulation of Christian literature.

A German Temperance Programme

It would be a pity if the vehemence with which legislative prohibition is nowadays preached as the one and only solution of the drink problem were allowed to over-shadow the value of moral suasion in bringing about reform, and the value also of the virtue of true temperance and self-control. There is a widespread conviction amongst many earnest thinkers on the drink question that if the tyranny of certain social customs could be overcome—and, in particular, of that known as 'shouting' or 'treating'—an enormous advance in the crusade against intemperance would be made. Acting on this belief, temperance advocates in Ireland established some few years ago an 'Anti-treating League,' which is admittedly effecting a very notable measure of good. As we learn from *Current Literature*, German temperance reformers are now adopting the same principle, and are following on similar lines. 'The positive demand of the German abstainers,' says the English journal, 'is not that drinking shall be forbidden by law, but that "compulsory" drinking, the so-called *Trinkzwang*, shall be done away with by common consent. The cry is: "You shall not be compelled to drink by social custom, and we appeal to your reason to become a total abstainer." The social compulsion to drink, which exists in this country in a mild form only, holds tyrannical sway in Germany. Festive occasions without libations are unthinkable to the German mind. There also exists the conventional obligation to order alcoholic beverages with one's meals. In fact, most restaurants exact a cash penalty from teetotallers with each meal.'

"Drinking not Compulsory." This inscription at the entrance to German branches of the Young Men's Christian Association illustrates the German attitude of "moral suasion," as opposed to prohibition, in dealing with the drink problem. While America attempts to restrain by law, Germany prefers to exercise moral

suasion. The matter is put up to the individual conscience. Instead of a legal and political, we have a hygienic and ethical question solely. The German advocate of temperance distinctly discountenances the idea of compulsion. "Everywhere," we read in the pamphlet of the Imperial Statistical Bureau, "experience has shown that the abuse of alcohol can be most effectively combated not by coercive measures, but by those educational means which act as preventives." There is a clear distinction drawn between temperance and legal restriction.'

Current Literature then gives the practical programme of reform now being promoted by temperance advocates in Germany. 'Even the total abstainers in Germany,' it says, 'are not advocates of prohibition. They aim chiefly to enlighten the public, particularly the young. They advocate temperance instruction in the schools, the exclusion of children from the use of alcohol, abstention from the use of intoxicants at business meetings, the substitution of money for drinks where trade customs require the latter (as in breweries), the abolition of "compulsory" drinking customs, and the abolition of "treating." That commends itself as a safe and sensible programme; a programme that is as well suited to the needs of these new countries as it is to those of older lands; a programme in which all sections of the community—Prohibitionists and State-Controllers, total abstainers and 'moderates'—could heartily unite.

Sleeping in Church

There are those who hold that the responsibility for the occasional cases of slumbering in church cannot fairly be confined to the pew; and Henry Ward Beecher went so far as to instruct his deacons that if they ever saw a member of the congregation sleeping during the sermon they were to go at once and shake—the preacher. Certainly if the preacher himself is half asleep and persists in speaking in a perpetual monotone, he will inevitably produce the soporific effect described in the parody on Gray's well-known lines:—

'Now fades the glimmering subject from the sight,
And all the air a sleepy stillness holds,
Save where the parson hums his droning flight,
And drowsy tinklings lull the slumbering folds.'

Various devices have been tried, or suggested, by preachers to arrest the 'sleeping sickness' which occasionally attacks a whole congregation. We have read of a Scottish minister, of the old school, who recommended an old lady in his congregation to take snuff in order to keep from dosing; but the old lady got even by retorting that if he 'would pit a little mair snuff into his sairmon' she would be awake enough. Mr. Spurgeon tells of a minister, who, seeing that the people would sleep, calmly sat down and observed, 'I saw you were all resting, and I thought I would rest too.' And it is related of Andrew Fuller that on one occasion he had barely commenced a sermon when he saw the people going to sleep. Whereupon he paused for a moment, and then called out, 'Friends, friends, friends, this won't do. I have thought sometimes when you were asleep that it was my fault, but now you are asleep before I begin, and it must be your fault. So wake up and give me an opportunity of doing you some good.'

But these were mildness itself compared to the method adopted by a Kentucky preacher the other day for securing proper attention to his discourse. We give the facts as reported in the *North West Review* (Winnipeg), of May 6:—'Dr. H. H. Crossfield, president of Transylvania University, Kentucky, was greatly annoyed during a sermon last night at a series of revivals he is holding at the First Christian Church by two of the brethren who had fallen asleep because of unusual exertion during the day. After calling attention to the fact that he was listened to most attentively by all but the two, the doctor noticed that one of the transgressors, evidently a light sleeper, was aroused.

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