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THE ENEMY OF TEMPERANCE

BY
REV. J. A. HOMAN, M. A., S. T. B.

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PROHIBITION

THE ENEMY OF TEMPERANCE

AN EXPOSITION OF THE LIQUOR PROBLEM IN THE
LIGHT OF SCRIPTURE, PHYSIOLOGY, LEGISLATION
AND POLITICAL ECONOMY. DEFENDING THE
STRICTLY MODERATE DRINKER AND
ADVOCATING THE LICENSE SYSTEM
AS A RESTRICTIVE MEASURE

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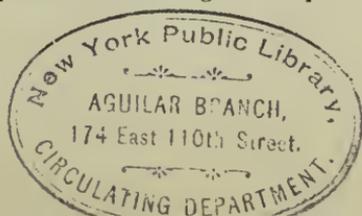
By
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I.

THE LIQUOR PROBLEM

Felix qui potuit rerum cognoscere causas.—The Aeneid.

THE liquor problem is so generally and intensely a living one in the United States that it seems to eclipse in interest and importance the tariff and anything of National legislation. It is a subject that has engaged the attention of the American people long and persistently until nearly everybody is more or less familiar with its past, and in touch with its present bearings. An unsatisfied public sense of righteousness, largely prompted by the ambitions of unscrupulous politicians, has kept it prominently in public sight. Many a vulgar and properly obscure name emerges into public view and political notoriety for no other reason than that it stands either for or against prohibition. All the bearer needs to this end is to defend his cause in a loud and declamatory fashion. Indeed it would be well-nigh impossible for the controversy to reach a decisive settlement in the political forum, for it is too valuable an asset to the professional office-seeker to be willingly discontinued. Besides, for the past fifty years, prohibition, license and tax have each been tried by one or other of the several States, and not one of these methods dealing with the suppression or regulation of the liquor traffic was found sufficiently effective to invite general adoption. Even the State dispensary system, from which so much had been expected in South Carolina, was found inadequate to counteract the evil results of alcoholic abuse. It is, therefore, evident that the experimental stage of the problem is still with us and may continue indefinitely on account of conflicting theories and psychological differences in our heterogeneous population. Probably several changes from the present kinds of legislation will be evolved in course of time for the sake of further experiment.

At the present moment, however, the heart of the Nation is beating and struggling against a colossal prohibition wave, the crest of which has apparently not yet been reached. To realize

its proportions by merely taking into account the States which have adopted prohibition, either by law or in their respective constitutions, would be quite misleading. Its conquests have been of far greater sweep and significance. The virus of prohibition has been infused into the veins and arteries of the whole country—North and South, East and West—principally through the successful campaigns of local option, managed by the anti-saloon leagues. Many States, nominally under tax or license, are practically committed to prohibitory laws throughout the greater part of their territory. Prohibition by special law or constitutionally prevails in the following States: Alabama, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee; but the manufacture and sale of intoxicants is prohibited in a very considerable and apparently ever-increasing number of counties in Kentucky, Ohio, Indiana, Illinois, Florida, Iowa, Massachusetts, Minnesota, Missouri, Montana, Oregon, South Dakota, Texas, Virginia, West Virginia, etc. It is estimated that of the 20,000,000 people in the fourteen Southern States 17,000,000 are under prohibitory laws in some form; and that 36,000,000 live under prohibition in the United States. These figures from prohibition sources may be exaggerated, but even so, they show how absorbingly and universally the abstinence issue has grown upon the American people.

Revolutionary as this result may appear in the adjustment or solution of the problem, it must be subjected to close analysis before warranting any conclusions as to the real strength of prohibition. To admit that 36,000,000 people live under prohibition in some form does not mean that a majority of these believe in it either as a moral principle or a finality in the governmental disposition of the problem. To most of them it is for the time being a compromise measure; they prefer it to the proximate nuisance of a vile saloon with its crime-breeding accessories. In this connection it is a fact that the phenomenal progress of prohibition could never have been accomplished without the assistance of the moderate drinker, who voted for law and order without troubling himself about the liquor problem as long as he could supply himself with alcoholic beverages at home through the agency of the Interstate Commerce Law. It is safe to say

that the moderate drinkers constitute more than one-half of the prohibition vote. There is also a smaller proportion of this vote made up of abstainers, who do not believe in legal compulsion as a matter of principle, but who are nevertheless in sympathy with prohibition because they think it is the best available method at the present time of reducing the evils of intemperance. In this class belong more or less the 200,000 and more members of the Catholic Total Abstinence Societies. The real prohibitionist, largely recruited from the evangelical churches, so-called, with whom the two classes described are temporarily affiliated, differs from both of them fundamentally. He is inexorable in holding to the principle that the drinking of all alcoholic liquors, even in the most moderate quantity, is a *malum per se*, and that their manufacture and sale must be suppressed everywhere, not excepting, if possible, their manufacture, sale and use for medicinal purposes. The association of these three diverse classes (strange bedfellows they seem) constitutes the complex strength of prohibition sentiment — and the alliance is likely to continue until the liquor traffic has been seriously reformed, and put on a higher plane of social respectability.

In undertaking — in this little volume — an analysis of the liquor problem, I shall endeavor to be accurate, impartial and comprehensive. Dogmatic utterances will be carefully avoided, for they have no value against experience and facts. The arrangement of the subject matter will be as follows: 1st — Temperance from the point of the Scriptures, traditions of the early Christian church, the fathers of the church, the testimony of the Catholic church, and the attitude of present-day Christian denominations. 2d — The physiological position of the strictly moderate drinker. 3d — The physiological, economical and legislative aspects of the problem with regard to alcoholic abuse, involving a discussion of the inefficacy of prohibition. 4th — The superiority of license as a remedial agent.

I am aware that writers favoring prohibition are impugning the value of scriptural argument on the ground that it is obsolete — a sort of ancient history — and no longer suits the conditions of our times; but, irrespective of the absurdities which such an assumption must lead to — for instance in regard to the present

binding force of the decalogue — it is evident that so gratuitous a repudiation would never have been made if the texts on temperance had suited their newfangled theories regarding abstinence.

In the essay nothing will be said to the least disparagement of the voluntary abstainer. He is facile princeps in the realm of self-abnegation and altruism; but he did not reach his lofty position by compulsory methods. His Christian liberty is quite as unchallenged as that of the moderate drinker. Would that the human race were one total abstinence society of voluntary profession, not by the tyranny of law!

I shall begin the discussion of my subject by presenting the scriptural views on temperance and abstinence.

II.

TEMPERANCE IN THE OLD LAW

THE strictly moderate use of alcoholic drink, so far from being condemned, is commended in the Old Testament. Moderate drinking was in vogue among the Jews and constituted their fundamental idea of temperance.

The Psalmist (Ps. 103:15) says: "And that wine may cheer the heart of man."¹ It is "Yayin," fermented grape juice. And we read concerning the vine in the parable of trees (Judges 9): "And it answered them: Can I forsake my *wine*, that cheereth God and men?"² In Deuteronomy, chapter 14, it is related that the Jews who lived at too great a distance to attend the festival at the tabernacle were allowed to partake of *wine* and *strong drink* in the house appointed by God for its celebration. Since the Almighty Himself gave this direction, there could not have been question of anything save a moderate use of wine or strong drink, and He gives the clearest possible endorsement of temperance, as distinguished from total abstinence.

The very fact that priests of the old law were forbidden wine and strong drink during their official ministrations in the tabernacle, proves to a certainty their lawful use of it outside of the sanctuary; for otherwise such prohibition would have been unnecessary. If in Proverbs kings and princes are counseled to abstain from wine and strong drink, it is for the particular occasion of administering justice, "lest they drink and forget judgments, and pervert the cause of the children of the poor."³ This counsel, too, proves that at other times kings and princes were accustomed to drink wine moderately. In the very

Protestant versions:

1—"And wine that maketh glad the heart of man."—Psalm 104:15.

2—"And the vine said unto them, Should I leave my wine, which cheereth God and man?"—Judges 9:13.

3—"Lest they drink, and forget the law, and pervert the judgment of any of the afflicted."—Prov. 31:5.

next verse we read: "Give strong drink to them that are sad: and wine to them that are grieved in mind."¹

The Nazarites took the vow of separation voluntarily, and their obligation to abstain from "wine and from everything that may make a man drunk"² usually continued for thirty, sometimes for sixty and even a hundred days, and in one case for seven years which had to be thrice repeated. Scripture mentions three Nazarites for life — Samson, Samuel and John the Baptist, the designation being applied only to the first of the three. But the Nazarites were few in number, separated as they were to the Lord's service in the sanctuary, and at the expiration of their vow, after making offerings and sacrifices at the door of the tabernacle they were released from its obligation, as God's word directed. "After this the Nazarite may drink wine."³ The Hebrew word which is translated wine, is "Yayin," and there can be no mistake that this was "fermented grape juice." It is the same "Yayin" that describes the drunkard in Proverbs. Again is this segregation of a few to total abstinence incontrovertible proof that the Jews, so far from being under any general prohibitory statute, were wont to drink moderately of wine and other fermented juices; otherwise there would have been no need of a special law for the Nazarites to abstain from intoxicating drink; nor any reason for the provision of allowing the Nazarite to resume the use of wine.

In this connection it is noteworthy that if general abstinence laws had been desirable they certainly would have been made for the Jews, for their government was a theocracy. God Himself, through the mouthpiece of His patriarchs and prophets and lawgivers, gave them a code and prescribed penalties, but not once did He prohibit a moderate use of wine or strong drink, but only its abuse. He went no farther than enjoining temperance and forbidding intemperance.

The Jews observed voluntary as well as prescribed fasts,

Protestant versions:

1—"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts."—Prov. 31:6.

2—"From wine and strong drink."—Num. 6:3.

3—"And after that the Nazarite may drink wine."—Num. 6:20.

during which they abstained from wine; but from this it is very clear that at other times they were familiar with its use. And that which they abstained from must needs have been genuine wine, "fermented grape juice;" otherwise there would not have been any reason to do without it on fast days. So the Rechabites were recommended for fidelity to their vow, without reference to any merit attaching to their abstinence, although no doubt it had a great deal, because it was entirely voluntary. But, whatever it had, their singular habits were a most convincing proof that the Jewish people at large were not total abstainers.

It is a matter of history that the Hebrews in the old law were acquainted not only with wine, but barley beer and honey wine used as beverages. No other restriction was imposed upon them than their moderate use. They constituted part of their diet; and wine by God's express command was used in the celebration of their religious festivals and at their sacrificial feasts and offerings in the temple.

At the Feast of the Passover, soon after the Israelites had settled in the land of Canaan, a certain number of cups of red wine was passed around in succession to the worshippers at specified intervals of the ceremonies. This wine was always mixed with water, which shows conclusively that it was fermented grape juice. At Pentecost, or the "Feast of Weeks," each Jew was required to make a drink-offering of wine, comprising the fourth part of a hin. A hin contained about seven pints, English measure, and again the wine was "Yayin," fermented grape juice. Strange that God should have commanded such an offering to be brought before Him in thanksgiving if it were an unqualified poison and unmitigated evil! On the Feast of Trumpets (the Hebrew New Year) the same libation was offered at divine service. And the drink offering was the same for the Day of Atonement. At the Feast of Tabernacles (Feast of the Ingathering) the first fruits of the harvest — of corn, wine and oil — were presented to the Lord. It was the wine of the new vintage. The meat offerings, which according to law were made "day by day continually" in the temple at the morning and evening sacrifice, consisted of pure flour, oil and wine.

In accordance with ancient usage, both the Orthodox and Reformed Jews of the present day use genuine wine at their Pass-over and other feasts. In Northern European countries, on account of poverty, strong liquors, such as brandy or the juice of raisins, are sometimes substituted.

We read that Solomon gave to Hiram's servants, the hewers who cut lumber for the building of the temple, "twenty thousand measures of wine."¹ This Hebrew liquid measure was called a bath, containing nearly six gallons, and, therefore, the amount which the king of Tyre received for his men was 120,000 gallons. It was "Yayin"—fermented grape juice. The ancient Hebrews were not acquainted with unfermented grape juice in hermetically sealed bottles. That is purely a modern commodity. Could any historical fact prove more conclusively that wine was a common beverage among the Jews and kindred nations? When Israel's army made a feast at Hebron over the anointing of David as king of the united people, we read that "they were there with David three days, eating and drinking,"² and there was "wine, oil and oxen and sheep in abundance."³ That must have been a barbecue on a large scale, and a liberal supply of wine was provided. The army canteen had not yet been tabooed. We find the pages of the Old Testament strewn with evidence that wine was in common use among the Hebraic people, and that only its abuse was condemned.

Protestant versions:

1—"Twenty thousand baths of wine."—II Chronicles 2:10.

2—"And there they were with David three days, eating and drinking."

3—"They brought wine and oil, and oxen, and sheep abundantly."—
I Chronicles 12:39-40.

III.

THE TWO-WINE THEORY

THE two-wine theory, which would distinguish between intoxicating and non-intoxicating wines of the Bible, will not stand the test of honest criticism. Whenever its translators use the word "wine" they can not mean anything but "fermented grape juice." There is not a lexicographer who gives it any other meaning. Even the unfermented grape juice of the present day is not labeled wine, and if it should be, it would be a misnomer. Webster defines wine to be "the fermented juice of grapes," and the same definition may be found in all standard dictionaries. It is more than a paradox, it is a real contradiction in terms, to speak of unfermented wine, for that would be spelled out: "unfermented, fermented grape juice." It will not mend matters to say that the Hebrew "Yayin," the Greek "Oinos," and the English "wine," are generic terms, including all kinds of wine. So they are. But they only include genuine wine, not such unfermented liquids as are not yet wine, or prevented by some chemical process of preservation from ever becoming so.

From Genesis to Revelation there is not a single bit of evidence to show that among the Bible wines some were intoxicating and others non-intoxicating. Whatever has been evolved to the contrary is the cobweb of a prejudiced brain, easily brushed aside by comparisons and facts. It is a theory not much more than a half century old, but untenable as it is, it serves the purpose of a subterfuge for those who, in order to find scriptural sanction for an impracticable and unethical public measure, do not hesitate to twist God's word out of its plain and universally accepted meaning. They would deny Christ Himself if they could convince themselves that He approved (which, as we shall see, he undoubtedly did) of a moderate use of wine. Even the poetic phrase, "fruit of the vine," which the Savior used at the Last Supper, was but a repetition of the Jewish formula pronounced at the Passover feasts, and "blood of the grape," a figurative expression for wine.

So "Tirosh," the Hebrew for must, is translated "wine," because it is a natural process for grape juice first to be must, and then by fermentation to become wine. Dr. Howard Crosby, of the Presbyterian Church, who pronounced the two-wine theory as being without foundation, writes: "Must stands to wine just as dough stands to bread; and must may be called wine just as dough may be called bread." It is a metaphoric expression for wine, just as dough is for bread. If the sacred writers had intended must to mean "unfermented grape juice, artificially preserved," they would have used some expletives to distinguish it from the must which naturally turns into wine, and made their meaning clear. Their failure to do so is corroborative proof that "Tirosh" and "Yayin" are interchangeable terms, both meaning wine. Thus wort in the brewery vats may be properly designated beer before the process of fermentation has set in.

TEMPERANCE IN THE NEW LAW

THAT Christ inculcated the necessity of temperance, and not of abstinence, is very clear from the first miracle he wrought, when He changed water into wine at the marriage feast of Cana. His motive was sympathy for the wedding guests, for the bride and bridegroom, whose supply of wine had failed. So he made the wine of better quality than that which had already been served. The ruler of the feast, who knew not how it came about, was surprised, and said to the bridegroom that, contrary to custom, he was furnishing the good wine last, after the worse had been "well drunk."¹ And Jesus made a large quantity of this excellent wine by a miracle. The Evangelist John relates that there were "six water pots of stone, containing two or three measures apiece."² As each measure or firkin holds nine imperial gallons, the miracle produced a total of more than 100 gallons of wine. On this occasion Jesus made not only wine, but had it dispensed to the wedding guests. There were probably several hundreds of these present, and a large quantity of wine was needed for their entertainment. It must be taken for granted that the wine was used moderately, all the more so since the presence of the Savior would have discountenanced any manner of excess. While the Evangelist does not mention that Jesus partook of the wine, there is every reason to suppose that He did; for He would hardly have approved in others what He could not do Himself. That would have been very poor moral teaching from the Savior of the world. The Greek word for wine, "oinos" means unmistakably fermented grape juice. Even if it is taken in a generic sense, including all kinds of wine, it would bar "unfermented grape juice," for that is not yet wine. So

Protestant versions:

1—"Well drunk."— John 2:10.

2—"And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."
— John 2:6.

also it is gratuitous to maintain that this miraculous wine was unfermented grape juice, because it did not have time to ferment. Was it not just as easy for the Lord of heaven and earth to change water into fermented as into unfermented grape juice?

Christ's sanction of the moderate drinking of wine becomes still more obvious from the words which He addressed to the Pharisees and lawyers (Luke 7:33-34): "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking; and you say: Behold, a man that is a glutton and a drinker of wine, a friend of publicans and sinners!"¹ The contrast the Savior draws between John the Baptist and Himself is strikingly definite. John did not drink (for he was a Nazarene), but the Son of Man is come drinking wine. Again the Greek "oinos" is used for wine in the original text.

At the Last Supper, Jesus used bread and wine. He called wine "the fruit of the vine," which, as already stated, is the Jewish formula for wine at the Feast of the Passover. One of the strongest proofs that He used fermented grape juice is that in all Christian churches up to the recent prohibition period in American history, no other was used for sacramental purposes. It is the indisputable testimony of all ages, handed down from generation to generation. At the present day fermented grape juice is still used at the mass of the Roman Catholic Church and the Greek Churches, also in the administration of the Lord's Supper in the Anglican and Protestant Episcopal, the Lutheran and German Free Evangelical denominations. Only the so-called Evangelical Churches have put a new construction on what constitutes sacramental wine (*materia sacramenti*), although it lacks entirely the support of Scripture and historic testimony.

Passing on to the subject of temperance in the apostolic days we find that St. Paul recommended the moderate drinking of

Protestant version:

1—"For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners."— Luke 7:33-34.

wine to Timothy, saying: "Do not still drink water, but use a little wine for thy stomach's sake and thy frequent infirmities." (I Tim. 5:23.)¹ The wine is "oinos," fermented grape juice. His advice brings to mind the last sentence in the Second Book of Maccabees, which is numbered among the Apocrypha by Protestants, but considered canonical Scripture by the Roman Catholic Church: "For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one and sometimes the other." In Ecclesiasticus too we read: "Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober. Wine was created from the beginning to make men joyful and not to make them drunk. Wine, drunken with moderation, is the joy of the soul and the heart. Sober drinking is health to soul and body." And again: "A concert of music in a banquet of wine is as a carbuncle set in gold. As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine." (Ecclesiasticus 31, 32.)

Protestant version:

1—"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities"—I Tim. 5:23.

TEMPERANCE OF THE EARLY CHRISTIANS

THE fact that temperance, and not abstinence, was in vogue among the Christians of the apostolic times is further patent from the precept which St. Paul gives to the deacons and the aged. In I Tim. 3:8 he says: "The deacons must not be given to *much* wine."¹ To the aged men (Titus 2:2): "That the aged men be sober, prudent,"² and to the aged women (Titus 2:3): "That the aged women be not given to *much* wine."³ He requires them to abstain from excessive quantities of wine—"much wine"—by the very terms of which he does not condemn its moderate use, which is equivalent to being "sober, prudent." In both instances he employs the Greek word, "oinos," the fermented nature of which can not be questioned. There would not have been any necessity of warning them against much wine, if he had intended to speak of unfermented grape juice. When he defines the qualifications of a bishop by saying (I Tim. 3:2-3): "It behooveth therefore a bishop to be blameless—not given to wine,"⁴ he again admonishes against its excessive indulgence. In fact he inveighs only against its abuse whensoever he touches upon the subject.

The Apostle Peter follows out the same idea, when he says (I Peter 4:3): "For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, *excess of wine*, revellings, banquetings and unlawful worshipping of idols."⁵ Here too only the excess of wine is held in

Protestant versions:

1—"The deacons must not be given to *much* wine."—I Tim. 3:3.

2—"That the aged men be sober, temperate."—Titus 2:2.

3—"That the aged women be not given to *much* wine."—Titus 2:3.

4—"A bishop then must be blameless — not *given* to wine."—I Tim. 3:2-3.

5—"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts *excess of wine*, revellings, banquetings and abominable idolatries."—I Peter 4:3.

abhorrence, as practiced by the Gentiles, plainly indicating that its moderate use was common among the Christians. This view is also expressed by St. Paul when he writes to the Ephesians (Ephes. 5:18): "And be not drunk with wine, wherein is luxury"¹—that is, wine taken to excess.

An earlier occurrence throws light on the same subject. When the apostles, as it is related in Acts, received the Holy Ghost "and they began to speak with diverse tongues"² before the assembled crowd, and "every man heard them speak in his own tongue,"³ some, mocking them, said: "These men are full of new wine."⁴ But Peter standing up made reply: "For these are not drunk, as you suppose, seeing it is but the third hour of the day."⁵ It is not necessary to show beyond the evidence of the narrative that this crowd regarded the apostles as drunk from the effects of new wine ("gleucos"). New wine, although it is sweet, has decidedly intoxicating quality. And the motley throng, representing many nationalities marvelling at the polyglot miracle, were mistaken in their impression that it was the result of intoxicating drink, but they were correct in predicting inebriating effects of "new wine," when it is taken to excess. The incident altogether furnishes proof that wine was in common use in those days. The same usage is illustrated by the words of Christ: "And no man putteth new wine into old bottles: otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost. But new wine must be put into new bottles; and both are preserved."⁶ (Luke 5:37-38.) The Savior alludes here to the general custom with respect to the preservation of wine. When St. Paul admonishes the

Protestant versions:

- 1—"And be not drunk with wine, wherein is *excess*."—Ephes. 5:18.
- 2—"And began to speak with other tongues."—Acts 2:4.
- 3—"Every man heard them speak in his own language."—Acts 2:6.
- 4—"These men are full of new wine."—Acts 2:13.
- 5—"For these are not drunken, as ye suppose, seeing it is but the third hour of the day."—Acts 2:15.
- 6—"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."—Luke 5:37-38.

Romans (Rom. 14:21): "It is good not to eat flesh, and not to drink wine, nor anything whereby thy brother is offended or scandalized, or made weak,"¹ he requests them to respect the opinions of their fellows, and to refrain from wine, while in their company. It is a counsel of charity and forbearance, and has not the force of a precept. Otherwise it would have included as well abstinence from meat for all time to come, and that would have been preposterous. It shows conclusively, however, that wine was used as a beverage by many Christians of the apostolic age.

Ralph Barnes Grindrod, in his prize essay on intemperance, which was awarded the first premium of one hundred sovereigns by the New British and Foreign Temperance Society, says: "It appears fair to conclude that the primitive Christians always diluted fermented wine with water." He explains that this was done for the purpose of adding "an agreeable taste to the water," which "was often difficult to be obtained, and of a bad quality." It appears that this ancient custom in a slightly different form has been preserved up to the present day, "wine and seltzer" being a wholesome drink, especially in the hot summer days. Mr. Grindrod also admits that aged persons were permitted the moderate use of weak wines, when sufficiently diluted with water. Abbe Fleury, a Catholic writer, speaking of the fast days of the early Christians, says: "All, in general, on their fast days, abstained from drinking wine and eating flesh." Of course this was fermented grape juice; otherwise it need not have been abstained from, and it was commonly used outside of fast days.

That the use, and unfortunately sometimes abuse, of wine, was known among the earliest Christians is obvious from the charge of impropriety made by St. Paul against the Corinthians. He tells them (I Cor. 11:20, 22): "When you come therefore together into one place, it is not now to eat the Lord's Supper.

Protestant version:

1—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21.

For everyone taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the Church of God; and put them to shame that have not? What shall I say to you? Do I praise? In this I praise you not."¹ At these charity feasts, which preceded the celebration of the Eucharistic sacrifice, there were some who drank to excess, so that they became "drunk," and the apostle condemns the abuse, not the moderate use of wine.

This scriptural conception of temperance, in all things, in food as well as drink, so consistently presented both in the Old and New Testament, was uniformly carried out in the early Christian era. The fathers of the primitive church, from Clement of Alexandria and Origen, down to Ambrose and Augustine, denounce drunkenness, but commend the moderate use of wine. Clement of Alexandria warns the young not to use wine, but to those of maturer age he says: "Toward evening, about supper time, wine may be used. But we must not go on to intemperate potations." (Clem. Alex. Pæd., 2:2.) There can be no doubt that he speaks of alcoholic grape juice; otherwise, after allowing adults to use it, he would not warn them against its intemperate indulgence. It is the same view that the Roman Catholic Church, the Greek Church, the Anglican and Protestant Episcopal Church and several Protestant Evangelical bodies have followed out up to the present day with regard to the subject of temperance: that is, the strictly moderate use of alcoholic liquors is legitimate and within the bounds of Christian standards. St. Augustine, vehement as he was in his denunciations of drunkenness, was also emphatic in his approval of a moderate use of wine. No better proof of this is needed than the fact that he wrote voluminously against the Manichæans, who forbade the drinking of wine, be-

Protestant version:

1 - "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not."

cause, as they alleged, it was the product of darkness, the source of all evil. Is not this old-time heresy, condemned by the Christian Church in the fifth century, being revamped? And is it not a rather striking analogy that while the Manichæans endeavored to establish a religion combining Oriental philosophy and Christianity, efforts are now being made to graft the intemperate codes of Buddha and Mohammed on the temperate teachings of Christ?

VI.

ATTITUDE OF THE CATHOLIC CHURCH

THE scriptural conception of temperance has always been upheld by the Roman Catholic Church (present membership estimated 300,000,000). Her doctors and theologians teach on biblical grounds the necessity of temperance in eating and drinking; they counsel abstemiousness and self-denial, but do not approve a compulsory abstinence. Naturally the same views are propagated in the Catholic seminaries. The church endorses enthusiastically the establishment of total abstinence societies, but resorts to no measures to compel membership.

A Catholic Total Abstinence Union was founded in the city of Baltimore in 1872, and counts at present nearly 200,000 members. A Total Abstinence League has found wide circulation among members of the priesthood and seminarians of the country, newly ordained priests usually pledging themselves to abstain from intoxicating drink for a period of five years. All this has been highly exemplary, edifying, and productive of much good; but it is entirely a free-will offering, and has nothing in common with compulsory methods. The Third Council of Baltimore (1884-5) says in one of its decrees: "We heartily approve and commend the praiseworthy custom of many, who in our day abstain entirely from the use of intoxicating liquors, thus to overcome more certainly the vice of intemperance." Total abstinence is warmly commended, but not commanded: on the contrary, liberty of conscience in matters of choice, as to drinking moderately, or abstaining, is uniformly implied. The decree continues along the same lines of moderation, touching the liquor traffic, in the following sentence: "We warn our faithful people, who sell intoxicating liquors, to consider seriously by how many and how serious dangers and occasions of sin their business, *although not unlawful in itself*, is surrounded." It is well to note here that those, who sell intoxicating liquors, are addressed as "faithful people" of the church, and, while the evils and dangers of the traffic are deprecated, and Catholics are dis-

sueded from engaging in it, it is declared to be "not unlawful in itself;" nor is there the slightest sanction of compulsory laws. Gospel temperance is encouraged to the fullest extent, and that is all. If there were any doubt as to the sense of this decree, it would be removed by the following statement, recently made by Cardinal Gibbons, who presided over the Council of Baltimore as Delegate Apostolic: "I am persuaded that it is practically impossible to put prohibition into effect in any large community; and the best means, therefore, to promote temperance is to limit the number of saloons by high license." Right Rev. Mgr. Franz Goller, of St. Louis, says: "The Pope certainly does believe in temperance, that is, moderation in all things, but not absolute prohibition. That is not the spirit of freedom, but of autocratic government. The Holy Father himself takes a glass of wine, and believes that men should be allowed to use their own judgment in what they should eat and what they should drink, and not have other men decide such matters for them." Pope Leo XIII, it is well known, cultivated a choice grape of his own in the Vatican gardens, and drank in strict moderation of its delicious wine. Yet he did not hesitate to approve total abstinence societies, because they encouraged voluntary self-denial in accordance with the Gospel spirit. In a letter to Archbishop Ireland, he says: "We esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink."

A Catholic priest can not be, strictly speaking, a total abstainer, because he must drink alcoholic wine at every mass he says, and that may be almost daily. He could not sanely advocate prohibition, which, strictly carried out, would make the procuring of wine — *materia sacramenti* — an impossibility. And yet, outside of this sacramental use, which is of necessity, hundreds of priests lead a life of abstinence, and by their personal example and evangelical labors, become veritable apostles of temperance.

VII.

THE PROTESTANT EPISCOPAL CHURCH

THE Anglican Church and Protestant Episcopal Church of the United States stand for temperance and sobriety, not for compulsory abstinence. (Estimated number of communicants, 22,000,000.)

At the General Convention of the House of Bishops in Philadelphia in 1883, unanimous endorsement was given the Church Temperance Society, which they declared "rests upon the scriptural principle that *temperance is the law of the Gospel*, and *total abstinence a rule of expediency*, a measure of necessity, or an act of self-abnegation in certain cases, thus avoiding any breach of the *great law of Christian liberty*." The lines are forcibly drawn. Temperance is enjoined by the Gospel; total abstinence is not, and regarded only as a rule of expediency. Nothing is required that would violate the great law of Christian liberty. This certainly implies that compulsory abstinence does in effect offend against this law, and is deserving of condemnation. The basis of the Church Temperance Society is defined as follows: "Recognizing *temperance* as the law of the Gospel, and *total abstinence* as a rule of conduct, essential in certain cases, and highly desirable in others; and fully and freely according to every man the right to decide, in the exercise of his Christian liberty, whether or not he will adopt said rule, this society lays down as the basis, on which it rests, and from which its work shall be conducted: union and *co-operation on perfectly equal terms* for the promotion of temperance between those who use temperately, and those who abstain entirely from intoxicating drinks as beverages." Could there be anything broader or more practical in Christian fellowship than this declaration, ratified by the Protestant Episcopal Church of the United States? The strictly moderate user of alcoholic drink and the total abstainer are joined together in the same cause of Christian temperance, and both are left the full enjoyment of Christian liberty.

The Episcopal bishops and clergy emphasize this attitude of their church everywhere. The late Bishop Potter established a subway saloon in New York City, where alcoholic beverages were sold, with a view to their exclusively moderate use without unlawful or objectionable features, and with appointments in the nature of a public clubhouse for workingmen. Whatever its success or failure may have been, the undertaking had a most praiseworthy motive, although the good bishop was promptly decried by extremists as an ally of the liquor traffic, and a promoter of drunkenness. Bishop Potter is on record as follows: "Our prohibitory laws, whether we put them in operation on one day only, or on all days, are as stupid as they are ineffectual."

Bishop Webb, of Milwaukee: "The Episcopal clergy is inclined to regard with leniency the saloon in all its phases, so long as the saloon is not detrimental, on its face, to public interest and morals. I believe that the general tendency of the Episcopal clergy is to favor, rather than oppose, the well-regulated saloon. The saloon, when at its best, certainly has many things in its favor. It is a gathering-place of people, and in many places of *good people.*"

Bishop Moreland, of California: "Another false notion is that the abuse of wine prohibits the use of it. Some people are injured by drinking coffee. Must all the world then give up its morning cup? It never helps any cause to raise false issues about it, or defend it with unsound arguments."

Rev. Dr. Rainsford, of New York, does not mince his words when he says: "To drink is no sin. Jesus Christ drank. To keep a saloon is no sin. And any policy that claims the name of Christ, or does not claim His name, that deals with the well-nigh universal taste of man for alcohol on the basis of law and order alone, can not commend itself to the best intelligence, and is doomed to fail."

Bishop Grafton, of Wisconsin, has this to say: "I can not see the benefits to be derived from compulsory abstinence. Rabid temperance workers have accomplished very little toward destroying the drink evil."

Very recently at a gathering of Anglican clergy, peers and members of Parliament in London, presided over by Lord Halsbury, it was decided to establish a True Temperance Association, for the purpose of restoring the English public house to its traditional use as a place for reasonable recreation and temperate refreshment. The aim of the movement, says the *London Express*, is to unite the moderate people of the British Empire against the unreasonable demands of prohibitionists, and encourage the open family resorts of continental Europe.

VIII.

OTHER CHRISTIAN CHURCHES

THE Greek Church, the German Lutheran and Free Evangelical Protestant Churches in the United States, the Protestant State Churches of Europe all discard compulsory abstinence as contrary to Christian liberty, and impracticable. (Estimated membership, 150,000,000.)

Prominent ministers of other Christian churches defend the rights of the strictly moderate drinker against compulsory methods. Rev. Lyman Abbott makes the following statement: "It was not the method of Jesus. He lived in an age of total abstinence societies, and did not join them. He emphasized the distinction between His methods and those of John the Baptist; that John came neither eating nor drinking; the Son of Man came eating and drinking. He condemned drunkenness, but never in a single instance lifted up His voice in condemnation of drinking. On the contrary, He commenced His public ministry by making, as a rule, wine in considerable quantity, and of fine quality, and this apparently only to add to the joyous festivities of a wedding."

Rev. Dr. Howard Crosby, of the Presbyterian Church, goes so far as to say that "Prohibition is the greatest enemy to a much-needed reform."

Rev. Carl Eissfeldt, of the Lutheran Orphan Home, Milwaukee, formulated the following declaration of the German Lutheran clergy at the United Lutheran Conference of Wisconsin (May, 1909): "We can not join hands with the prohibitionists, because their principle is wrong, insofar as they mix good use and misuse of things, that in themselves are gifts of God. We regard this as a wrong principle, to prohibit on account of misuse the use, manufacture and sale of anything that in itself is not bad." For the same reason they condemn the Anti-Saloon League.

BENEFITS OF GOSPEL TEMPERANCE

WHILE compulsory abstinence is without any scriptural sanction, gospel temperance, or the method of moral suasion, has it in fullest measure. Its conquests make up many golden pages in the history of social reforms and national blessings; and they are still accomplishing an incalculable amount of good for mankind. There can be no hesitancy in eulogizing a plan that has benefited millions of human beings without infringing on the rights of individual conscience or personal liberty. Thus the great temperance apostles became benefactors of the race. Father Theobald Mathew administered the pledge to nearly six millions of his countrymen in Ireland and in the United States. Neal Dow, John B. Gough, Francis Murphy, a strong advocate of high license, and others of lesser fame, waged successful campaigns against intemperance, and by their eloquence prevailed upon hundreds of thousands, many of them habitual drunkards, to abstain from intoxicating drink. John B. Gough was one of the staunchest advocates of moral suasion, who placed its importance and results high above the possible achievements of compulsory abstinence.

THE EXCELLENCE OF ABSTINENCE

THE excellence of abstinence is not a matter of doubt or controversy. In the old law the Nazarites, who were set apart to the service of the Lord, were abstainers, among them Samson and Samuel. The Rechabites were eulogized for being faithful to their vows. The priests abstained during their official ministrations in the tabernacle. Kings and princes were counseled not to touch wine or strong drink while administering justice. John the Baptist was a Nazarite — he drank “no wine nor strong drink,”¹ and Christ said of him: “There hath not risen among them that are born of women a greater than John the Baptist.”² Christ was the divine protagonist of abstinence, as well as of temperance. He did not frown down moderation in drink at the marriage of Cana, where he changed water into wine for the entertainment of the guests, but His higher counsel encouraged abstemiousness and self-denial. His methods were gentleness, kindness and moral suasion; he used no compulsion.

The abstainer’s pre-eminence is apparent, because he not only perfects the Christian character in himself, but draws others to better lives by the force of his example. The reformed drunkard preaches a hundred, nay, a thousand sermons daily, and is likely to make more sincere converts to the cause of abstinence than all the compulsory laws in the land.

Physiologically speaking, the abstainer is absolutely secure. He runs no risk of contracting disease by reason of his drinking habits. And while the strictly moderate use of alcoholic liquors may not be harmful, and even may be beneficial to health, there is nothing in physiological science to show that a normally healthy man needs their aid at all. Water was intended by Nature to

Protestant versions:

1 — “Neither wine nor strong drink.” — St. Luke 1:15.

2 — “Among those that are born of women there is not a greater prophet than John the Baptist.” — St. Luke 7:28.

quench the thirst of man and beast, to cleanse and purify his system, and in its functions it has not been, nor is it likely to be, superseded by any artificial substitute. Its sparkling drops are welcomed alike by the exhausted traveler in the oasis of the desert sands, and the vivacious guest at the banquet table. It suits all ages and conditions — the infant, the child, the adult, the aged; the rich and the poor, the master and his slave. It is the gift showered down from the heavens upon all — without stint or favor. It is the liquid diamond without price. Even alcohol, to be physiologically permissible or helpful, must be tempered by its copious admixture.

From the standpoint of self-control, while it may be difficult to determine who has more of it, the abstainer or strictly moderate drinker, it is certain that the powers of inhibition are strengthened in proportion to the continuation of abstinence. The reformed drunkard, particularly in the first stages of his abstention, is liable to break his pledge, but the man or woman who has always been moderate is likely to find much less difficulty in remaining abstemious. The most constant abstainers are recruited from the ranks of the strictly moderate drinkers who have already acquired habits of self-restraint. Strict moderation certainly does not encourage pauperism, insanity or crime, but abstinence is the highest guarantee and safeguard that these greatest monsters of human ills, insofar as they are bred by intemperance, shall cease to exist. Temperance is a virtue, but abstinence is self-sacrifice that reaches out for the salvation of others.

THE NATURAL LAW

THE strictly moderate drinker's ethical position is defended not only by the Scriptures and Christian churches, but by natural law. This law is every man's birthright and is written in the human heart, enlightening and guiding the uncivilized in the absence of statutory law, and determining the fundamental value of statutes among the civilized. It is God's silent voice, declaring the sense of right and wrong; and all expressions of positive divine or civil law must be conformable to its utterances. There can be no discord between them without disturbing the very idea of God, for He can not contradict himself. Kent defines natural law: "Those fit and just rules of conduct which the Creator has prescribed to man, as a dependent and social being, and which are to be ascertained from the deductions of right reason." It will be universally conceded that one of these laws of Nature is that every man may eat or drink whatever he pleases, so long as he does not injure himself thereby, or interfere with the rights of others. Now, by a strictly moderate use of alcoholic liquors, he well may not, as we shall show, impair his health in the least; but, on the contrary, promote it; and surely he does not trespass on the rights of others. Why should he, therefore, be forced to abstain from the exercise of his natural right? The late Henry Ward Beecher put this very pointedly in the following sentence: "If you say to me that I ought not to drink, perhaps I would agree with you; but if you tell me I must not drink, I will drink, because I have a natural right to do so — to drink what I please."

XII.

MODERATE DRINKING AND HYGIENE

WE NOW come to the consideration of strictly moderate drinking in its relation to hygiene, and we shall inquire whether it is compatible with health and approved by physiological science. In this connection it will be well to note that in 1893 a Committee of Fifty, composed of scientists, educators, divines and economists, having undertaken a thorough investigation of the American liquor problem in all its phases and aspects, received, through one of its subcommittees in charge of Dr. John S. Billings, answers from leading physicians in different parts of the world to the various physiological questions put to them to cover this subject. A few of these will suffice to show that a strictly moderate use of alcoholic drink, daily or occasional, has the strongest scientific endorsement

Prof. T. J. Clouston, of Edinburgh, Scotland: "Alcohol is a food, and may, in a diluted form, be a very valuable adjunct to ordinary food, by exciting appetite, by improving digestion, and by stimulating certain nutritive processes, as for example, the laying on of fat. As a luxury, a producer of subjective feelings of happiness, and organic satisfaction, it seems to me to be perfectly legitimate if it is used in *strict moderation*, and its dangers are kept in mind and avoided."¹

Sir Michael Foster, Professor of Physiology at Cambridge University, England: "If a number of persons say that a certain quantity of alcohol per diem seems to them to be a means of keeping them in health and vigor, there is nothing in our present knowledge of physiology to lead one to doubt the validity of the conclusions thus drawn from experience."

J. Burdon Sanderson, Professor of Physiology, Oxford University, England: "I myself often experience the advantage of alcohol, and the more the older I become."

1—Physiological Aspects of the Liquor Problem, Vol. I, John S. Billings.

Dr. P. H. Pye Smith, of Guy's Hospital Medical School, London: "Temperance is much better than abstinence."

Prof. Arthur Gamgee, Emeritus Professor of Physiology, Owens College, Manchester, England: "The assertion that alcohol does not supply energy to the body is, as everyone must admit, disproved by the experimental facts in our possession, and it must be admitted by all physiologists, whose judgment is not tainted by blind prejudice, that alcohol must, therefore, be classed *among the articles of food.*"

Prof. A. Dastre, of Paris: "From the point of view of hygiene, I think that alcohol, taken in small and reasonable doses, in the form of good wine with meals, is an *excellent* thing, very agreeable, and entirely harmless. 'Bonum vinum lætificat cor hominum.'"

Prof. Paul Heger, of Brussels: "I agree entirely with the opinion of those physiologists who *refuse to interdict the use of beer or wine*; to prohibit beer because it contains a small dose of a poison which is called alcohol, would lead us in the name of pitiless logic to also prohibit tea, because it contains a certain amount of poison, theine; to prohibit coffee, which contains caffeine; to prohibit even meat itself, which undoubtedly contains organic poisons."

Prof. H. Kronecker, of Bern, Switzerland, supplements his endorsement of a temperate use of alcoholic liquors by saying: "Wine drinking is forbidden among the Mohammedans, and the Arabs have shown unquestionable moral virtue, bravery, shrewdness, inventive skill in technique, art and science, but they have been utterly beaten at every point by the wine-drinking nations of the West. What great things have our apostles of abstinence accomplished in comparison with the great friends of wine, such as Byron, Goethe, Bismarck? Helmholz and Ludwig were also friends of a good drop."

Prof. W. Kuehne, of Heidelberg University: "When we see how many normal, hardworking people arrive at a ripe age

while using these stimulants with discretion, among which I include the moderate use of alcohol, one does not find good reasons for total abstinence."

Prof. Karl von Voit. of Munich: "I agree with you in the opinion that a moderate use of light alcoholic beverages, as for instance beer, is not injurious to health. I deem it, therefore, an exaggeration which may often lead to hypocrisy and to other bad results, if the use of alcoholic beverages even in moderate quantities is prohibited."

American physiologists and physicians support this view of temperance — which is that the strictly moderate use of alcoholic liquors, as distinguished from total abstinence, is not injurious to health.

Prof. R. H. Chittenden, of New Haven, Conn., says: "I also think we are warranted in the general statement that strictly moderate doses of alcohol, while not needed by the healthy individual, are not harmful under ordinary conditions of life, and that small doses may even prove *beneficial*, at least under some conditions." He also maintains that "We have abundant evidence that alcohol has a certain food value."

Prof. Lafayette B. Mendel, of New Haven, endorses the views of the physiologist, O. Funke, who pays the following tribute to his subject: "It is certainly a fact that many a bright, fruitful idea has been born from a large glass of fragrant Rhine wine, which perhaps would never have come from the water jug of a vegetarian."

Prof. W. O. Atwater, of Wesleyan University, Middletown, Conn., a member of the Committee of Fifty: "Alcohol in moderate quantities serves to a limited extent as a food." He adds that alcohol in excess "brings about various diseases, but it does not follow from this that, in a smaller quantity, it may not be *harmless* and even *beneficial*."

Professor Gaertner says in his "Manual of Hygiene," that one quart of pure beer has the food value of $\frac{3}{10}$ pound of bread in carbo-hydrates, and of two ounces of bread, or nearly one ounce of meat in albumen.

Dr. Wm. H. Welch, Professor of Pathology, Johns Hopkins University: "It is a matter of common experience that many persons drink beer, wine and spirits in moderation throughout a long life without apparent impairment of the general health."

The physiologist, Bain: "In organic influences you are not at liberty to lay down the law of concomitant variations without exception, or to affirm that what is bad in large quantities is simply less bad when the quantity is small. *There may be proportions not only innocuous, but beneficial.*"

Dr. Blessing, who accompanied Nansen's polar expedition, gives the following experience: "It can do no harm to rouse the mind and courage by help of a glass of wine."

XIII.

INTERNATIONAL PHYSIOLOGICAL CONGRESS

OF CUMULATIVE VALUE to the subject of alcohol and hygiene was the International Physiological Congress held in Cambridge in 1898, at one of the sessions of which the presiding officer, Dr. M. Foster, Professor of Physiology, Cambridge University, prepared a statement which was signed by sixty-two of the physiologists and scientists gathered there from all parts of the world, only four requiring a slight modification in its wording, which, however, did not change the force of its conclusion. This statement reads as follows:

“The physiological effects of alcohol, taken in diluted form, in small doses, as indicated by the popular phrase ‘moderate use of alcohol,’ in spite of the continued study of past years, have not as yet been clearly and completely made out. Very much remains to be done, but thus far the results of careful experiments show that alcohol, so taken, is oxidized within the body, *and so supplies energy like common articles of food, and that it is physiologically incorrect to designate it as a poison*, that is, a substance which can only do harm and never do good to the body. Briefly, none of the exact results hitherto gained can be appealed to as contradicting, from a purely physiological point of view, *the conclusions which some persons have drawn from their daily common experience, that alcohol, so used, may be beneficial to their health.*”

While the last clause does not mean that the usefulness of alcohol in daily small doses has been scientifically demonstrated, it does mean that at present there is nothing in physiological science to show that a moderate daily use of alcohol in any kind of beverage may not be beneficial to health. It is worth while to note the names of the signers of this statement, since the weight of their combined authority should have long ago silenced the claims of those who do not consider any daily quantity of alcohol physiologically permissible:

- S. von Basch, Director Lab. of Experimental Pathology, Vienna;
 J. Bernstein, Prof. Physiol., Halle;
 R. Boehm, Prof. Pharmacology, Leipzig;
 Arthur Biedl, Priv. Doc. Exp. Path., Vienna;
 T. Lauder-Brunton, Lect. Pharmacology, St. Barth's Hospital, London;
 P. J. Dear, M. A., Oxford;
 Delzenne, Prof. Agrégé Physiol., Montpellier;
 M. Dufour, Prof. Agrégé Physique, Nancy;
 Eugene Dupuy, Paris;
 C. Eckhard, Prof. Physiol., Giessen;
 S. Exner, Prof. Physiol., Vienna;
 Ph. W. Engelmann, Prof. Physiol., Berlin;
 N. Floresco, Préparateur Physiol., Paris;
 M. Foster, Prof. Physiol., Cambridge, England;
 M. von Frey, Prof. Physiol., Zürich;
 J. Gad, Prof. Physiol., Prague;
 Arthur Gamgee, Emer. Prof. Physiol., Owen's Coll., Manchester;
 W. H. Gaskell, Lect. Physiol., Cambridge, England;
 Fr. Goltz, Prof. Physiol., Strassburg;
 P. Grützner, Prof. Physiol., Tübingen;
 W. D. Halliburton, Prof. Physiol., King's College, London;
 W. J. Hamburger, Prof. Physiol., Ecole de Med. Vet., Utrecht;
 V. Hensen, Prof. Physiol., Kiel;
 Geo. T. Kemp, Prof. Physiol., Univ. of Illinois;
 J. von Kries, Prof. Physiol., Freiburg;
 H. Kronecker, Prof. Physiol., Bern;
 M. Lambert, Prof. Agrégé Physiol., Nancy;
 J. N. Langley, Lect. Histology, Cambridge, England;
 L. Landois, Prof. Physiol., Greifswald;
 J. Latschenberger, Vienna;
 J. P. Langlais, Prof. Agrégé Physiol., Paris;
 F. Laulanie, Directeur Ecole Vet., Toulouse;
 Frederick S. Lee, Prof. Physiol., New York;
 A. B. Macallum, Lect. Physiol., Toronto;
 Hans Meyer, Prof. Physiol., Marburg;
 N. Mislowski, Prof. Physiol., Kasan, Russia;
 K. Mitsukuri, Prof. Zoölogy, Tokyo, Japan;
 A. Mosso, Prof. Physiol., Turin;
 A. Moussu, Prof. Pathol., Ecole Vet., Alfort;
 H. Munk, Prof. Physiol., Berlin;
 Otto Nasse, Prof. Physiol., Chem. and Pharmacology, Rostock;
 H. Ohrwall, Prof. Physiol., Upsala, Sweden;
 D. Noel Paton, Lect. Physiol., Edinburgh, Scotland;
 William T. Porter, Prof. Physiol., Harvard Medical School, Boston;
 J. M. Purser, Prof. Physiol., Trinity College, Dublin;

- E. Waymouth Reid, Prof. Physiol., Dundee;
Sydney Ringer, Prof. Clin. Med. Univ. Coll., London;
A. Rollett, Prof. Physiol., Graz;
Giorgio Rotondi, Assist. Physiol., Genoa;
H. Sahli, Prof. Therap., Bern;
F. M. Sandwith, Prof. Medicine, Cairo;
E. A. Schäfer, Prof. Physiol. Univ. Coll., London;
C. S. Sherrington, Prof. Physiol. Univ. Coll., Liverpool;
L. E. Shore, Lect. Physiol., Cambridge, England;
J. Burdon Sanderson, Prof. Physiol., Oxford;
P. H. Pye-Smith, Lect. Guy's Hospital Medical School, London;
W. H. Thompson, Prof. Physiol., Belfast;
Max Verworn, Prof. Physiol., Jena;
A. D. Waller, Lect. Physiol., St. Mary's Hosp'l Med. School, London;
G. Weiss, Prof. Agrégé Physique, Paris;
W. H. Wilson, Prof. School of Medicine, Cairo;
N. Zuntz, Prof. Physiol. Landwirtschaftliche Hochschule, Berlin.

GAUGE OF MODERATION

IT IS thus established by practically a consensus of physiologists that a strictly moderate daily use of alcoholic liquors may may not be injurious, but beneficial to health. There is however no mathematical gauge to determine what constitutes a strictly moderate quantity. Dr. W. O. Atwater, Professor of Chemistry, Wesleyan University, Middletown, Conn., in his exhaustive treatise on "The Nutritive Value of Alcohol," says: "Roughly speaking, a moderate quantity in a given case might be the amount which could be taken without any manifest effect upon the nervous system. *Just what quantities are moderate will depend upon the individual, the kind of alcoholic liquor, and the time and way it is taken.* Thus, persons accustomed to alcoholic beverages can tolerate more than those who are not. When the alcohol is diluted, as in wine and beer, it is less intoxicating than when it is taken in more concentrated form, as brandy or whisky with only a little water. So, likewise, more is tolerated with a meal than on an empty stomach. The only test of what may be considered a moderate quantity, then, in this sense, is *actual experience.*"

But even the more concentrated alcoholic liquors, such as whisky and brandy, may be taken without injury in strict moderation, when properly diluted. Apropos of this phase of the subject, Dr. John J. Abel, of Johns Hopkins University, says: "If whisky or cognac were always to be diluted with water until the percentage of alcohol was brought down to ten per cent, they would be no more toxic than wine of the same strength." English physicians generally, accepting the formula of Anstie, have made a "moderate quantity" the equivalent of one and one-half ($1\frac{1}{2}$) ounces of absolute alcohol per day, or about three (3) ounces of whisky, or half a bottle of claret or Rhine wine, or four (4) glasses of beer, this amount to be taken only at lunch and dinner, and the whisky to be well diluted. In this connection

it may be remarked that in most American cafés and drinking resorts a hot or cold luncheon is served with all the beverages.

Dr. William H. Welch, Professor of Pathology, Johns Hopkins University, says: "A difficulty at the beginning is encountered in attempting to define moderation in drinking. What is moderate for one person may be immoderate for another."

PHYSIOLOGICAL EXPERIMENTS

PHYSIOLOGICAL experiments, including those of most recent date, whether made with animals to determine analogous results in man, or with human subjects, confirm the common experience that in strictly moderate doses alcohol is not only harmless, but in some cases may be beneficial to health. Dr. C. F. Hodge, Professor of Physiology, Clark University, whose familiar experiments with kittens and dogs determined the influence of alcohol on growth and development, gave these animals only as large doses as he could venture to give without producing noticeable intoxication, so that any analogy in the results can not be applied to the strictly moderate drinker. Hence, when some prohibition writers, with their usual trend to exaggeration and partiality, claimed these experiments showed that "alcohol always lowers working power, and in some degree interferes with growth," Dr. Hodge felt himself compelled in his treatise on "Physiological Instruction" to contradict them, and make it emphatic that "he had certainly not drawn any such sweeping conclusion from his own experiments." Dr. A. C. Abbott, of the University of Pennsylvania, conducted his experiments on rabbits with a view to determining the influence of acute alcoholism on their normal vital resistance to infectious disease; but as only intoxicating doses were used, analogous results in man by way of lowering his resisting power do not apply in any sense to the strictly moderate drinker. The same physiologist made experiments with monkeys, which, after having been given almost daily excessive doses of alcohol for two consecutive years, were inoculated with the bacilli of tuberculosis without falling a prey to that disease, or suffering any perceptible impairment of their health. Since during all that time these simians hardly ever drew a sober breath, they made a most remarkable showing of their power of resistance, but their immunity does not at all bear upon the subject of moderate drinking.

In fact, it would be an erroneous process in any of these experiments to apply their results by analogy in an equal degree to man. Whatever similarity there may be in the organs and their construction, there is often a decided difference between the man and the lower animal in their respective powers of resistance to the influence of alcohol. It was a recognition of this modifying influence that Drs. John S. Billings, W. O. Atwater, H. P. Bowditch, R. H. Chittenden and W. H. Welch reported the following conclusion to the Committee of Fifty: "The effects of a moderate or occasional use of alcoholic drinks upon man differ greatly in different individuals, and depend on constitutional peculiarities, age, occupation, climate, etc. Most of them, especially the ultimate effects upon health, *can not be ascertained with much accuracy by experiments upon animals or upon a few men for short periods of time.*"

Prof. W. O. Atwater, of Wesleyan University, Conn., performed his experiments (known as the Middletown experiments) with the most modern tests for several days, his subjects being three healthy men, two of whom had been abstainers, and the other a moderate drinker. Each one was given daily, in six separate doses, as much alcohol as is contained in a bottle of claret or Rhine wine, six ounces of whisky, or five ounces of brandy. In summing up the results of these experiments, Dr. Atwater says: "Alcohol in moderate quantities serves to a limited extent as food. If we consider in the list of foods all substances which may serve the body for nutriment, and which may be thus utilized in considerable quantities without sensible disturbances of normal bodily functions, alcohol must be included." These experiments were undertaken for the purpose of ascertaining the "*nutritive value of alcohol,*" and none of the men suffered any undesirable effects from a continued use of the alcohol whatever.

PROFITABLE USES

THE harmless and often profitable use of alcoholic liquors in strict moderation is a matter of daily experience. Many physicians recommend a glass of beer or a glass of good wine as a pleasant table drink to aid digestion. The stronger beverages, thoroughly diluted, may serve a similar purpose for food digested with difficulty, if they are taken in small doses before the principal meal of the day. Wine or beer is prescribed for patients in conditions of debility or convalescence, because each acts as an excellent tonic. The Rhine, Moselle, many of the American, and the Hungarian Tokay wines are used with beneficial results in wasting diseases. Pure beer is nutritious, and its strictly moderate use may be of value to dyspeptics, who can not easily assimilate ordinary food. By analysis, one quart of beer contains from 46 to 124 grains of albumen, nutritious salts, including the phosphates, and a large proportion of extract of malt. The latter is considered a powerful aid to the digestion of starchy foods, and a promoter of muscle. Ale, porter and stout belong in the category of malt liquors, and share in their advantages with this difference: that, being more alcoholic, they should be taken in smaller quantities. Dublin stout, in medicinal doses, has long been regarded as one of the best of tonics. The diet prescribed for English students while training for boat races commonly includes small quantities of beer or wine. Sandow, "the strong man," who performed such astounding feats of muscular strength, was in the habit of taking beer daily. In wine-drinking countries, such as France and Italy, especially in the vineyard districts, where ordinary wine is the beverage of the common people, used at almost every meal of the day, good health and longevity are the rule, and there is very little drunkenness, as statistics prove. It is alcoholic wine, too, and not must, that the peasants drink all the year round. The percentage of alcohol is inconsiderable, and wine is often drunk out of bowls, the same as milk.

Much capital has been made by prohibitionists out of a sentence of Baron Liebig's, found in a rare edition of his "Chemical Letters," published in 1852, in which he says: "We can prove that as much flour as can lie on the point of a table knife is more nutritious than five measures of the best Bavarian beer." Physiologists interpret Liebig's meaning of "more nutritious" to be: "contains more nitrogenous nutriment than five measures or eight quarts of beer." Nevertheless R. O. Neumann, scientist, maintains that in this estimate of the nutritive value of beer, Liebig has committed *an error of over eight thousand per cent.*

The fact is that we can not get away from the presence of alcohol, for it has been physiologically demonstrated that certain foods and breadstuffs contain it in small percentage, and it is also found in the human body.

THE WAGE-EARNER

NO ONE figures so prominently in the drink problem as the wage-earner. In a spirit of altruism the prohibitionist would deprive him of the possibility of procuring alcoholic drink, because so many thousands of his class suffer from the effects of its abuse. The motive is good, but the method is unfair, and there is no beneficial result. In "dry" territory many a wage-earner procures his liquor nevertheless, either in express packages from some other State, or else contents himself with the vilest stuff through illegitimate channels. And there is a very important side to this question which the prohibitionist overlooks. There are many millions of wage-earners who are strictly moderate drinkers. With their daily hard labor the drinking of a glass of beer, or wine, or diluted whisky is not only harmless, but, according to physiological testimony, may be beneficial to their health. Must they be deprived of a natural right because the prohibitionist believes that the drinking of alcoholic liquor, even in the most moderate quantity, is a *malum per se*?

Coming down to facts, there is no hygienic reason why the hodcarrier or bricklayer, after his day's toil in the broiling heat, should not drink a glass of beer with his meat and vegetables — say, at his home dinner. The pale-faced, emaciated woman, whose work is in the steaming atmosphere of a modern laundry, may find herself benefited by some light, alcoholic beverage before she retires for the night. The smelter, who, bared to the waist, is bathed in perspiration before the liquid fire of the furnace, may well seek a restorative in a glass of grog, after the exhausting day's work is over. The miner who for many consecutive hours is shut up in the bowels of the earth may not reasonably be deprived of a moderate use of alcoholic liquor, after he emerges into the open air in a condition of utter fatigue. Farmhands, after the long hours of the day in harvesting season, may be allowed a strictly moderate quantity of alcohol in some form or other with benefit to themselves.

No one will question the sincerity of the late Mr. Gladstone in the cause of temperance when in 1864 he wrote: "How can I, who drink good wine and bitter beer all my life in a comfortable room and among friends, coolly stand up and advise hard-working fellow creatures to take the pledge?"

It is a fact that common laborers, who do hard work and are accustomed to coarse diet, are benefited by an occasional or moderate use of distilled spirits. The physiologist Dr. Koenig says on this subject: "Alcohol in moderate doses is an important stimulant to digestion, and this explains the strong craving for brandy on the part of the laboring class, whose food consists of difficultly digested materials."

That such a benefit should be reaped becomes all the more reasonable when it is considered that alcohol, to a certain extent, is a food. So believe a majority of physiologists. A remarkable instance of the food value of alcohol was reported some years ago by Dr. S. L. Abbott, of the Massachusetts General Hospital. It was the case of a young woman suffering from double pneumonia, who refused all food, and was apparently at the point of death. A teaspoonful of brandy and water, forced between her teeth, seemed to benefit her, and the physicians ordered her to be given all the brandy she could take. For seven days she lived exclusively on brandy and whisky, consuming altogether over a gallon of distilled liquor without the least sign of overstimulation or unpleasant effects, and she made a good recovery. Since she took no other food during all this time, the conclusion is irresistible that she was nourished by the alcohol.¹

1 — Physiological Aspects of the Liquor Problem, I, p. 49.

WORKING EFFICIENCY

A VERY important matter in connection with the moderate use of alcohol by the laboring classes is the question of whether it does not interfere with their working efficiency. Interests of both the employer and employe are vitally involved. The answer is that from the latest experiments of physiologists it does not appear that strictly moderate drinking impairs working efficiency, provided it is done after the hours of labor, preferably in connection with the principal meal of the day. Dr. John J. Abel, of Johns Hopkins University, whose authority on the subject will not be disputed, summarizes this phase of the subject as follows: "That part of the race which has work to do will, perhaps, some day accept the principle of the very moderate use of alcohol at the *proper time* and *place*, as the only principle compatible with its non-harmfulness, or with possible benefits to be derived from it." One of those who endorsed this opinion of Dr. Abel's was President (Emeritus) Chas. W. Eliot, of Harvard University, prominent as a member of the Committee of Fifty. Still, Mr. Eliot, in a late speech before the No-License League of Massachusetts, is reported to have said: "Recent researches in physiology and medicine tend strongly to show that even the moderate drinking of alcohol is inexpedient." In the examples which he cites to prove his statement, there is not one that contradicts Dr. Abel's conclusion that working efficiency is not impaired by "the very moderate use of alcohol at the *proper time* and *place*." The sailor is not likely to derive benefit from grog or rum while actively engaged in the rough duties of his voyage, but a very moderate allowance of alcohol will be an excellent and harmless sedative for him as often as he retires to rest. Dr. Blessing, who accompanied Nansen's polar expedition, calls attention to this fact. The captain of an ocean liner owes, perhaps, nothing to alcohol in weathering the storms and exposures of the bridge, but after the strain is over, and before seeking repose, he may welcome a "nightcap" as soothing and

helpful. The man of intellectual pursuits will find alcohol a drag on his mental activities while his application lasts, but when the time of relaxation arrives he may safely and beneficially resort to a moderate indulgence. Prize fighters do not train with the aid of stimulants, but after the day's routine is finished, a very moderate allowance of alcohol is frequently permissible.

"Time reaction" is not disturbed by small doses of alcohol, unless they be taken a short time or immediately before the work in hand. All this goes to show that with restrictions of time and place there is, as Dr. Abel puts it, a moderate daily quantity of alcohol, which is "physiologically permissible."

President Eliot is himself in evidence on this subject. At the meeting of the Massachusetts No-License League, already referred to, he said: "I have been all my life what is called a moderate drinker—that is to say, I have used beer and wine on occasion, though never habitually—and *I have never experienced any ill effects whatever in my own person from either beer or wine.*"

And since the meeting of the Massachusetts No-License League Dr. Eliot found occasion to reiterate in a practical way his belief in the non-harmfulness of an occasional use of alcoholic liquors. This was on the evening of May 11, 1909, in Boston, when he was decorated with the Imperial Order of the Rising Sun by the Baron Takahira, and drank a glass of rare old wine to the health of the Mikado. He can not, therefore, be considered a convert to teetotalism or prohibition, as some religious conventions have since proclaimed him.

The physiologist O. Funke sums up the psychology of the situation as follows:

"One needs only to ask: must our machine, then, always work in the same monotonous, tiresome tempo as the pendulum of a clock? What harm is there if from time to time it pumps somewhat more quickly under a higher pressure of steam, if subsequently, during a period of slower work, it can make good this slight, unnecessary expenditure of force by drafts from an abundant store of energy, and repair any small damage which its mechanism may have suffered?"

Men of the highest accomplishments and genius have worked that way — and not within the straight-jacket lines of compulsory abstinence.

In discussing the possible effects on working efficiency of even the most moderate daily use of alcoholic liquors, it is worthy of notice that this efficiency is likely to be much sooner impaired by habits of eating. Sluggish minds and slow bodies are frequently produced by an improper diet, though it be moderate; and dyspepsia, with its train of concomitant ills, is hardly conducive to supplying the best physical or mental energies. It may be suggested, therefore, as eminently proper in these days of accomplishing all reforms by means of legislation, that both the eating and drinking habits of Americans be regulated by law, with the view of producing a perfect twentieth-century man, physically as well as mentally.

AN ESTIMATED NUMBER

IT IS absolutely impracticable and useless to attempt a solution of the liquor problem without reckoning with the moderate drinker. His rights are unimpeachable, and in numbers he is overwhelmingly in the majority.

While there are no definitely trustworthy data, giving the proportion of total abstainers to occasional drinkers, regular moderate drinkers, and positively intemperate persons in the United States, it is generally believed that not more than twenty per cent of the adult male population are total abstainers; not more than five per cent are to be classed among the intemperate, and those who are either occasionally or habitually drunk; and of the remaining seventy-five per cent at least fifty per cent of the whole are occasional drinkers only, and the remaining twenty-five per cent are regular, moderate drinkers.¹ Estimating the present population at 90,000,000, this ratio would easily indicate a total of 20,000,000 moderate and occasional drinkers.

1—Physiological Aspects of the Liquor Problem, Vol. I, John S. Billings.

THE BIBLE VIEW OF INTEMPERANCE

HAVING established the rights of the moderate drinker, we now come to the subject of the drunkard, or the abuse of alcohol. Beginning with Scripture, we find that the drunkard is most scathingly denounced in its pages. The direst penalties of body and soul are thundered against him; he is threatened with poverty and degradation in this life, and eternal damnation in the next. A vivid description of disasters, overtaking the inebriate and sot is found in the familiar passage from Proverbs, chapter 23: "Who hath woe? Whose father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups." Prov. 23.¹ These evils befall the men "who pass their time in wine," and, seeking mixed drink, get stupidly and helplessly drunk.

But the drunkard is not threatened more pointedly than the glutton. They are paired in wickedness. In the same 23d chapter of Proverbs we read: "Because they that give themselves to drinking, and that club together shall be consumed." Prov. 23:21.² St. Paul, in Philipians, chapter 3:18-19, says: "They are enemies of the cross of Christ; whose end is destruction; whose God is their belly." Phil. 3:18-19.³ Gluttons as well as drunkards make gods of their belly, they are both enemies of the cross of Christ, and both will perish. In his epistle to the Romans, chapter 16:18, St. Paul tells us: "For they that are such, serve not Christ our Lord, but their own belly." Rom. 16:18.⁴

Protestant versions:

- 1—"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek the mixed wine."
- 2—"For the drunkard and the glutton shall come to poverty."
- 3—"The enemies of the cross of Christ; whose end is destruction, whose God is their belly."
- 4—"For they, that are such, serve not our Lord Jesus Christ, but their own belly."

Again the belly-servers — drunkards and gluttons — are excluded from the service of Christ. Both are accounted equally guilty before God, and required to pay the penalty of their transgressions.

Drunkenness and gluttony are both abuses — one of drink, the other of food. It is not, therefore, the use but abuse of alcoholic drink, or food, that is the subject of scriptural condemnation. The glutton impairs his mental faculties as well as his health, just as the drunkard does, though it be in a less degree. There are many physicians and hygienists who believe that a one-sided and excessive diet does more harm to the health of a community as a whole than the misuse of alcohol, and that, in this respect, the “eating habit” is worse than the “drinking habit.” (See “Nutritive Value of Alcohol,” by W. O. Atwater.)

PROHIBITION AS A REMEDY

IT IS not the intention of the writer to go into the history of drunkenness. That is as old almost as the history of man. Governments, from the beginning, have busied themselves with measures to check its ravages. To this end they enforced laws of restriction and regulation. It fell to the lot of Maine — one of the United States — to be the birthplace of an entirely new provision, a coercive one, which has ever since been known by the name of prohibition. The first temperance society in that State was organized during the winter of 1826-27, but, although its motive was religious and its members were active in the work of the Christian churches, they by no means in the beginning advocated prohibition. In an address before the Washington Temperance Society in 1841, John T. Walton said: "Washingtonians are firm believers in the efficacy and power of moral suasion; this they believe to be the main lever; they hold that doctrine to be unsound which includes the principle of coercion, and, therefore, they can not go hand in hand with those who cry out: 'Give us the strong arm of the law.'" If prohibitionists later had followed in the footsteps of these pioneers of temperance they would have accomplished a great deal more for its progress, and avoided those travesties and degradations of the law which have followed everywhere in the wake of their impotent legislation.

The first prohibitory law in Maine was enacted in 1846, but it did not affect the manufacture of malt, vinous or spirituous liquors. In 1851, however, a Democratic legislature passed what has since become widely known as the Maine Law, which prohibits both the manufacture and sale of intoxicants.

Thus it appears that prohibition, indigenous to American soil, is little more than half a century old. It was taken up and fostered mainly by members of the Protestant Evangelical

churches, but they were by no means unanimous in its support. Even those who believed in total abstinence as a moral principle were slow in endorsing the proposition of its legal enforcement. And it is no wonder that they should have been slow, for many still had retained some regard for Christian liberty, and were loath to condemn the moderate drinker.

METHODIST AND PRESBYTERIAN HISTORY

NOT a few among the Methodist brethren remember the time when the circuit rider, weary and travel-stained, alighting from the saddle-bags carried by his nag, was bid welcome and entertained by a "brother" or "sister" in a snug farmhouse by the roadside with a delicious draught of homemade wine. The wine was refreshing, harmless in moderation, and, like the scriptural "fermented grape juice," it made "glad the heart of man." So also it was less than forty-five years ago that prominent ministers of the old Kirk of Scotland (the Presbyterian Church) would have considered it downright heresy for anyone to maintain that the strictly moderate use of alcoholic liquors is forbidden by the Scriptures. There are those living who may remember that ministers of the Kirk, while in the pulpit, were in the habit of taking an occasional sip of grog in the course of their sermon. They and their congregation believed in temperance such as Christ preached and most probably practiced. The *American Issue*, the official organ of the Anti-Saloon League, admits that in the United States "there were very few places where whisky was not kept in that day, even in the homes of leading ministers and church officials." But this conception of temperance found little favor with American Presbyterians, and today, after successive evolutionary stages, they, and practically all Evangelical Protestant churches, have reached the point of being committed to and officially endorsing State-wide prohibition.

PROHIBITION WAVES

IT WAS not to be expected that so radical and drastic a measure as prohibition would meet at once with a large degree of public favor in the United States. Still, the experiment in the State of Maine was accompanied with such apparently good results at the start that other northern States were prompted to give it a trial. Accordingly, fifty-five years ago, a prohibition wave swept over the following States and left them on the "dry" beach — the quicksands of compulsory abstinence: New Hampshire, Vermont, Rhode Island, Connecticut, New York, Delaware, Michigan, Indiana and Iowa. Their encouragement of legal coercion did not continue long; for, put into practice, prohibition was soon recognized as a dismal failure. Intemperance was not lessened owing to the substitution of an illicit traffic and the facility of procuring liquors by common carriers from other States; worse evils, such as drug habits, became common, as well as a public contempt of the law. The falling off in public revenue was coupled with an increase in the public expenditures caused by a new category of excesses and crimes. The people revolted, repudiated prohibition, and in many States adopted the system of license. At present only three of eighteen northern States, which at some time tried the experiment, are remaining under prohibition rule — Maine, Kansas and North Dakota.

A second gigantic wave swept recently over the southern States, and does not yet appear to have spent its force. Its persistency is to be traced to two principal causes: first, the insistence of the white population to bring the vicious and brutal type of negro under severer control; second, their determination to eliminate the crime-breeding dive, that usurps the name of saloon. Both motives deserve the highest commendation, the only question is whether the coercive method brings about any reasonable proportion of the desired results.

Prohibition is also making astonishing progress by the achievements of local option in every State of the Union. The

organization back of it is the Anti-Saloon League, which seems to be supplied with an abundance of pecuniary and political resources. The League's object is avowedly to bring about prohibition in individual townships, municipalities and counties, and by that means gradually extend its dominion over the entire State. Its leaders are principally ministers of the evangelical churches.

PROHIBITION OR LICENSE

IN EXPOUNDING the Christian standing of the strictly moderate drinker, we have already shown that there is no scriptural endorsement of compulsory abstinence, and from the physiological point of view demonstrated that temperance and not abstinence is essential to health. It remains for us to examine into the claim put forward by the advocates of prohibition, that it is for the public good — *pro bono publico* — because it benefits the individual family and State by reducing the monstrous evils caused by alcoholic abuse. In other words, the question to determine is whether it is a more efficacious remedy against the evils of the liquor traffic than restriction and regulation, the combination of which, with the experience of centuries back of it, finds its vindication in the beneficial results of high license.

The claim for prohibition, that it diminishes the ratio of public drunkenness, crime, disease, insanity, defective heredity, and cuts down to a minimum the expenditures these entail in taxes upon the people, wholly lacks foundation, and it will not be difficult to show by statistics that wherever prohibition has been established these public burdens are rather increased than diminished. A little sidelight on the subject will not be amiss.

Some three years ago the Diet of Finland sent a delegation of three of its members — Björn Schauman, H. J. Boström and Allan Zilliacus — to the United States on a tour of investigation, for the purpose of studying our restrictive laws concerning the liquor traffic and their operation. They visited the prohibition and license States, and States where local option flourished. After getting through with them all the chairman, Baron Schauman said: "We have seen more drunkenness and disregard of law in Maine than anywhere else." Recently the Finnish Diet passed a prohibitory law which forbids the use of the stronger alcoholic liquors in favor of the northern beers. This is certainly far from being prohibition in the sweeping American sense, and

yet the new Finnish law was never enforced and is not now in force. The writer of this essay received a letter from Baron Schauman, the mayor of Helsingfors, dated August 20, 1909, in which he says, apropos of this subject: "Our Diet has certainly passed a prohibitory law, but our government has not sanctioned it, as being quite impossible to put into practical operation, and least of all from a state-financial point of view. Many who voted for the prohibitory law have since discovered the utter impossibility of its being carried out, and are beginning to think of some sort of local option law. But since the prohibitionists continue to stand by total prohibition as the only solution of the question, it will most likely be a long time before a new law can be put into operation. At present we still have the old law in force, such as it was when I visited the United States three years ago."

Let us now, as a preliminary step in the investigation of the claims of prohibition, examine the subject of illicit traffic in prohibition States.

THE ILLICIT TRAFFIC

THE illicit traffic begins as soon as steps are taken to enforce the prohibitory law, and it grows apace, particularly in those communities where popular sentiment is unfriendly to its enforcement on the ground of its interference with Christian liberty and the natural right of the strictly moderate drinker. The "boot-legger," "pocket-peddler," "blind tiger," "speak-easy," "blind pig," and contrivances of that description, selling intoxicating drink under cover, soon spring up like mushrooms, and do a flourishing business. In order to avoid arrests, officials are generously bribed, and the illicit traffic keeps on increasing. Warrants to search for liquor and seize it if found are frequently sworn out at the will of the police and deputy sheriffs, who fail to execute the law in order to protect their friends. In the prosecution of offenders oaths are flagrantly violated. It is well known that in the State of Maine a regular system of blackmail was encouraged, and a scale of prices, ranging from \$200 a month down, according to the amount of business, fixed for the immunity of those engaged in the illicit traffic. The vilest concoctions are often substituted for beer, wine and whisky, and these produce a violent and dangerous form of intoxication. Among these may be mentioned "split," a beverage made of the cheapest kind of alcohol mixed with water and a dash of rum; pinetop and tobacco brew, a poisonous preparation used by negroes in prohibition territory of the South; "silo," a vegetable alcoholic juice, madly intoxicating, but liberally swallowed in some of the farming regions of Kansas and Iowa, wherever prohibitory laws hold absolute sway. Besides the "protected" bars in prohibition States, including so-called eating-houses, where liquors are sold clandestinely, there are "kitchen" bars and hotel bars, generously patronized, with the connivance of the police. The number of drug stores is amazingly multiplied, so are their sales of alcoholic liquors on prescriptions that are easily obtained

from so-called physicians. It would be of psychological interest to know how many healthy patients seek medical attention, and require the tonic of a liquid food from apothecaries in prohibition towns! Express companies do a rushing business with orders for bottled goods and jugs. Instead of being delivered at a saloon or café they find their way to the drug store, the home and clubhouse. Home drinking and private tipping are encouraged, and many a father, who formerly took an occasional drink in a saloon, now puts the bottle on the table in presence of his children.

THE INTERSTATE COMMERCE LAW

BUT prohibition, by the very nature of things, not only encourages an enormous illicit traffic — it also is powerless in its present state of development to prevent the consumption of alcoholic liquors sent into prohibition territory from license States. And so long as there is this legitimate way of procuring liquors in dry territory, it seems utterly preposterous to set up the claim that within its bounds their consumption should be necessarily decreased. Under the present provisions of the Interstate Commerce Law there can be no trouble in filling the buffets and ice boxes of fashionable clubs with all kinds of liquors, nor need the individual be at a loss to procure intoxicants so long as these can be shipped to his address.

The only one seriously inconvenienced is the wage-earner, who can not afford the expense of a shipment, and he may be tempted to resort to the hypocritical alternative of a drug store prescription. The “boozer” gets himself in easy touch with the “bootlegger” or “blind tiger.” Many a young man, who, under license, took an occasional drink in a saloon is encouraged under prohibition rule to indulge much more frequently in the flowing bowl amid the inviting surroundings of a private clubhouse, where he can be unobserved and unmolested. The fact is that judging from warehouse receipts, home and club consumption of alcoholic liquors is having an appalling increase in southern prohibition States, nor does all the bottle and jug trade come from the rich. Even the negro finds abundant opportunity to satisfy his appetite. As an illustration we may call attention to the fact that in many of the smaller country towns of Georgia, following the arrival of trains, the stations resemble more closely a “jug-house” than a place for the accommodation of passengers. A great deal of this “jug” whisky goes to the negroes, and it is a common sight to see a parade of blacks, each one wearing a broad

grin and with a jug of whisky under his arm, leaving the railroad station. The spectacle became so frequent and obnoxious to the better class of citizens, that complaint was made to the express companies, and the latter refused to accept jugs for shipment "unless packed in wood or corrugated boxes," and allowed "not more than one jug to be packed in a corrugated box." It is a fact undisputed in commercial circles that many mail-order liquor houses have amassed fortunes within the past few years out of prohibition territory.

IOWA'S EXPERIENCE

PROHIBITION at this stage of its history is no longer an experiment; it has been tried during the past half century in many States, and it should not be difficult by means of an honest investigation to determine its success or failure. Nowhere did it have a fairer test and under more favorable conditions than in Iowa, and yet nowhere did it cause such signal disappointment and prove so disastrously a failure. Iowa is an agricultural State, with few large cities, and the population is mainly Puritan by descent, with inherited Puritan habits and traditions. Public sentiment was strongly opposed to temperance, and there was only a small percentage of foreign immigrants. After State-wide prohibition had been passed into a law in 1886, the trade of the saloon was transferred to the drug store, "which immediately began to do a thriving trade in liquors, purchased ostensibly for medicinal use, but in reality to be consumed, if not in the shop, at least at home, as a beverage," writes Dr. Frederic H. Wines in his report to the subcommittee of the Committee of Fifty. He goes on to say that many ex-saloonkeepers opened drug stores in which the real business of the place was carried on in the back room. They hired registered and licensed pharmacists as clerks, or took them into partnership. Guests at hotels could order wine or beer for the table on a "pharmacy blank." Judge Caldwell in one of his decisions in the United States Circuit Court, October 31, 1890, describes the condition as follows: "The retail liquor traffic was practically re-established, and in many cases by the most irresponsible and unsuitable persons, who were not citizens of the State and were indifferent to its welfare. Peaceful and quiet communities, from which the sale of liquor had been banished for years, were suddenly afflicted with all the evils of the liquor traffic. The seats of learning were invaded by the liquor-vender, and the *youth of the State* gathered there for instruction *were corrupted and demoralized*, and disorder, violence and crime reigned where **only**

peace and order had been known before. The invaded communities were powerless to protect themselves. *They could neither regulate, tax, restrain nor prohibit this traffic.*

Continuing his descriptions of the effects of prohibition in Iowa, Dr. Wines says that men could drink in a drug store who would not, under a license system, have drunk at a public bar. The business of selling drugs became, in a city like Des Moines, more profitable than banking. Then, too, there were counties in which the prohibitory law was boldly disregarded, and, where public sentiment sustained it, a contraband traffic was maintained in cellars, barns, alleys and in the houses on the outskirts of towns. Liquor-searchers derived a handsome income from blackmail. Some justices of the peace earned more than the salaries paid to the judges of the Supreme Court. *The sanctity of private life was violated. Witnesses perjured themselves upon the stand. Juries refused to render a verdict of guilty. The popular respect for law rapidly declined.* In summing up the entire situation, Dr. Wines reaches the conclusion that while prohibition certainly wiped out nearly a hundred and fifty breweries, closed a large distillery, and drove out of business nearly or quite two thousand saloons, *"far more liquor is still sold as a beverage in the drug stores than in the saloons.* Many of them sell freely by the bottle, but allow no drinking on the premises; others permit trusted friends to keep their private bottles behind the prescription case, and some do a flourishing and profitable business in beer, particularly on Sundays and after ten o'clock at night, which is drunk by the purchasers in the back room. The amount thus consumed can not be estimated, nor the amount ordered by mail from abroad for home consumption and delivered by the express companies at the purchaser's door." He also calls attention to the fact gleaned from general observation that, while public drinking fell off, *private drinking, to an equal or greater extent, took its place.* It is no wonder that prohibition in Iowa, although left on the statute books, was modified in 1894 by the Malt Law, which is practically a tax, procuring exemption from the operation of the prohibitory enactment.

PROHIBITION IN MAINE

THE prohibition history of Maine is one continuous page of disappointments and failures. Take for instance, its principal city, Portland. Dr. John Koren, of Boston, who, under the auspices of the Committee of Fifty, in 1894, thoroughly investigated the workings of prohibitory legislation in the Pine State, says of Portland in his report: "The city is not afflicted with a vicious floating population, its inhabitants are chiefly of native stock; there are no extensive manufacturing interests drawing together large numbers of operatives of the same class; indeed, the conditions for a fair test of the prohibitory law have been and are as good there as in any seaport of its size in the country."

And yet the failures of prohibition in this city from 1860 to 1894 (population, 36,425 in 1890), present a most disheartening picture. During that time, while no distilleries or breweries were suffered to exist in the State, neither the supply of liquors was lessened nor their selling-price disturbed; only their quality became much inferior. Open bars existed in great numbers. The apothecary shops supplied liquor by the bottle as frequently as called for. There sprang up "pocket-peddlers," whose number in 1892 was estimated at nearly 200. It was not possible to suppress their business. In 1893 no less than 161 persons paid United States special liquor taxes in Portland. In 1894 not less than a dozen saloons were clustered about the Grand Trunk Station or in its vicinity. Most of the frequenters of the illicit saloons were young men, some of them boys between twelve and sixteen years of age. Occasionally small girls had "growlers" filled. Older girls were present to drink and to talk with the men. Drunkenness in its various stages was visible, especially in the places of the lowest grade. "Gilt-edge" saloons were conducted for the convenience of the wealthy and more refined. Many of the proprietors obtained considerable revenue from policy-dealing. By systematized bribery and corruption they were successful in

evading the law. Intended police visits were tipped off in time for them to vacate their premises temporarily. Eighty "kitchen bars" were in operation, infesting whole blocks in different parts of the city. Five of the principal hotels sold liquor at bars and dispensed it in private rooms or at table. They were mulcted, by way of blackmail, as high as \$100 per month. Oyster houses sold beer in large quantities. Twenty drug stores existed simply for the purpose of selling liquor. Liquor was sold at the apothecary shops on Sundays. Bottling establishments, that put up large quantities of mineral waters, derived an equally large revenue from the sale of liquor. Delivery of beer to private houses was effected with impunity. Express companies did a thriving business with liquor in packages. Drinking clubs increased in number, and in legitimate clubs there were private lockers in which liquor was kept. The Portland Liquor Agency, established by the State, became a legalized rumshop, and carried a full line of goods from alcohol to champagne. The principal liquors ordered from the State Commissioner were whisky and rum. Estimating the population in 1893 at about 40,000, there was one drinking place to every 219 inhabitants (182 altogether). The high sheriff of Cumberland county said that there were 400 rum-sellers in the city. The unblushing manner in which defendants and their witnesses resorted to perjury helped to perplex matters. Perjury was made a lucrative business by "professional" witnesses. The habit of using wines and malt beverages at table grew more common. Drinking among the wage-earners was on the increase. In the dearth of good pleasure resorts and public amusements young men took to private tippling. As one of the labor leaders explained: "The prohibitionists try to take the bar-rooms away from the boys, and give them nothing instead, except the churches." "Hard" liquor was sold of an inferior quality, producing the quicker and more violent forms of intoxication. The general impression borne out by statistics prevailed that drunkenness in Portland was as frequent as ever before the constitutional amendment went into effect, if not more so. One of the judges of the Supreme Court said: "It is a question whether the prohibitory law makes more hypocrites or more drunkards."

The results were comparatively as bad in the country towns, although these were far removed from the temptations of a great city, and with a strong prohibition sentiment prevailing. Following is the unsavory record of Farmington, in Oxford county, with a nearly homogeneous population of native stock (3,207 inhabitants in 1890): Five United States special liquor taxes paid for by residents in 1894. Two hotels dispensed both malt and distilled liquors to their guests and others. One of the three drug stores made a business of selling liquors. Three other retail places made illicit sales. From one to six packages of liquor arrived by express every day. Persons walked the streets under the influence of patent medicine preparations. There were thirty-five arrests for drunkenness in one year (in 1889).

This certainly was an exceedingly bad showing for prohibition in a population of 3,207 in a largely agricultural community. And prohibition has no better record to exhibit for Portland at the present time — in fact it is worse. From the United States Census Report of 1905, published in 1907, we learn that in the former year Portland, with an estimated population of 54,330, had 1,525 arrests for drunkenness and 89 arrests for disturbing the peace. That means an average of 2,806.9 arrests for drunkenness and 163.8 arrests for disturbing the peace per 10,000 of population.

Rev. S. F. Pearson, the most unflinching prohibition sheriff Maine ever had, gives the following pen-picture of the impotency of legal coercion in the Pine State:

“We got the law. The flag of prohibition was flung out from the water tower of the constitution, and the system was made a part of the organic law of the State. And then we said, ‘We are safe now! The law will protect us. We shall not need to go to the lodge or the temperance meeting again. We hardly need even pray now.’ What has been done? With the law have we been able to abolish the saloons? No! Drunkenness is on the increase, especially among the young men. We are utterly powerless to take the saloon away from drinking men. There is no temperance sentiment in Maine today. Give the question to the people, and, unless the rural vote saved the law, Maine would be a license State.”

ARRESTS FOR DRUNKENNESS

THAT prohibition rarely decreases, and much oftener increases, the ratio of arrests for drunkenness may be easily gathered from comparative statistics covering arrests for visible intoxication and disturbing the peace in license and no-license or prohibition cities. It is true that these statistics must often be taken with modifications to get at their real significance and value. The tables may be constructed on different principles in different years; the law applying to persons found drunk may have been altered and the policy of liquor-sellers in regard to protecting intoxicated persons from arrest may vary. Arrests represent more a legal dealing with this offense than the sum total of public intoxication. Sometimes the law is strictly enforced, and sometimes it is not. An arrest for disturbing the peace does not always and invariably involve a case of drunkenness. But whatever these divergencies in computation may be, it is certain that in no-license or prohibition territory special efforts are always made to execute the laws against drunkards and disturbers of the peace. If, however, the number of these arrests should show a very marked increase over those in license cities of equal population, even though the law were less rigorously enforced in the latter, there can be no doubt that prohibitive legislation is inoperative and a failure.

Let us cite a few examples. The following are the ratios of arrests for drunkenness and for disturbing the peace during 1905 in a few prohibition cities:

CITIES	Estimated Population	Number of Arrests per 10,000 of Population for—	
		Drunkenness	Disturbing the Peace
Kansas City, Kansas.....	67,614	1,970.0	705.5
Portland, Maine.....	54,330	2,806.9	163.8
Topeka, Kansas.....	37,641	1,885.9	775.7
Wichita, Kansas.....	31,110	4,381.2	478.9

These returns are deserving of more than a passing consideration, and invite comparative analysis with those from license cities. Let us begin with Wichita. Its record is exceeded by only eight out of sixty-seven cities of the United States having less than 50,000 population in 1905, and scattered over twenty-six States. These eight are Birmingham, Alabama; Augusta, Georgia; Mobile, Alabama; East St. Louis, Illinois; Little Rock, Arkansas; Jacksonville, Florida; Chattanooga, Tennessee, and Macon, Georgia. And, with the exception of East St. Louis, in all of these the carrying out of the liquor laws presents peculiar difficulties by reason of a large negro population. Comparisons with license cities of greater population would still more sharply accentuate the abnormal amount of visible intoxication in Wichita. Topeka, Kansas, with a reduced ratio of arrests, nevertheless compares unfavorably with nearly one-half of the cities having in 1905 a population of less than 50,000. Thirty-two out of forty-seven cities with a population of between 50,000 and 100,000 had a lower rate of arrests for drunkenness and for disturbing the peace than Portland, Maine. Kansas City, Kansas, would have had a much higher ratio of arrests but for the fact that many of its "drunks" are charged to its sister city of the same name across the river, which is under license.

But figures by no means express the total amount of visible intoxication in one year in these prohibition cities. Where the use of alcoholic liquors is interdicted by law there is always a great deal of private tipping. Fear of arrest on the part of the illicit seller will prompt him to shield cases of intoxication in which he figured as an agent, from publicity. The actual count of cases, including those over and above the face of official returns, is, therefore, much greater in prohibition than in license cities.

Similar results are recognized by comparing statistics of license and no-license cities, as may be gathered from a study of the following table:

CITIES	Estimated Population	Number of Arrests for Drunkenness per 10,000 of Population
Worcester	128,135	2794.7
Fall River.....	105,762	2097.1
Lowell	94,889	3909.8
New Bedford	74,362	1565.3
Springfield	73,540	2511.5
Lawrence.....	70,050	2389.7
Holyoke.....	49,934	2052.7
Brockton	47,794	2845.5

Brockton is the only one of these Massachusetts cities that for a long time has been under a no-license regime, and is sufficiently removed from license centers to avoid complicated conditions, and yet it makes an unfavorable showing compared with all the others, excepting Lowell. The conclusion must be that prohibitive laws in Brockton are practically useless and inoperative.

ALCOHOL AND CRIME

FROM the lesson of comparative statistics on drunkenness, we pass on to the subject of intoxication as related to crime in general, and the efficacy of prohibition methods in lowering the totals of criminal records. The subjects are correlative, for it stands to reason that if prohibition is inoperative in suppressing drunkenness, it must be equally so in preventing resultant crime.

The prison statistics of the United States Census Report of 1904 establish the fact that in this year only seven of all the States and Territories showed a higher ratio of commitments for offenses against public policy (drunkenness, disorderly conduct and minor offenses) than Maine. Twenty-four States had higher ratios than Kansas, and only twenty-one higher than North Dakota. In the ratio of commitments for offenses against property, Maine was the twenty-ninth highest in the list. Such States as Illinois, Minnesota, Wisconsin, Nebraska and Iowa, each presented a lower record. Prohibition Kansas was exceeded by only eight States in the sum total of the same class of offenses. North Dakota, being a purely agricultural State, made a better showing, but even at that seven non-prohibition States had a less record of crime.

In the ratio of offenses against the person, including homicides, Kansas and North Dakota were ahead of Maine, but Maine took the lead among her North Atlantic sister States in the number of homicides, and homicide is recognized as a very frequent companion of intoxication. There were forty-four commitments in Maine for this crime, equivalent to 6.2 per 100,000 of population—a higher ratio than was found in any of the other eight States in the North Atlantic division, except Connecticut.

The same story is told by the comparison of statistics between prohibition, or no-license, and license cities.

The following tables will speak for themselves:

CITY	Estimated Population	Number of Arrests	
		For all Offenses	Per 10,000 of Population
Kansas City, Kansas.....	67,614	3,755	553.3
Portland, Maine.....	54,330	2,525	483.1
Topeka, Kansas.....	37,641	2,211	587.3
Wichita, Kansas.....	31,110	2,785	895.2
Brockton, Massachusetts.....	47,794	2,334	488.3
St. Louis, Missouri.....	636,973	26,255	412.0
Milwaukee, Wisconsin.....	312,948	6,804	217.4
Newark, New Jersey.....	283,289	7,541	266.1
Minneapolis, Minnesota.....	261,974	7,590	289.7
Reading, Pennsylvania.....	89,111	1,628	182.6
Troy, New York.....	76,271	1,809	237.1
New Bedford, Massachusetts....	74,362	1,862	250.3
Louisville, Kentucky.....	222,660	7,545	338.8
Indianapolis, Indiana.....	212,198	7,795	367.3
Toledo, Ohio.....	155,287	5,125	330.0
Scranton, Pennsylvania.....	116,111	3,778	325.3
Trenton, New Jersey.....	84,180	3,154	374.8
Evansville, Indiana.....	63,132	2,075	328.6

It will be seen that the four prohibition cities, Kansas City, Portland, Topeka and Wichita, and the no-license city, Brockton, had each a greater criminal record than any one of the license cities in the list. Milwaukee, with a population of 312,948, under low license, exhibits the smallest ratio. This result is owing, perhaps, more to the character of its population than to any special influence of its liquor laws. The average of New Bedford, Mass., under license was only 250.3 as against 488.3 of no-license Brockton in the same State. Newark, with its teeming population of wage-earners, had a ratio of only 266.1 under low license. St. Louis (population over 600,000) had a lower average than any one of the prohibition or no-license cities. Even the metropolis, New York, with its more than five million inhabitants, its continuous influx of foreigners and transients, had a lower percentage of crime under high license than any one of the prohibition cities of Kansas. Out of 152 cities in the United States ranging in population from 30,000 to 5,000,000, there are no less than eighty which show a lower ratio of arrests per 10,000 inhabitants than Portland, Maine.

There can be but one of two conclusions — either prohibition is inoperative and favorable to an increase of crime, or there may be no measurable relation between drunkenness and crime in general. The latter assumption seems to have considerable weight, for statistics show that a large crime rate does not always depend upon the volume of visible intoxication. England and Germany each consume much more alcoholic liquors annually in proportion to population than the United States, and yet they have a much smaller crime rate. Denmark is high up in the consumption of intoxicants, but its average crime rate is far below that of Italy, which is a wine-drinking country, and regarded among the most temperate of nations. Germans, Irish, Scandinavians and English are the most numerous among the drinkers of alcoholic liquors in this country, but this proclivity does not make them the most criminal. Of the Germans the United States Census Report, 1904, says: "Relative to their numerical representation and importance among the foreign-born peoples in the United States, the Germans are the least conspicuous among the foreign-born prisoners." Physiological experiments are establishing the fact that congenital defects and a degenerate organism are more frequently the sources from which emanate criminal careers than excessive drinking habits, and that the latter are frequently rather the result than the cause of crime — in fact only one of many other serious consequences.

ALCOHOL AND INSANITY

THERE is no reliable information by means of which the ratio of insanity cases caused by the abuse of alcohol can be ascertained with accuracy. The Government reports do not attempt any distinction between forms of insanity, and do not assign any causes for the different varieties of mental disease — and in the reports of State asylums and lunacy commissions the figures are frequently amenable to correction because of errors in the history of individual cases. Dr. J. S. Billings, U. S. A., Director of the Medical Museum and Library, Washington, D. C., who made a comprehensive investigation of the relations of drink habits to insanity, has this to say on the subject:

“The information furnished at the time when an insane person is admitted to a hospital, with regard to the cause of disease, is apt to be unreliable. Those habits of the patient which have been the most unusual attract the most attention, and are given the greatest weight, and in the case of persons whose use of alcoholic drinks has been to excess, such use will be ascribed as the cause, although there may be a number of other causes, both inherited and acquired. In those cases reported as periodical drinkers, it is very doubtful whether the drink habits were causative so much as they were symptomatic. It is evident from the study of the tables that, as a rule, periodical drinking has not been considered as a symptom of disease of the nervous system, though it is well known to be such in many cases.”

Dr. Billings concludes, therefore, that “it is certainly improbable that nearly one-quarter of the cases of insanity in this country are due to the use of alcoholic drinks, as might be inferred from these figures (from the Massachusetts Bureau of Statistics, Bellevue Hospital and Presbyterian Hospital, New York), and while in a given case of an excessive drinker who becomes insane the connection between cause and effect may be plausibly made out, it is necessary to take into careful consideration other inherited or acquired abnormalities or weaknesses of

the nervous system. In any case where there is a tendency to psychic or nervous instability and abnormal action, either inherited or acquired, the excessive use of alcohol may act as the exciting cause, like a torch to inflammable material, but the same result may be produced with any excess creating a strain on the nervous system, and the alcohol would produce no effect upon a nervous system in normally good condition." It would, therefore, appear to be indispensable to go behind the returns in order to get at the truth of many an alleged causation of insanity, which has been labeled an abuse of alcohol.

The following statistics cover commitments of insane during 1903 or 1904 to single institutions, and in one or two cases commitments during a series of years:

STATE	Number of Insane Committed	Per cent of Commitments in which intemperance was assigned cause
Arkansas	236	5.5
Colorado	384	9.6
Delaware	105	18.0
Georgia	359	1.6
Kentucky	249	8.8
Louisiana	342	4.0
Maryland	237	12.6
Massachusetts	2,414	13.5
Michigan	9,926	8.1
Missouri	415	3.6
New Jersey	295	8.1
New York	6,136	12.4
Wisconsin	7,445	5.2

The very caption, "assigned cause," shows that the figures have no certain scientific value. Dr. Printzing in his "Handbuch der Medicinischen Statistik," gives the most recent averages on the subject for the following European countries:

Prussia	13.2
Wurttemberg	9.2
France	13.7
Austria	14.4
Switzerland	10.8
Holland	7.2

Commissioners on lunacy have found that intemperance is responsible for 22.1 per cent of the admissions to insane asylums

in England and Wales. The proportion of cases attributable in part or wholly to intemperance in the Edinburgh Royal Asylum is computed at 22.1 per cent. Dr. Branthwaite, the Inspector of Inebriates' Homes in England, has shown that about 62 per cent of their inmates are mentally defective, and that many of these are not insane on account of drink, but became inebriates because they were insane. The insanity was principally caused by congenital defects, and drunkenness was only one out of several symptomatic concomitants that aggravated the disease. It is next to impossible to separate the symptomatic cases from those which are directly caused by chronic alcoholism. The situation is complicated by the fact that many thousands are annually discharged as cured from insane asylums who subsequently beget children prone to mental derangements. If insanity should develop in these it is ascribed solely to alcohol, whereas in most cases, but for the congenital defects, alcohol would not have produced the mental disease at all.

That there is a ratio of insanity cases directly traceable to the abuse of alcohol there can be no doubt, but it is much smaller than would appear from statistical tables. And whatever may properly be chargeable to alcohol, be the proportion great or small, it is certain that prohibition States have not assisted towards its reduction. Kansas and North Dakota do not compare favorably with many license States in the ratio of insane per 100,000 population, whose condition is ascribed to alcohol. Maine in 1890 was one of four States in which "the number of insane enumerated outside of hospitals exceeded the number found in these institutions," and nevertheless in 1903 it had 125.3 insane in hospitals per 100,000 population.

ALCOHOL AND MORTALITY

MORTALITY statistics give the number of deaths directly due to alcoholism, but they do not mention alcohol as a contributing or causative factor where it carries only the indirect responsibility for fatal disease. Since, however, the same disease may be contracted from other sources, there remains no reliable way of ascertaining for just how many deaths alcohol is indirectly responsible. That this number is very much in excess of the record of deaths caused directly by alcohol there can not be the slightest doubt. The United States Census Report on Mortality Statistics for 1906 says: "The death rate from alcoholism in 1906 was 8.6 per 100,000 of population, the same as the rate for the year 1903. It is not at all likely that there should be very definite returns of death due to this cause, especially those due to the indirect effects of alcohol. Many chronic degenerative diseases, such as cirrhosis of the liver, must be considered in estimating the total effect of alcoholism, and as the certificates of death from secondary effects of alcohol frequently make no reference to alcoholism as a primary cause, it is impossible to make a complete statement in this respect." The uncertainty of the subject is quite the same in European countries. Dr. Printzing says, "a comparison between different countries is not feasible," because many cases of alcoholic poisoning are entered under organic disease. With this reservation, the death rate from chronic alcoholism per 100,000 population is in Prussia, according to the best authorities, 7.9; in Bavaria, 7.4; in Baden, 2.4; in Italy, 1.7; in England, 19.2; in Scotland, 10.1. In Switzerland during the years 1900-1903 alcoholism was a direct or contributory cause in 10.3 of each 100 deaths among the male, and 1.9 among the female population. In Denmark 6.7 per cent of the deaths among males and 0.8 per cent among females are directly or indirectly due to drink.

But the assignment of alcohol as a contributing cause in fatal diseases is not always reliable, whether this be in hospital or private records, for the history of an individual case may not have been correctly ascertained. Some diseases, such as cirrhosis

of liver, pneumonia, etc., most commonly ascribed to an abuse of alcohol, are *not infrequently* exempt from any such relation. Thus Dr. Printzing mentions the fact that "cirrhosis of the liver occurs not infrequently without being preceded by overindulgence in alcohol."

Whatever the responsibility of alcohol may be in the mortality rate, it will not be denied that it causes greater havoc in prohibition than in license States. Let us compare, for example, the State of Maine with other States. The following table from the United States Census Report, 1906, furnishes its own moral:

Death Rate per 100,000 of Population in Cities and Rural Districts of Each Registration State, from Alcoholism—1906.

STATE	Cities	Rural Districts
Maine	8.4	4.3
Indiana	5.5	2.3
Maryland	5.8	3.3
Massachusetts	5.6	3.4
Michigan	5.8	3.2
New Hampshire	5.1	6.6
Pennsylvania	7.1	4.7
Rhode Island	8.0	12.5
South Dakota	7.9	4.9

It will be seen that the death rate in cities of Maine by reason of alcohol is greater than that in cities of Indiana, Maryland, Massachusetts, Michigan, New Hampshire, Pennsylvania, Rhode Island and South Dakota, all of them license States. The death rate in rural districts is also higher in prohibition Maine than in Indiana, Maryland, Massachusetts and Michigan, the rate being nearly the same in Pennsylvania and South Dakota. All this is evidence indisputable that prohibition is inoperative in Maine; and comparative statistics bear out the same condition for Kansas and North Dakota.

A comparison of the United States Census Reports of 1880 and 1900 shows that during this period of twenty years the average death rate, attributed to drink, increased in prohibition, and decreased in license States. In proportion to population, forty per cent more people died from the effects of alcohol in prohibition than in license States. What a body-blow to the efficacy of prohibition!

PROHIBITION AND PROSPERITY

IF PROHIBITION materially reduced the volume of visible intoxication and established a reign of abstinence, there might be some reason for the claim of its name being synonymous with prosperity. But in the light of facts and figures cited this is the reverse of being true. How then can it be credited with producing any degree of prosperity at all?

The wealth of a State may be gauged with reasonable, though not always with unerring, certainty by its total banking resources. In the lines of such a test, even though it were granted for the sake of argument that prohibition is reasonably effective, the prohibition States, Maine, Kansas and North Dakota, would show up very unfavorably in comparison with most of those under tax or license. The following figures from the report of the Comptroller of the Currency, June 1, 1907, will speak for themselves in regard to Maine:

All Banks

STATE	Resources	Average per Capita
Maine	\$182,523,663	\$254.57
New Hampshire	124,308,511	284.46
Vermont	92,809,820	264.41
Massachusetts	1,456,344,818	470.54
Rhode Island	243,836,859	486.70
Connecticut	406,568,508	393.96
Total New England States....	\$2,506,392,179	\$408.67

Maine is lowest on this list, which gives the per capita banking resources of the New England States. So Kansas, in banking resources, is behind all the Middle West and Western States, with the exception of Indiana, New Mexico and Oklahoma. North Dakota, with a better showing than Kansas, has, nevertheless, a lower average than any one of the surrounding license States. The evidence is presented in the following table:

STATE	Resources	Average per Capita
Ohio	\$940,824,933	\$208.15
Indiana	345,348,616	124.50
Illinois	1,242,266,807	223.11
Michigan	391,729,586	149.80
Wisconsin	292,910,943	127.69
Minnesota	306,310,683	148.05
Iowa	420,018,978	190.05
Missouri	725,718,351	213.45
North Dakota	59,840,530	128.69
South Dakota	70,498,433	150.64
Nebraska	206,356,926	192.14
Kansas	203,346,534	126.30
Montana	62,198,975	197.46
Wyoming	20,386,762	188.77
Colorado	157,649,181	251.43
New Mexico	19,991,616	90.05
Oklahoma	55,486,754	85.36

If any importance is to be attached to savings bank deposits as evidencing the prosperity of a State, comparisons in this respect will be of no advantage to the prohibition States. Maine has not only a lower ratio of depositors, but the smallest per capita deposit of any of her neighboring States, as is manifest from the following statistics of the Comptroller, United States Treasury, for 1907:

STATE	Population	Number of Depositors	Amount of Deposits	Per Capita	Proportion of Depositors to Population
Maine	694,466	221,883	\$84,394,909	\$121.52	1 to 3.1
N. Hampshire ..	411,588	183,240	81,124,710	197.10	1 to 2.2
Vermont	343,641	154,325	57,444,294	167.16	1 to 2.2
Massachusetts ..	2,805,346	1,908,378	694,081,142	247.41	1 to 1.4
Rhode Island ..	428,556	122,319	66,391,174	154.92	1 to 3.5
Connecticut ...	908,420	517,301	246,264,985	271.09	1 to 1.7
New York	7,268,894	2,740,808	1,394,296,034	191.82	1 to 2.6

The statistics of building and loan associations in different States furnish no available ground for comparisons of prosperity as between prohibition and license States.

PROHIBITION AND INDUSTRY

HAVING demonstrated the inefficacy of prohibition in suppressing the evils of alcoholic abuse, we will now discuss briefly the industrial side of the liquor traffic. Here we are at once confronted with one of the most stupendous falsehoods ever uttered — that the annual expenditure for alcoholic drink, which prohibitionists estimate to be over two billions of dollars, represents that much direct cost, or financial loss, to the Nation. They ignore the fact that whatever the expenditure may be, three-fourths of it comes from moderate or occasional drinkers, whose habits do not make them lawbreakers, and who are no more a charge upon the public treasury than the most confirmed teetotalers. It is this use by overwhelming numbers, as against the abuse of alcoholic liquors by comparatively few, that makes their production a legitimate industry *de jure* and *de facto* — *de jure* because there is nothing to show that either their manufacture or sale must necessarily encourage excess, and *de facto* because most people in fact use them moderately, just as they do foods.

The extent and importance of this industry may be gathered from statistics (1907-1908) which show that during that year the sum total paid by brewers, maltsters and distillers into the producing sources of the United States was approximately \$369,851,092, apportioned as follows:

36,361,975 bushels of corn.....	\$27,274,208
62,760,000 bushels of barley.....	62,760,000
5,595,000 bushels of rye.....	3,916,889
Sugar products, hops and assorted grains....	16,358,000
Labor (producers only).....	54,542,000
Coal and other fuel....	5,000,000
Bottles	15,000,000
Lumber, rubber goods, steam engines, machinery, tools and other implements.....	150,000,000
Fire insurance premiums.....	15,000,000
Railroad, freight and express.....	20,000,000
	<hr/>
	\$369,851,092

Wine growers, by their purchases of grapes, machinery, casks, bottles, etc., increased this sum easily to \$500,000,000.

The farmer alone in the aggregate sold to the brewers and distillers products of the soil valued at \$250,000,000.

The total value of the investments of the liquor and allied industries is estimated at \$3,100,000,000 to \$3,600,000,000.

In the manufacture of alcoholic liquors more than one hundred thousand skilled and unskilled laborers are employed. In addition, the industries, closely allied to and largely dependent upon the brewing and distilling trade of the United States, representing an invested capital of \$500,000,000, provide employment for not less than 250,000 skilled and unskilled workingmen.

The wholesale and retail dealers (over 250,000) pay the wages of half a million more. Viticulture and wine production, with their allied industries, put another hundred thousand operatives on the pay roll. The entire liquor traffic pays the wages approximately of 1,300,000 persons, representing nearly one billion dollars in annual wages.

Prohibition proposes to destroy this industry, capitalized at over three billion dollars and employing over a million of men, without providing any compensation. Because it is inoperative and helplessly encourages, as we have shown, a new brood of vices, it can not but lower the material and moral resources of the Commonwealth. So far is it removed from being compensatory in its destructiveness. Then, too, the enforced idleness of more than a million of men over and above the usual number of unemployed, many of them with dependent families, might be a real calamity, particularly in times of financial depression. So long as prohibition is ineffectual (and it must always be so) it is the height of folly to speak of it as opening up new lines of industry to the wage-earner, and encouraging in him an increased earning capacity and saving habits. And though it were effectual, it would not change the prosperity of the moderate drinker, who according to the Committee of Fifty's estimate constitutes three-fourths of the adult male population of the United States. The strictly moderate drinker would not be enabled to purchase more shoes, dry goods, clothing or groceries by reason of prohibition. He would probably spend as much for soda water or some other luxury as he formerly did for beer. The truth is he is an asset to his family and to the Nation, and not a liability, whether it be under license or prohibition.

PROHIBITION AND REVENUE

THE methods of raising revenue for the United States Government are to a great extent arbitrary and subject to change. In a country of such vast and constantly expanding resources no one plan or single industry is essential to providing the most considerable part of this revenue. As a matter of fact, while the production and sale of alcoholic liquors furnish at present the bulk of the United States internal revenue, there is nothing to show that Uncle Sam might not be able to find, without hardship, an adequate substitute, if the liquor traffic were suppressed.

The collections from all distilled spirits and fermented liquors for the fiscal year ending June 30, 1908, were as follows:

Distilled spirits	\$140,158,807.15
Fermented liquors	59,807,616.81
	<hr/>
	\$199,966,423.96

Prohibition would wipe out \$170,000,000 of this revenue—the entire amount, excepting only what is derived from alcohol used in the arts and manufactures, and possibly in the practice of medicine. There would have to be a readjustment of revenue sources, but that could be arranged. The only question to be answered is: “*Cui bono*”—what good would it do? The records of prohibition States, such as Maine, Kansas and Dakota, plainly tell the story that prohibition extended over the Nation would be as inoperative and demoralizing as it is in the individual State. The present annual revenue would, therefore, be a total loss without any offset of gain to the Nation either by way of propagating temperance or increasing prosperity. Can the people of the United States afford to throw away wantonly this amount of revenue, which is part of the penalty paid for the evils of the liquor traffic, and of the cost of its restriction and regulation? Would it pay to have the traffic nominally eliminated and lose the funds to grapple with its clandestine and multiplied horrors in spite of the law?

The question of revenue is practically the same for States and cities as it is for the general Government. Prohibition necessitates a readjustment, which may work a hardship on the taxpayers, particularly in great cities. In Birmingham, Alabama, for instance, some extraordinary burdens were placed upon different lines of business to meet the loss from liquor license, among them the following: A license fee from \$200 to \$450 for banking houses; \$100 to \$500 for building and loan associations; \$300 for each cotton press; \$125 for each fruit store; \$1,000 each for express companies; \$12.50 to \$200 each for grocers; \$65 to \$275 each for hotels; \$75 to \$250 each for provision dealers, and similar amounts for 416 different kinds of pursuits or occupations. The contingency of a distressing effect in redistribution will largely depend upon local conditions. In a State like New York the withdrawal of revenue from liquor licenses would mean the necessity of raising millions from other sources to meet the State tax. But in every readjustment there would be the same question to answer: "*Cui bono*"—"What good would it do?" Arrests for drunkenness would not be diminished, nor the public expenditures curtailed on account of crime and vice caused by intemperance. It would be a dead loss of revenue without a redeeming feature.

PROHIBITION AND "TEMPERANCE DRINKS"

A SINGULAR phenomenon of considerable psychological interest, accompanying the inefficacy of prohibition, is the prevalence of so-called "temperance drinks" in "dry" territory. These include a great variety of sarsaparillas, stomach bitters, resolvents and tonics. One of them, named an "Arabian Tonic," is labeled invitingly, "not a rum drink," although on analysis it is found to contain over thirteen per cent of alcohol. Another, with the luring caption of "Seaweed Tonic," and described as "entirely harmless," contains nearly twenty per cent of spirits. By chemical analysis Ayer's Sarsaparilla is known to contain 26.2 per cent of alcohol and Hartman's Peruna a great deal more, and nevertheless both have an enormous sale. Some of the bitters preparations, sold over the drug counters, are fortified by as much as fifty per cent of high wine. Calisaya, a preparation of Peruvian bark with a large percentage of alcohol, is a popular substitute for whisky, and responsible for many a "jag." All these alcoholic stimulants are advertised as medicine. The dose prescribed on the labels of the bottles varies from a teaspoonful to a wineglassful, and the frequency, from one to four times a day, "increased as needed." There is no necessity of explaining that needs are easily multiplied when they are determined by the desires of an individual hankering after alcohol, and that one may become intoxicated and a confirmed drunkard in prohibition States, even though there were not a drop of beer, wine or whisky on sale.

In Southern States the use of cocaine has spread alarmingly among the negro population, and is fast becoming familiar to the whites, wherever prohibition is rigidly enforced. Drug fiends, of all manner of description, have become as numerous as drunkards among the poorer classes, who can not afford to have their intoxicating drinks sent to them by express, or to take them in a fashionable clubhouse.

Right Rev. H. C. Brant, Episcopal Bishop of Manila, makes the following startling statement apropos of this subject :

“In the Southern States, where prohibition has almost become universal, the increase in the sale of drugs per capita is *greater than the increase in population.*”

“The use of opium, cocaine and other such drugs is, I regret to say, *largely on the increase* all over the United States, especially in localities where the sale of liquor is prohibited.

“The pure food laws have done good work regarding the sale of patent medicines, but *the drug store has taken the place of the saloon* in many of our cities where the sale of liquor is *not* permitted.”

Dr. H. P. Bowditch, of Boston, who investigated the subject of “temperance drinks” in the Eastern States, summarizes the results of his researches as follows: “It is clear that very large quantities of drinks containing a greater percentage of alcohol than the ordinary wines and beers are consumed among the *most rigorous of total abstinence circles.*”

PROHIBITION AND THE PUBLIC
SCHOOLS

IN SPITE of the failures of prohibition and the unreasonableness of its moral foundation, its advocates have vigorously forwarded and assiduously urged its propagation in the public schools of the United States. This was done with the object of teaching the children, on an alleged scientific basis, the absolute, uncompromising necessity of total abstinence. The protests of many millions of law-abiding citizens, holding contrary views, among them scientists and physiologists, were of no avail, even though some of the latter were bold enough to say that the matter might well be considered a blot on the intelligence of the Nation. The force of the objection is that while it is advisable to explain to children the nature and effects of alcohol, its dangers and abuses, there can be no excuse for teaching that the strictly moderate or occasional use of alcoholic liquors is vile, abominable and injurious to health. It should not be taught that the drinking of one or two glasses of beer or wine, or a moderate dose of well-diluted whisky, is harmful, for it is not. Practically all physiologists agree that it is not.

The unscientific bias of the school physiologies in present use is easily detected. For instance, in one of the physiologies of the "*Pathfinder Series*" we meet the following sentence: "This alcohol is a liquid poison, a little of it will harm anyone who drinks it, and much of it will kill the drinker."

The Standard text-books, on the contrary, endorsed by physiologists, present the following view of the same subject: "Suffice it to state as obvious inferences from our present knowledge of the physiological action of alcohol, that *the habitual use of a moderate amount of alcohol* does not directly, and of necessity do harm; that to a certain extent it is capable of replacing ordinary food, so that, if it be scanty, or even if it be coarse and not easily digested, alcohol in some form or other, is of *good advantage*; that in all cases it should be taken well diluted, so as not

to irritate the stomach, and that wine or malt liquors are certainly preferable to spirits."

Again, the Eclectic School Physiology says: "To attempt to drink fermented liquors moderately has led to the hopeless ruin of untold thousands," while Dr. William H. Welch, of Johns Hopkins University, a physiological authority, writes: "It is a matter of common experience that many persons drink beer, wine and spirits in moderation throughout *a long life without apparent impairment of the general health.*" The Eclectic Physiology continues: "Alcohol is not a food or drink. Medical writers without exception class alcohol as a poison," a radically different conception from that expressed by the Standard text-book, used in medical schools: "In practice we find that in many persons a small quantity of alcohol improves digestion; and that a meal by its means can be digested which would be wasted."

The "Scientific Temperance Text-Books" were prepared for the public schools under the auspices of the Woman's Christian Temperance Union, principally as the result of an agitation by its members in favor of prohibition. The animus in their preparation is sufficiently explained by the following statement in one of the "W. C. T. U." publications: "This is not a physiological but a temperance movement." The insincerity and palpable prejudices in these books are recognized in the fulsome encomiums which are bestowed upon authors favoring the views to be inculcated, such as "greatest living authority," "foremost scientist," "the wise physician of today, who is abreast of the modern investigations concerning this drug," "author of great prominence," "most skilled in his profession," "eminent scholar," whereas, say Dr. H. P. Bowditch and Dr. C. F. Hodge in their report to the Committee of Fifty, "these phrases are rarely, if ever, applied to persons who are recognized by men of science as authorities on the question." Everything that happens to agree with the prejudices of prohibitionists is called "scientific," and the strongest evidence of the other side, though it came from physiologists of the highest standing, is cast aside into the rubbish pile. How far these text-books verify the claim made for them that they are "abreast with the latest teachings of science" may be gathered from a single example in Steele's "Hygienic

Physiology" (No. 3 of the "*Pathfinder Series*"), in which (pp. 177-179) there was a clear statement of the doctrine that alcohol is eliminated, entirely unchanged, although this is unquestionably contradicted by the latest investigations.¹

Dishonesty in the whole machinery of preparing this physiological course was so pronounced that Dr. Jordan wrote: "Indeed they have the effrontery to demand of a scientific author in treating a certain scientific subject in the school courses that he shall introduce only so much of the subject as shall bear on a certain reform that they are advocating."

One of the authors of an approved series of text-books said to a member of the Committee of Fifty: "I have studied physiology, and I do not wish you to suppose that I have fallen so low as to *believe* all of the things *I have to put into these books;*" and, "it must be generally admitted that there can not be one truth for elementary schools, and truth exactly contradicting it for colleges and medical schools. There is but one science of physiology." Prof. Theodore Hough, of Boston, speaks of these text-books as follows: "I have examined many of the 'approved and indorsed' physiologies, and I have always ceased their perusal with feelings of pity for the conscientious teacher, who is dependent upon them for information as to the physiological side of the problem." Prof. Henry Sewall, of Denver, Col., says: "In these works the truth, or what there is of truth, is presented with such partiality for total abstinence, with such magnification of the evils of any indulgence, so little discrimination between the effects of stimulants and narcotics employed in therapeutic and poisonous doses, that the idea given the pupil is necessarily *deliberately false. I seriously believe that more evil will probably accrue to the next generation through this legalizing of lies than would result without direct effort for moral teaching.*"

Of thirteen physiologists of note in Europe, who examined these text-books, only one was found, Dr. Baer, a physician in a penitentiary near Berlin, who was willing to endorse them, and even this solitary advocate wrote: "Personally, I do not practice total abstinence." But as a reward of his lone endorsement he was hailed "the foremost European specialist on the subject."

1 — *Physiological Aspects of the Liquor Problem*, Vol. I, page 27.

Professor Bowditch and Dr. Hodge, in their report to the Committee of Fifty, arrive at the following conclusion: "It is thus apparent that under the name of 'scientific temperance instruction' there has been grafted upon the public school system of nearly all our States an educational scheme relating to alcohol, which is *neither scientific, nor temperate, nor instructive*. Failing to observe the distinction between the diametrically opposite conceptions of 'use' and 'abuse,' some of its advocates have not hesitated to teach our children that the terrible results of a prolonged abuse of alcohol may be expected to follow any departure from the strict rules of abstinence." Not only in books, but by charts do they teach children that the evils of a continued excessive use of alcoholics are shared by the strictly moderate drinker, both in regard to deficiency in the offspring and general hereditary influence. The only excuse there can be for such a perversion of the truth is that there may be some, claiming to be moderate, who are in reality immoderate drinkers; and yet this should not upset the evidence that there are many more in the strictly moderate drinking class — the great majority of them — who escape all undesirable consequences.

THE ARMY CANTEEN

ALTHOUGH there is convincing testimony that the abolition of the army canteen promotes intemperance among the United States troops and among the inmates of soldiers' homes, nothing has so far been done by Congress towards its restoration. General Corbin, in his annual report (1906) on the state of the army, says:

"I desire to recommend once more in the interest of the moral welfare and discipline of the troops, the removal, if practicable, of the legislative prohibition against the sale of beer and light wines in the post exchanges. It would seem unnecessary to argue to a fair-minded person the superiority of a system which provides a mild alcoholic beverage at reasonable cost in moderate quantities under strict military control, to one which results in luring the soldier away from his barrack to neighboring dives where his body and soul are poisoned and ruined by vile liquors, with the accompanying vice of harlotry, and where his money is taken from him by gamblers and thieves. Unauthorized absences and frequent desertions directly traceable to visits to these dens of iniquity form a large percentage of the cases of trial by the several military courts, the number of which is a blot upon the otherwise fair record of our army."

A different state of affairs is noted in the English army. John S. Steele, describing in the *New York Press* the great English military station at Aldershot, presents the following picture of its social privileges:

"Another reason for the excellent health of the men is probably the fact that there is not a public liquor saloon in the camp. Each regiment has its canteen, of course, but very little spirits is sold. *Beer is the article chiefly consumed* and the canteen keeper must keep a strict watch on his customers. Any tendency to excess is at once checked, for if any disorder takes place in the canteen both the keeper and the disturber are severely dealt

with. Attached to each canteen is a small vaudeville theater where free performances are given every night for the men. There are about forty such music halls in the camp and the artists, who go from one to another, are paid from the profits of the canteen."

Is there any possibility of convincing the W. C. T. U. and members of Congress, whose votes they control, of their duty in this matter, which so seriously affects the welfare of Uncle Sam's soldiers?

PRO BONO PUBLICO

IF PROHIBITION were reasonably operative there might be some reason for the claim that it is "Pro Bono Publico"—"For the Public Good"—but since it is not, and is almost everywhere an open page of failure without any likelihood of ever being a success, it is difficult to understand why an argument, so unprofitable to its purpose, should have been brought forward. Besides, what is "for the public good?" Does it mean the will of the majority without regard to the rights of the minority? If so, the substitution of a license or tax law for prohibition in fifteen Northern States, which is a matter of history, was "for the public good." Prohibition and local option advocates are as variable on this point as a weather vane—it all depends upon which way the wind blows. Whenever a State or county carries prohibition the result is proclaimed as unquestionably "for the public good;" but if at a subsequent election it should reverse its vote in favor of a license law, the change is not regarded as being "for the public good" at all, but rather a triumph of the lawless and undesirable populace, and a victory for the brewer, distiller and wine grower. Not once is the thought entertained that the change to a license law was brought about by the moderate drinker, who insists upon enjoying his natural right, particularly in view of the fact that prohibition has proved itself everywhere a failure with regard to lessening the evils of intemperance. Not only is prohibition inoperative, but, as some of the judges in prohibition States put it, it fosters new vices and crimes, and breeds "a universal contempt of the law." It does all this although it eliminates saloons, breweries and distilleries. Where does the pro bono publico argument come in to justify suspension of the rights of Christian or personal liberty?

AN ANSWER TO A SPECIOUS
ARGUMENT

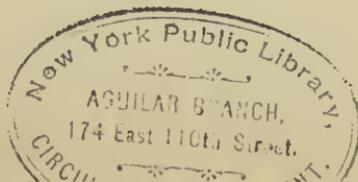
A VERY familiar argument of prohibitionists is that liquor producers would not agitate so strenuously against prohibition if its laws were inoperative. But plausible as this plea may appear, it lacks substance and is easily picked to pieces. The liquor industries do not deny that prohibition seriously handicaps, and in the event of its greater spread would materially diminish the volume of their business. Mail-order liquor houses, it is true, have profited by prohibition territory where individual homes are substituting the traffic of the defunct saloon, and from this direction at least the distiller has increased his output; but the brewer, on account of the greater bulk of his product and cost of shipping it, is at a disadvantage. As a result the consumption of the stronger alcoholic liquors, such as whisky and brandy, is on the increase in prohibition States at the expense of the lighter drinks. That always means an increase in the volume of visible intoxication, as statistics show. Then, too, prohibition means the multiplication of drug stores which take the place of the saloon, and, in addition to an illicit selling of intoxicants, cater to the growing demand for alcoholic drugs. It also means a rampant illegal traffic, dispensing the vilest concoctions that were never inside the walls of a brewery or distillery. It should not, therefore, be very difficult to reconcile the protests of the liquor traffic against prohibition with the claim that it is worse than inoperative.

• PROHIBITION'S NUMERICAL STRENGTH

THE numerical strength of prohibition is much less than is indicated by the political vote. State-wide prohibition does not mean that a majority of its advocates are in favor of depriving themselves of the right or opportunity of drinking alcoholic liquors. It is not exaggeration to say that fully two-thirds of those who vote in favor of prohibition, whether for a county or State, do so in order to rid themselves of the objectionable "dive" or saloon with a full realization that their drinking privileges will not be curtailed thereby, so long as the Interstate Commerce Law permits express companies and other common carriers to ship liquors to their homes and their clubhouses. But let Congress amend the Interstate Law, making it illegal to transport liquors to be used as beverages, into any prohibition State or county, and you will not have to wait long for an exposure of the true situation. It is not at all likely that the strictly moderate drinkers, hitherto allied to prohibition in order to punish the saloon, will continue their allegiance, if by so doing they will deprive themselves of the exercise of their natural right. On the contrary, it may be taken for granted that at the earliest possible moment they will turn about and regain the enjoyment of their personal liberty by assisting in the repeal of prohibitory laws.

There is no surer way of having prohibition defeated eventually than in having it strictly enforced by an amendment to the Interstate Commerce Law. In confirmation of this claim there is every reason to believe that the proportion of total abstainers in the United States, estimated by the Committee of Fifty in its published report of 1903 as being not more than twenty per cent of the entire male population, has not appreciably increased, nor need the figures of that Committee be materially changed in computing that seventy-five per cent belong in the class of occasional or moderate drinkers. The moderate drinker after all holds the key to the situation, and he will assert himself at the proper time.

The best test of prohibition's numerical strength would be the enactment of a law, subjecting to fine or imprisonment, or both, not only the maker and seller of alcoholic liquors, but the drinker as well. How the army of prohibitionists would dwindle!



PROHIBITION AND ABOLITION

IT IS the boast of prohibitionists that at some day all use of alcoholic liquors, moderate or immoderate, will be suppressed in this country, as was slavery. But that day is likely never to dawn. They reason from false premises, and, therefore, reach a wrong conclusion.

From the moral point of view the crime of slavery and a moderate use of drink can not be compared. There is no congruity whatever between the two subjects. The standards of abolition and prohibition are just as incongruous. One was essentially right; the other is essentially wrong. One restored the slave to enjoyment of human liberty; the other seeks to deprive man of what belongs to him by Nature's law — to drink moderately whatever he pleases. One returned to the slave the free exercise of his will, releasing him from the necessity of bowing down to the arbitrary commands of a master; the other would enslave the will of man to observance of an abstinence, enjoined neither by natural nor positive divine law. One set free several millions of the black race; the other would put in bondage many millions of all races, by dictating to them what they ought and ought not to drink, and making impossible for them a voluntary Christian temperance, that has been blessed and approved by Almighty God. Slavery put fetters on the body; prohibition would put in bondage the soul, depriving it of the exercise of its noblest faculty, and doing this without any evidence of divine law or sanction. Total abstinence under prohibition rule would be the enforced condition of a slave, the barren result of a legal necessity.

PROHIBITION A MENACE

WHATEVER may be the good motives of the advocates of prohibition, its propagation can only be considered a menace to the Nation. By the very nature of things it is not only inoperative, but it tends to breed the worst social conditions. Speaking with reference to this subject, one of the judges in Maine declared: "The value of the oath has been reduced fifty per cent in this State. Perjury (for which the maximum penalty is imprisonment for life) is so common that it no longer attracts attention. And it is not confined only to the liquor element; the effect of it is far-reaching and growing. People talk of it — openly without a blush."¹ What with bribery and corruption of officials, their continual connivance at the same offenses, committed day by day and year by year, and with public apathy towards the enforcement of statutes, is it any wonder that there should be bred among the people in prohibition States a general disregard of the law?

Calamitous, therefore, as the ravages of the abuse of strong drink are, and how much soever it may devolve upon the Government to check and control them, it is better by far that evils which can not be exterminated, so long as this world shall exist, should be restricted and regulated by law, than that a compulsory measure should prove a failure, invite new social vices and public burdens, and disregard the strictly moderate drinker in the exercise of his natural right. If such a right can be set aside under the protest that its elimination is "for the public good," where in the end will be the guarantee of equal rights to all under a free government? To the Roman Catholic, the Episcopalian, the German Lutheran, the Free Evangelical Protestant, the exercise of Christian liberty is an indispensable part of his religion. Does not the Constitution of the United States provide in article first of the amendments that no law shall be made "prohibiting the free exercise thereof?"

1 — The Liquor Problem — Legislative Aspects — Committee of Fifty.

LOCAL OPTION, THE ALLY OF PROHIBITION

LOCAL option is the ally of prohibition. It is prohibition for townships, municipalities and counties. Its ultimate aim is State-wide and National prohibition. The Anti-Saloon League of Kentucky made this very clear in the following recent declaration: "We would hail the dawn of such a day when a prohibition law might be enacted, and to that end we are constantly at work, and that we shall surely attain;" and Superintendent Wm. H. Anderson explains this affiliation in a statement of the *American Issue*: "If local option is good enough to be called prohibition when it reaches the victory stage, it is entitled to recognition as local prohibition in the preliminary stages."

But while local option is identical with prohibition in its aims and final results, it is not so in its principles and methods. Prohibition leaders vigorously attack the local option standard of a majority rule, as the following authoritative explanation will suffice to show: "Local option's practical lesson is to go with the multitude, even to do evil. Local option's moral standard is the will of the majority, one of the fatal deductions from a democracy. It assumes the prerogative to make wrong into right by investing it with all the sanctity of law."¹ The prohibitionist takes the suppression of the liquor traffic as an imperative Christian duty, independent of the State's authority; the local optionist on the other hand, while individually he may from the Christian point of view hold the same convictions, leaves the question entirely to the vote of the commonwealth. To the prohibitionist, prohibition is part of the decalogue; to the local optionist, it is a political measure pro bono publico.

The insincerity of local option is most apparent in claiming not to interfere with the private use of alcoholic liquors, while in fact its efforts are not only directed to suppressing their manu-

1 — Cyclopedia of Temperance and Prohibition, pages 394 and 395. Funk & Wagnalls.

facture and sale, but preventing their shipment to individual homes. Its leaders are persistent in urging Congress to amend the Interstate Commerce Law so that the shipment of liquors into "dry" territory shall be absolutely prohibited. And nevertheless they succeed in hoodwinking many by their protestation that they are opposing the saloon without interfering with the private rights of the strictly moderate drinker. A sample of this duplicity is found in the following extract from an editorial in *The American Issue*: "We have repeatedly pointed out that in the sense of prohibiting the private use of intoxicating drinks, prohibition does not obtain in nor is it attempted in the United States." They would dry up the springs first and then politely ask a man to take a drink from the fountain! Is not this adding insult and ridicule to injury?

The success of local option is chiefly owing to the effect of this prevarication, and also to the assistance of the moderate drinker who, enjoying his glass by grace of interstate commerce, is willing to vote for prohibition in the interest of law and order.

If the sole object of the Anti-Saloon League were the suppression of the vile saloon there would be no division of opinion as to its eminent usefulness, but inasmuch as it uses the saloon merely as a foil for the ulterior purpose of eliminating the manufacture and sale of alcoholic liquors, without respect to their strictly moderate use, it is double dealing, and unworthy of the support of a free, American people.

THE LICENSE SYSTEM

PROHIBITION means well, but it accomplishes little or nothing. The reason is because it is built upon a false foundation and starts from wrong principles. You may forbid a wrong by enactment of law, but you can not forbid a right. You may forbid drunkenness under penalties, as you may any other offense or crime, but you can not forbid the moderate or occasional use of alcoholic drink without violating Nature's law and God's positive law, as contained in the Scriptures — the right of Christian or personal liberty. You may say that it can be done, for it has been and is being done. That is true, but it has been done by legislation, without results "for the public good" claimed for it, and at the expense of the individual's rights. Whenever prohibition has been enacted into law it is but a temporary victory — largely the outcome of political intrigue or combinations. It may sometimes owe its success to an outburst of popular indignation against flagrant abuses in the liquor traffic, and in the main this feeling needs no apology; but nevertheless its expression is exaggerated and indiscriminating, and its force spent in a hopelessly unprofitable direction. Just as soon as the liquor traffic shall have been raised to a higher plane of respectability and regard for the law, it will invite less opposition and criticism from all classes of citizens and encourage a saner public sense of a great social and moral problem. Nothing can contribute more to such a desideratum than a strict license law.

Among many legislators, economists, moralists, divines, educators and practical men of this country, the conviction is gathering more and more force that a license system is the best and most honest solution of the liquor problem. It is the best, because it accomplishes the most for temperance, and the most honest because it offers the least inducement or motive to defraud or transgress the laws. Besides, the license system legitimizes a dangerous business, as far as this can be done, and in consideration of its decent management, and by putting it in a more re-

spectable class, is itself the best guarantee that restrictive laws regarding minors, drunkards, closing hours and objectionable features will be more rigidly observed. It brings into the saloon business a better grade of men, and this, too, insures a more reliable respect and readiness for the observance of law. The high-license system has prevailed in Pennsylvania since the Brooks Law was passed in 1888, and it has by no means an unenviable record for restricting the evils of the liquor traffic in that State. "The license became a valuable franchise not to be jeopardized by gross violations of the law. Applications for licenses are acted upon in open court, and the judges are required to receive petitions for and remonstrances against the applications. Every application for a license must be accompanied by a certificate, signed by at least twelve respectable electors of the wards, boroughs or townships, indorsing the applicant, and praying that the license be issued."¹ In this way the privilege of the traffic is safeguarded as far as possible. The law, too, is explicit on the subject that the number of licenses must be conditioned by "public necessity," and no new applications are taken up until this point has been settled. They can be revoked at any time for cause by the judges, and the licensee, by violating any of the liquor laws, may become forever barred from obtaining a new privilege in any part of the commonwealth. Under this system, as statistics will show, the ratio of arrests for drunkenness throughout the State has steadily decreased. The best evidence of a law-abiding spirit among the licensed dealers in Philadelphia, for instance, are the statistics of Sunday arrests, which show a falling off from 2,101 in 1886-87, and 1,263 in 1887-88 to 628 in 1892-93, and to 541 in 1893-94.

Summing up the results of high license in that city, Mr. John Koren, of Boston, says in his report to the Committee of Fifty: "In consequence of the valuable franchise, regardless of its cost, which the liquor license has become, the tone of the whole trade has been raised. The improved character of the saloon is remarked upon by all observant citizens. Sunday selling has ceased, and minors are usually kept out of the saloons.

1 — The Liquor Problem in Its Legislative Aspects — The Committee of Fifty.

The wholesale dealers have stopped selling liquor to be consumed on their premises. In many places great care is taken not to sell to persons already under the influence of liquor."

At a recent session of the Maryland Legislature a high-license law was passed, and is now in force. It is in operation in several States and it is giving satisfactory results by lessening the number of saloons, eliminating licentious adjuncts, encouraging respect for the law, lowering the record for arrests for drunkenness and providing a large amount of revenue, in compensation for public expenditures, caused by alcoholic abuse

An example of how admirably license operates in regulating the liquor traffic and minimizing its evils has already been cited in the city of Milwaukee which, according to the United States Census Report, recorded in 1905 only 905.6 arrests for drunkenness for 10,000 of population, while Portland, Maine, reported in the same ratio 2,806.9 arrests; Kansas City, Kan., 1,970 arrests, and Wichita, Kan, 4,381.2 arrests. Could any stronger proofs be presented than these figures that license is more favorable to temperance than prohibition?

ITS MORAL SUPPORT

LICENSE is not, as prohibitionists claim, the legalizing of evil — it is the legalizing of a traffic, legitimate per se, and possibly productive of good, under such severe conditions as will restrict and regulate the sale of liquors and reduce to a minimum the dangers of alcoholic abuse.

The Protestant Episcopal Church and her temperance society are practically committed to license, the society being one of its most active promoters. The Roman Catholic Church, too, while not declaring itself officially, is accredited with favoring the high-license system. Cardinal Gibbons, Archbishop Ireland (himself a total abstainer), Archbishop Messmer, of Milwaukee, and others of the hierarchy, emphatically endorse high license as against prohibition. Cardinal Gibbons says: "We might profitably learn a lesson from the old cities of Europe, which for two thousand years have been agitating this question. There is not a single city in Great Britain or on the Continent which attempts to prohibit by law the sale of liquor. They have learned from a long experience that the best method of regulating this article of commerce is to impose licenses, to maintain good order for the protection of the citizens, and to punish the violators of the law. *I, therefore, maintain that high license is the only solution of the problem.*" The position of Bishop Messmer is thus recorded: "The stand which I take against the imposing of laws by any community which interfere with personal liberty, is the stand taken by the Catholic Church. The church holds that any attempt to curtail this liberty is to be discouraged. Prohibition is such an attempt, and on the whole I believe it to be an unwise movement, which would not bring the results claimed for it." A majority of the Committee of Fifty, composed of leading educators, legislators, physiologists, divines and economists, who investigated the liquor problem in the United States, openly declared themselves in favor of high license. Among these may

be mentioned Dr. Felix Adler, Charles J. Bonaparte, Rev. Dr. Conaty, of the Catholic University, Washington, D. C., Prof. Richard T. Ely, of the University of Wisconsin, Bishop Gaylor, of Tennessee, the late Bishop Potter, Rev. Dr. Rainsford, of New York, Hon. Seth Low, Pres. Chas. W. Eliot, of Harvard University, et al.

THE TRAFFIC'S REFORMS—A CLEANING-UP MOVEMENT

THERE can be no doubt that the vile type of American saloon is an abomination, and it is chiefly responsible for the propagation of prohibition. But this type is fast disappearing by reason of a general awakening of the public to the necessity of its suppression, and the cleaning-up movement among the liquor industries themselves.

At the Forty-Eighth Annual Convention of the United States Brewers' Association (1908) a declaration of principles was adopted, the pith of which is contained in the following statement: "The objectionable features of the retail liquor traffic do not rest upon and are not backed either by the commercial interests or by any supposed political power of the brewers. The elimination of such objectionable features is most earnestly desired by our trade, and we will lend our fullest co-operation towards their extinction, and invite the assistance of public officials and the people in general to that end."

The brewers kept their word, and, during the past year, succeeded in removing many objectionable features from the retail trade. In Greater New York they brought about a working arrangement with the Committee of Fourteen and the bonding companies, resulting in the cleaning up of about a hundred disreputable "joints." In Pennsylvania the licensed trade has ceased to have any connection with the illicit Sunday traffic. Notorious divekeepers were driven out of some fifty cities and villages of Ohio. The Texas Brewers' Association did not limit their expenditures in breaking up gambling in the saloons and suppressing all disreputable practices. In Milwaukee seventy-nine saloons were closed on July 6, 1908, including three dozen dance halls connected with saloons in outlying parts of the city, and a number of assignation hotels. In addition fifty saloons were closed in the county of Milwaukee outside of the city.

Carl J. Hoster, of Columbus, Ohio, the newly elected president of the United States Brewers' Association, at its Forty-Ninth Annual Convention (June 2 and 3, 1909), gave the following pledges in accepting the responsibilities of his office:

"I pledge myself to the furtherance of the movement for the proper regulation of the saloon and for the separation of the saloon from all connection with disreputable practices. I stand for the licensing of saloons from the standpoint of public convenience, with all the limitations that this implies; I believe that the license law should be liberal enough to meet the reasonable requirements of public convenience, and that a liberal law strictly enforced is far better than a rigid or narrow law liberally enforced. I believe that the license system should be such as to insure stability, and that the saloon should be so regulated as to put a premium upon its good conduct."

The National Model License League was incorporated in Louisville, November 21, 1908, its purpose being declared to be: "to urge the passage of reasonable excise laws in the United States, and the amendment of those existing, and to educate the liquor trade to an *irreproachable plane*." Archbishop Messmer, of Milwaukee, expressed his faith in this movement as follows: "The provisions for the control of the traffic, drawn up by the liquor men themselves, and sent out in circular form prior to the Model License Convention recently held in Louisville, seem to me to point the way to a reform which will be much more genuine and sane than prohibition."

Efforts are being made to have model license laws passed wherever license laws are not yet in operation, and to bring excise laws everywhere up to the model standard. The Dean Law in Ohio is one of the most recent achievements of the League.

Among the restrictions on the sale of alcoholic liquors, which are insisted upon, the following deserve attention:

1 — No selling to minors, intoxicated persons or habitual drunkards.

2 — No gambling in any shape or form on the premises.

3 — No display of obscene pictures, or employment of women as bartenders, waitresses, singers or actresses. Therefore, no concert saloons.

4 — No sitting-rooms, and an utter divorcement of the social evil from the saloon.

5 — No boxing, wrestling, cock-fighting or other exhibition in or about the saloon.

6 — Hours of selling must be limited to as short a span as possible.

7 — Sunday closing to be enjoined wherever possible. If, however, such a restriction is openly disregarded, as in some of the large cities, it is injurious to have it in the law, for no law can be enforced against public sentiment.

State branches of the Model License League have been established in Kentucky, Ohio, Tennessee, Illinois, Missouri, Massachusetts, Indiana, California, New York, Pennsylvania, Maryland, etc.

A movement is on foot to discourage by means of anti-treat societies as much as possible the custom of treating, which is justly held responsible for a great deal of intoxication, and to favor the introduction of the open beer hall, as it obtains in the well-regulated larger cities of Europe. Both would be in the nature of social reforms that make for temperance.

LIQUOR LEGISLATION

LEGISLATION in the United States embraces three different methods of dealing with the liquor traffic: Prohibition, State or local option, and license or tax. At present these are distributed among the several States as follows:

PROHIBITION

Alabama, Georgia, Maine, Kansas, North Dakota, North Carolina, Oklahoma, Tennessee.

LICENSE OR TAX

Arizona, California, Colorado, Connecticut, Delaware, Idaho, Illinois, Indiana, Iowa (Mulct Law), Louisiana, Maryland, Michigan, Minnesota, Mississippi, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, Ohio, Pennsylvania, South Carolina (County Dispensary), Washington, Wisconsin, Wyoming.

STATE OR LOCAL OPTION

Arkansas, Florida, Indiana, Kentucky, Massachusetts, Michigan, Missouri, Montana, Ohio, Oregon, Rhode Island, South Dakota, Texas, Utah, Vermont, Virginia, West Virginia.

Ohio and Indiana are under a county local option, and at the same time a State tax law.

A NATIONAL LICENSE LAW —THE CONCLUSION

IN SEEKING for the best solution of the drink problem, the experience of European countries should be carefully noted, for they have the failures and successes of many centuries behind them. Their unanimous voice favors a strict license law and not prohibition. Prohibition is not much more than a half century old, purely an American product, and it is already acknowledged a failure save by its adherents, whose prejudices have blinded them to the truth. There is but one question in the controversy, and it is: "Which restricts the evils of intemperance more, prohibition or license?" The answer is easily found in the preceding pages of this essay. Testimony past and present; stubborn facts, gathered by men without bias in the interest of psychological and sociological science; official statistics that defy contradiction; the very admissions of prohibitionists, reluctantly made, all go to prove that prohibition is not an effective method of dealing with and restricting the evils of alcoholic abuse.

The Subcommittee of the Committee of Fifty, composed of Chas. W. Eliot, President Emeritus of Harvard University, Seth Low and James C. Carter, who had this subject under investigation in several States, reached the following conclusion: "Prohibitory legislation has failed to exclude intoxicants completely even from districts where public sentiment has been favorable. In districts, where public sentiment has been adverse or strongly divided, the traffic in alcoholic beverages has been sometimes repressed or harassed, but never exterminated, or rendered unprofitable. *In Maine and Iowa (during the prohibition period) there have always been counties and municipalities in complete and successful rebellion against the law.* Prohibition has, of course, failed to subdue the drinking passion, which will forever prompt resistance to all restrictive legislation."

But listen to what this report has to say about the concomitant evils of prohibitory legislation: "The efforts to enforce it during forty years past have had some unlooked-for effects on public respect for courts, judicial procedure, oaths and law in general, and for officers of the law, legislators and public servants. The public have seen law defied, a whole generation of habitual law-breakers schooled in evasion and shamelessness, courts ineffective through fluctuations of policy, delays, perjuries, negligences and other miscarriages of justice, officers of the law double-faced and mercenary, legislators timid and insincere, candidates for office hypocritical and truckling, and office-holders unfaithful to pledges and to reasonable public expectation." And with this flood of public misdemeanors and corruption, there was nothing to show that the evils of intoxicating drink had been abated, as is clear from the conclusions of the Committee: "Whether it has or has not reduced the consumption of intoxicants and diminished drunkenness is a matter of opinion, and opinions differ widely. No demonstration on either of these points has been reached, or is now attainable, after more than forty years of observation and experience."

Perhaps the day is not far distant when the subject of the restriction and regulation of the liquor traffic, or its prohibition, will come up for consideration before the American people in the draft of a national law. It will then be of the utmost importance to steer clear of extremists, and keep only the common welfare in view. A national license law would undoubtedly give uniformity to a system of control, and take the problem out of State politics, where it has so long been a bone of contention between the two great parties, to the detriment of the temperance cause.

If the money spent for the past thirty years and more by the prohibition and saloon factions in tossing between them the short-lived adjustments of the liquor problem had been converted into a gospel temperance fund, how many thousands of men and women might have been saved along the lines of moral suasion followed by a Father Matthew, Neal Dow and Francis Murphy! How absolutely ridiculous to spend millions of money in political contests that in the end will make more drunkards, blight more lives and ruin more homes! It is a fact that nothing has done

so much for the propagation of intemperance as intemperate legislation, and no legislation is quite so intemperate as prohibition.

In an interview published in the *New York Freeman's Journal* a few months ago, Cardinal Gibbons says that prohibition is an excess as much as intemperance. "Liquor," he reasons earnestly, "would be sold just as much under prohibition laws as under well-regulated license. The consequence is that liquor would be sold contrary to law, instead of in accord with the law. When a law is flagrantly violated it brings legislation into contempt. It creates a spirit of hypocrisy and deception; it induces men to do insidiously and by stealth what they would otherwise do openly and above board. Yet all good men, all good citizens, are in favor of temperance. But you can not, by legislation or by civil action, compel any man to the performance of good and righteous deeds. High license, I think, is the only solution of the liquor problem. The infliction of fines upon the violators of the law for the first offense, and the withdrawal of the license or even imprisonment for the subsequent infractions, would be proper punishment."

It might be desirable to make the human race one vast total abstinence society if it were possible to eradicate the almost universal taste of man for alcohol, but such a result could only be accomplished by education, and not by legislation. From the Christian standpoint it could not be done without the assistance of divine grace to each individual. But even then total abstinence would necessarily be a voluntary self-imposed restraint, and not a duty or obligation, such as temperance is essentially always. It will not be questioned, however, that an efficient self-control and such qualities as make up strong character and for the attainment of the highest ideals, are best acquired without the shackles of prohibitory laws. Some physiologists, who are directly concerned only with the hygienic phase of the problem, call attention to the importance of this fact. Thus Dr. John J. Abel, of Johns Hopkins University, concludes his review of the pharmacological action of alcohol by saying: "It is a question well worth considering, whether the continued presence of alcoholics in the world is not more conducive, in the long run,

to the evolution of an efficient self-control, than would be their total abolition."

The object of all laws in the end must be to accomplish the greatest amount of good for the greatest number, and no law can accomplish this that does not take into account the social needs of man and the rights of human liberty.

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