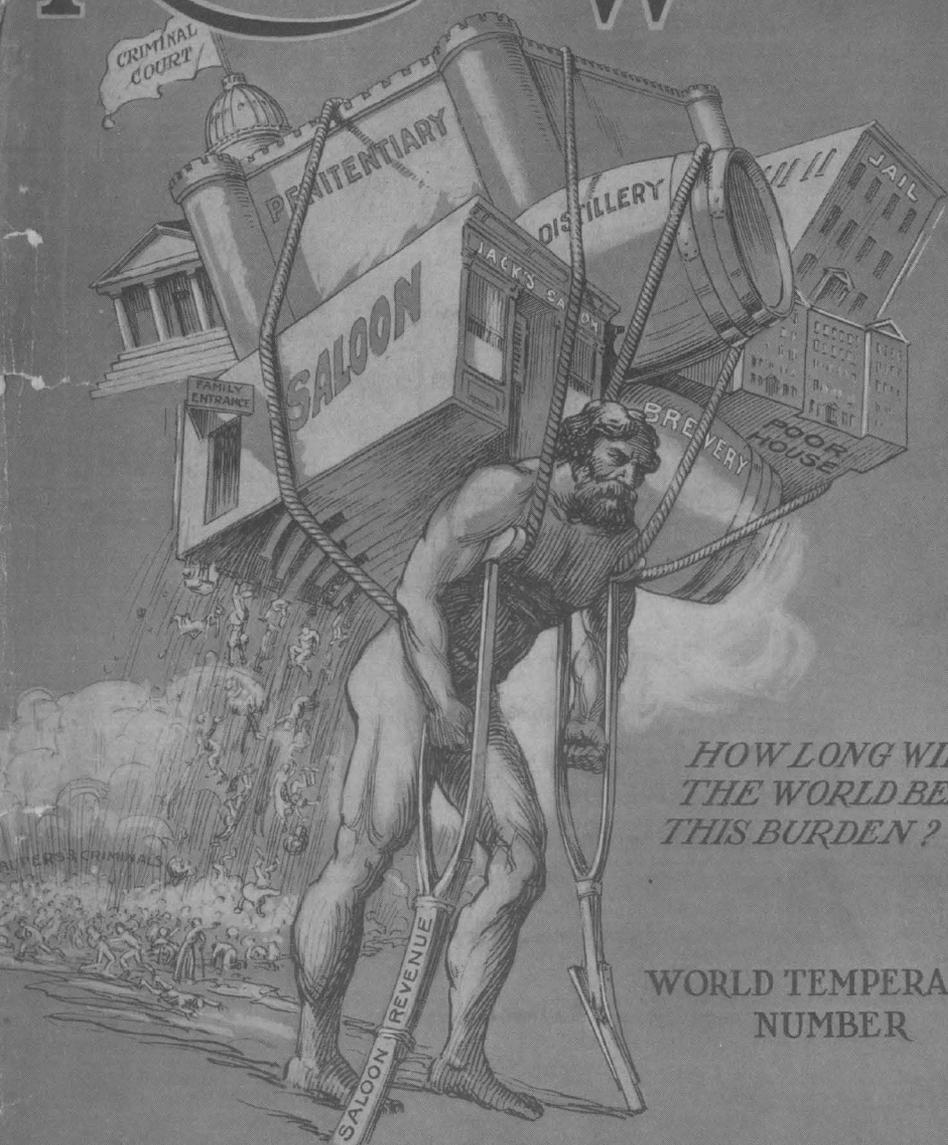


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NUMBER

VOLUME XLII
NUMBER 5

MAY 1919

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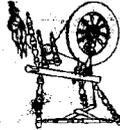
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* * *

FRENCH MISSIONS DURING THE WAR—A CORRECTION

A correspondent connected with the *Societe des Missions Evangeliques de Paris* writes, calling attention to an error that appeared in our July number, page 84. The statement is there made that "The French Protestant missions have become weak and almost lifeless because of the drafting of men and money for the great European struggle." Correspondents in France have written about the necessary drafting of men of military age for service in the army, and of the great, overwhelming demand for money in the heroic struggle of the French people. It is, however, a great satisfaction to be assured by the present correspondent of the French Protestant Missionary Society, Mr. E. A. Ford, that the Society was able to complete the year 1917 without a deficit; and at the same time, by raising over 700,000 francs, cleared up a considerable deficit left over from earlier years of the war. At the close of the year 1918, a Committee of the Paris Society voted a budget of 730,000 francs for the ensuing year, an increase of 230,000 francs over the year preceding.

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THE MISSIONARY REVIEW *of* the WORLD

Vol.
XLII

MAY, 1919

NUMBER
FIVE

THE UNCLEAN SPIRITS DRIVEN OUT

POPULAR sentiment in America in regard to intoxicating drink has been revolutionized in the past fifty years. Even a decade ago there were few who believed it possible to persuade the legislatures of even thirty-six states of the Union to accept a prohibition amendment to the Constitution. The prompt action of forty-five states has caused amazement even in temperance circles. The revolution has been helped forward by the war and the beneficial results of prohibition in the army and navy and in the zones around military camps. But the real work has been done by the faithful efforts of temperance organizations, such as the Woman's Christian Temperance Union and the Anti-Saloon league. On the one hand public sentiment has been educated as to the effects of alcohol on the mind and body, and the poverty, laziness, immorality, disease and crime that are due to strong drink. The parents and children have been educated in church and school by religious, historical and scientific facts, until those who have not themselves experienced the curse of drink have recognized its evil effect on individual and community life.

The commercial and industrial sentiment has also become increasingly anti-alcoholic. Commercial drummers no longer are counted efficient in proportion to their ability to drink whiskey or beer. Many manufacturers and merchants in addition to railroads and other enterprises refuse to employ men who drink. Physicians refuse to prescribe alcohol or do so very sparingly and cautiously.

In politics also the drink evil has been recognized and attacked vigorously. The "Saloon in Politics" is a menace to patriotism and good government. The prohibition party enlisted many in its ranks but failed to win their case. The Anti-Saloon League,

by its effective organization and persistent activity, has finally brought about legislative action. The unclean evil spirits are to be cast out, if legal enactment proves effective. This should mean cleaner politics, better health, less temptation to immorality, more efficiency in industry, less poverty and larger savings in money and food products. In a word, boys and girls and weaker men and women should have a better chance to lead true, straight, clean lives.

But that is not enough—the unclean spirits may be cast out, but unless a new Spirit, the Spirit of God, enters into individuals and the nation, seven other evil spirits may enter in and the last state become worse than the first. Regeneration is needed as well as reformation. The work is not completed, but another forward step has been taken.

WORKING FOR WORLD WIDE PROHIBITION

NOW that prohibition forces have succeeded in making the manufacture and sale of intoxicating drink illegal in Canada and the United States, they are turning their attention to international prohibition. As the world cannot exist half slave and half free, so it cannot be half “wet” and half “dry” without constant friction and illegal traffic. Already in some lands progress has been made. Mohammedans nominally prohibit intoxicants, Russia has not revoked the law against vodka, France still prohibits absinthe, and Africa has her zones in which it is illegal to sell strong drink to natives. There is however, much to be done and temperance agencies are busily at work.

The International Prohibition Confederation has recently sent representatives to Europe, the Anti-Saloon League is proposing to introduce its work into foreign lands and the Woman's Christian Temperance Union is already at work in Japan, China and Europe; the International Reform Bureau and the Native Races Anti-Liquor Traffic Committee are also busy. Foreign mission agencies are energetically cooperating. They know the language, people, customs, climate and general situation in non-Christian lands as perhaps no other class of people know them. Their intelligent, sympathetic study of conditions gives them a wealth of information and an approach which it is impossible to secure in any reasonable time from other sources. The lines of work agreed upon for the carrying on of a temperance campaign abroad will include:

1. Literature, books, periodicals, posters, etc., in the language of the several countries. All this to be prepared by competent authorities and translated by linguists of approved experience.
2. Foreign missionary conferences at home and abroad to instruct, inspire and interest missionaries so as to stimulate zeal for

this cause and an intelligent knowledge of the best weapons and methods for promoting temperance.

3. United States and foreign countries will interchange delegates so as to bring to America, representative business men, scientists, educators and government officials from other lands and send to other countries persons to study conditions there.

Many of the distinctively religious organizations are co-operating through the International Prohibition Confederation, which is working to extend the benefits of prohibition throughout the world. An International Congress against Alcoholism is to be held September 14-20, 1919.

This Congress not only has the official recognition of the Government, indicated by an appropriation of \$50,000, but the Department of State issues the invitations to the several governments. The first regular session of the Congress was held in 1883 and sessions have been held biennially since that time until the war. The Conference at Milan, Italy was attended by eleven hundred delegates, representing forty-four nations. Among these delegates were eminent jurists, scientists, educators, sociologists, army and navy officers, government officials, high ecclesiastics and other representative men and women.

The coming of the Congress to America, following the ratification and establishment of prohibition as a war measure, will afford a striking object lesson, and should make an impression on the world.

A NEW CRISIS IN CHOSEN

A REVOLUTION is reported in Korea, the land which has been one of the most encouraging of the Asiatic mission fields. Here the Presbyterian Mission began work in 1884 and gradually developed by Apostolic methods a truly Apostolic Church. The Methodists have also had unusual success in their various missions. The whole nation gave promise of becoming Christian. There was little in the national existence that was promising. The government was weak and corrupt and there was little material prosperity, but the Christian missionaries founded schools, churches and hospitals, and taught the people to believe in God and to follow the teachings of the Bible. The Kingdom of Heaven was progressing rapidly in Korea.

Then came the Russo-Japanese war and at its close the Japanese army backed into Korea. Advantage was taken of the weak government to proclaim a Japanese protectorate, then the King was forced to abdicate and Korea was annexed to Japan. The Koreans were disarmed and the Japanese took over the legislative, administrative, educational and judicial functions of the government.

This control has been held for nine years. The Japanese have made many material improvements in Korea and in its judicial and educational program. But the Koreans are not content, for they have been ruled with an iron hand and without their consent. Efficiency has not compensated them for loss of independence. Moreover, Japan has not sought to educate the Koreans for self-government, but has taken measures to absorb them—a people seventeen or eighteen million strong, distinct in race, language, religion and history from the Japanese. The name of the country has been changed, the use of the Korean language is forbidden in schools, the people are compelled to do homage to the Japanese Emperor's pictures and in every way the country is being Japanized as rapidly as possible.

Naturally the Koreans are humiliated and embittered at the loss of independence and of their national individuality and are endeavoring to call the attention of the Paris Peace Conference to the disregard of their rights as one of the smaller nations. Reports in the public press state that there is a concerted uprising against Japan among all classes. A daily is secretly published by the Independence Union of Korea. The Japanese authorities have sought to put down the uprising by force. The country is under martial law and it is reported that many Koreans have been put to death—including some members of Christian churches. The American mission schools and hospitals have been searched, but no evidence of conspiracy has been found in them.

This is a sad day for Korea and the Korean Church. The missionaries have earnestly endeavored to keep political questions out of the Church and have taught obedience to the existing government. But the Korean Christians are human and their characters and ideals have been strengthened by their education, so that it is not surprising if many of them are active in the nationalistic movement, and many may suffer for their loyalty to their country.

All this is deeply influencing the progress of Christianity in Korea. On the one hand the incoming tide of commercialism and materialism has swept along many church members. The non-Christian population is harder to reach than it was a few years ago. The Gospel is not so much "news" and there are more distractions and allurements. Missionary educational work has been hindered by Japan and political and worldly interests are absorbing more attention, so that Christianity is making less progress than was the case a few years ago.

On the other hand, in spite of all hindrances, the Korean Christian Church is growing and the leaders are faithfully praying and working. The attendance at the Pyeng Yang General Bible Study class last February was 2000, the largest in the history of

the station. Altogether over 76,000 men and women attended the Presbyterian Bible class conferences for at least a week last year in Chosen. The baptized membership of the Church has steadily increased and the giving of Korean Christians has been remarkable, in spite of the fact that the cost of living has increased 100 per cent in the last five years. This is the time to pray for Korean Christians and for the missionaries in Chosen.

NEW ALIGNMENTS IN CHRISTIAN CIRCLES

SHOULD churches holding substantially the same beliefs and ideals unite so as to form a compact and unified force, economizing in money and labor, or is it better that they conserve their ideals and peculiarities by continuing their separate existence? This is the question that is being discussed in Presbyterian and Reformed Churches of North America. The United Presbyterians, the Reformed Presbyterians, the Presbyterians U. S. A., (north), the Presbyterian Church in the U. S. (south), the Reformed Church in America and the Reformed Church in the United States are interested in this union movement. The suggestion is that the missionary administration of these bodies be united and that ultimately the ecclesiastical bodies themselves should become amalgamated.

The prospect for Christianity in North America seems more and more to point to a re-division in doctrine and practice even as the races, classes and nations of the world are facing a new alignment. Formerly the divisions were racial and national; then alliances were made to unite those with similar ideals of government and common interests. Today the peoples of the earth are dividing again and uniting according to class interests and occupations—along the lines of a new internationalism. So the old church divisions formed on the basis of geographical, historical grounds, or because of church government and ritual, are being gradually obliterated. There are unmistakable signs that large denominational bodies are coming together either on the basis of cooperation or corporate union and that other groups within these bodies are separating from them to unite with each other on the basis of the fundamentals of Christian faith and practice. These new "Protestants" are placing emphasis on the absolute necessity of maintaining belief in the infallibility of the Bible, the deity of Jesus Christ and salvation through His atonement, the need of regeneration and separation from worldliness, a life of holiness and of service through the indwelling of the Holy Spirit. This movement is finding expression through a number of the Bible Institutes in North America and in conferences on Fundamentals.

EDITORIAL COMMENT

RELATION OF TEMPERANCE TO MISSIONS

ONE of the greatest obstacles to missions in every land and time has been the drink evil. From the money side alone, the amount spent in America for strong drink in one year is estimated at over two billion dollars—or more than has been spent in evangelizing the heathen world in the nineteen hundred years of the Christian era. Not only so, but drink has filled our jails, our brothels and our poorhouses. It has sought to undo the work of the city missionary and the evangelist. Brewers and distillers have combated the work of the missionaries. “The rum traffic in West Africa,” says Mrs. Menkel of Batanga, “is the curse of the country. It both hinders and counteracts our missionary efforts. As a rule our native Christians cannot find employment with white traders unless they are willing to accept rum in part payment for their services.”

Too often the same vessel that sails from Christian lands carries missionaries in the cabin and rum in the hold; the one to convert and the other to debauch the natives of Africa and Asia. Even the war did not stop the exportation of liquor to heathen lands. Three-fourths of the intoxicants shipped from Boston during the last four years were sent to West Africa, and ten or twelve other countries received a share of these liquid evil spirits.

Missionary work is being seriously threatened by the liquor demon in mission fields, even as our Lord's work was opposed by evil spirits in His days on earth. Jerusalem now has a brewery, and there is a distillery on Mount Lebanon. American saloons have been opened in Damascus, but no new Christian missionary work is allowed to open in these lands at present. Brewers and distillers that have been ousted from Canada, and soon will be banished from the United States, are seeking locations in Mexico, China, Japan and elsewhere. If they succeed in fastening themselves on these countries missionary work will become vastly more difficult.

Another hindrance to missionary work from the liquor traffic is due to the inability of many people in foreign lands to differentiate between the white men who have brought the Gospel to them and those from the same countries who have brought them strong drink. Dr. William Jessup, a missionary to Syria, writes: “One great argument used against Christians when we preach righteousness, temperance and purity is ‘you must have more saloons in

America than there are in any other country. Divorce is easier than in Syria, and thousands of your people practice polygamy.' Physician, heal thyself," It is true that most of these non-Christian lands already had some form of mild intoxicant. Japan has had her *saké*, China her rice wine, India has her palm wine, and Africa and the Pacific Islands their native drinks, but there was no rum, gin or whiskey. The first explorers saw comparatively little intoxication among the natives. Some religions, like Islam, forbid the use of intoxicants, and in other lands there was little temptation to drink native liquor to excess.

Those interested in the evangelization of the world, and the redemption of men and women, cannot contend too strenuously and prayerfully against the traffic in strong drink and habit-forming drugs.

WHY A WORLD TEMPERANCE NUMBER?

WHY should one whole number of the REVIEW be devoted to World Wide Temperance? Not because the subject is timely or popular; not because America has voted to go dry or because of the pressure of temperance organizations; not even because of the recognized importance of the theme and the manifest social evils of intemperance. The reason is that the drink traffic has been one of the greatest obstacles in history to the progress of Christianity and to the attainment of God's ideal for man.

The first mention of strong drink in the Bible is followed by moral shame, disrespect for parents and a curse. Drink has ever caused men and women to become beastly and devilish instead of Godlike; it has led them to blaspheme their Creator, to mar His image and to injure their fellow men. Homes are destroyed, happiness wrecked, children demoralized through intoxicants. Every work that God seeks to do is undone through indulgence in alcoholic drinks. Men know this but they have refused to deal summarily with the evil.

In writing to the Church at Ephesus the Apostle Paul says: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." He seems to recognize the similarity and the contrasts between the two forms of inspiration—devilish and divine. Both are fillings which result in intoxication—one, spirituous, with degrading results; and the other spiritual, with exaltation.

Both bring exhilaration with a brightening of the eye, the loosening of the tongue, and a quickening of the energies; but while the former leads to decay and demoralization, the other leads to rejuvenation and edification. Intoxicating spirits seem to represent more nearly than anything else the demon possession which opposed the work of Christ. The filling with the Spirit of God is the

antidote which makes impossible the possession by the spirit of evil and brings men to experience the power and fellowship of God.

“Be filled with the Spirit” and overcome the domination of the flesh, “Be filled with the Spirit” and glorify God and His Son Jesus Christ. “Be filled with the Spirit” and testify to the work of Christ. “Be filled with the Spirit” and go unto all the world to preach the gospel with power. “Be filled with the Spirit” and overcome the world.

THE SURE REMEDY

S H. HADLEY, the late Superintendent of Water Street Mission, New York, used to say: “Men have tried the Keely Cure and every other kind of remedy for the drink habit without success. We believe in the “Blood Cure” by the blood of Jesus Christ, God’s Son that cleanses us from all sin.”

Prove to a man scientifically that alcohol injures mental and physical powers and he may assent to the facts, but if his will is weakened he will yield to an overpowering appetite. Prove to him that it brings poverty, disease and death and he will still drink if he has the money and the desire. Make the manufacture and sale of alcoholic drinks illegal and punishable by fines and imprisonment and “moonshiners” and “blind pigs” will still be found in mountains, cities and towns. Self-will, self-indulgence and selfish commercialism will dominate where self reigns.

The remedy for this state of things is surrender to God and a new nature received through a living faith in Jesus Christ. The “Blood cure” does *cure*. When a man has passed out of the realm of death into the realm of life, God takes control in place of self or the devil. The power to overcome is present as well as the will. It is therefore the missionary, the Christian witness, who is conducting the most effective campaign for the overthrow of the drink traffic. If the desire for intoxicants could be rooted out of humanity and the love of God could reign there instead, there would be no strength in the anti-prohibition movement. When men “seek first the Kingdom of God and His righteousness” they will no longer seek riches at the cost of the honor and welfare of their fellow men.

FIGHTING STRONG DRINK WITH COLD TYPE

WHEN there is a prairie fire the entire countryside turns out to extinguish it. When there is an epidemic, the state and the nation will go to any expense in order to halt its ravages. When a flood sweeps through the lowlands, it is a matter which concerns everybody. So it is with the saloon. When it is shown that the saloon destroys life, wrecks manhood and womanhood and

degrades childhood, we do not stop to parley about giving the saloon "a square deal;" we put it out of business.

If a foe were to invade our native land, strong men would rise up and fight to defend their homes, in response to that instinct which is born in the hearts of all true men and women. It is this instinct which makes us fight the saloon. It is still necessary to educate people regarding the evils of intoxicants and the way you can best do this is to use the right kind of literature.

Underscore certain words or sentences to call attention to the most important parts of the leaflet. It catches the eye of the casual reader.

Map out a district which you determine to cover, and then work it. A house to house canvass is effective.

To win the men in a workingmen's community, secure their names and addresses from election sheets or from employers or from the city directory. Mail them leaflets.

Plan your series of leaflets so that they will have a cumulative value. If such a campaign is continued for a month, sending the leaflets weekly, so that they will be received each Saturday morning, an impression is sure to be made. It is the steady, rhythmic, repeated blow in the same place that counts.

A trade-unionist may agree to put out the leaflets among his associates at the regular meeting of his union, at the period designated "The good and welfare of the order."

Enlist a workingman in a shop who will distribute the printed matter. It is passed from man to man and is usually thoroughly discussed at the noon hour.

Crisp, up-to-date leaflets, especially those dealing with the economic aspects of the liquor problem, will be printed by local papers and will thus get into the homes of the people every day and it is not looked upon with suspicion.

Back of every advertising campaign there should be certain elements which will permeate the entire task—enthusiasm, optimism, expectancy, persuasiveness, sincerity, definiteness. It should always have a positive note. Never was there a successful advertising campaign built upon negatives.

What is needed in the fight against the liquor traffic is a man in each community who will make himself responsible for seeing to it that the people get the facts—and who will put into the entire task the warmth and vigor that will take it out of the realm of mere routine and formality.

CHARLES STELZLE.

WHICH SHALL RULE



The Bible

or



the Bottle?

“Be not overcome of evil, but overcome evil with Good.”

—Romans, 12:21.

THE VERDICT OF THE BIBLE

The Lord spake unto Aaron saying: “Do not drink wine or strong drink, nor thy sons with thee.” *Leviticus*, 10:9.

“He that loveth wine . . . shall not be rich.” *Proverbs*, 21:17.

“Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.” *King Solomon, Proverbs* 20:1.

“Look not upon wine when it is red . . . at the last it biteth like a serpent and stingeth like an adder.” *Proverbs* 23:20-35.

“Woe to them that rise up early in the morning to follow strong drink . . . woe to them that are mighty to drink wine.” *The Prophet Isaiah* 5:11.

“The priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment.” *Isaiah* 28:7.

“Wine and new wine take away the heart” (understanding). *The Prophet Hosea* 4:11.

“While they are drunken they shall be devoured as stubble fully dry.” *The Prophet Nahum*, 1:10.

“Woe to him that giveth his neighbor drink . . . that maketh him drunken also.” *The Prophet Habakkuk*, 2:15.

“Daniel purposed in his heart that he would not defile himself with the portion of the King’s . . . wine.” *Daniel*, 1:8.

“No drunkard shall inherit the Kingdom of God.” *The Apostle Paul*, 1 Cor. 6:10.

“Be not drunk with wine, wherein is excess, but be filled with the Spirit.” *Ephesians*, 5:18.

“Let us who are of the day be sober.” *1st Thessalonians*, 5:8.

Temperance One Hundred Years Ago and Now

BY HARRY S. WARNER, CHICAGO, ILL.

General Secretary of the Intercollegiate Prohibition Association, Chicago. Author of "Social Welfare and the Liquor Problem."

ON January 16th, 1919, the day that the thirty-sixth state ratified the eighteenth amendment to the Constitution of the United States, thereby insuring the early banishment of intoxicating drinks from American life, a great New York newspaper said:

"The country has never witnessed a political phenomenon as strange as the swift, uninterrupted progress of the prohibition amendment toward final passage. It is as if a sailing ship on a windless ocean were sweeping ahead, propelled by some invisible force. Perhaps our legislators are right and there is a strong, unseen popular current to account for this phenomenon."

Whatever else may be said of the prohibition reform of today it can hardly be called sudden. The forces bringing it about, if invisible, are so only because they have been acting everywhere, in social, economic, industrial, scientific, educational and religious life, for a century. The movement is of such long standing, so big, so all-pervasive that, like the atmosphere, it has long been taken for granted—though ignored by newspaper men as not having "news value."

The amendment is not a "war measure," nor the "putting across" of something on a people absorbed in war interests; nor is it the work of a decade. It is the final objective of a 100 years' campaign; and every foot of "No-man Land," up to the final drive that hurled the enemy out of his last trenches and placed prohibition in the constitution has been fought over, time and again; first, in public debate lasting a half-century, or more; then in local village, township, city, county and state elections, forward and backward, affording referendum after referendum for fifty years past. This overwhelming change has come, slowly and sanely and steadily. This may be shown by a comparison of social conditions connected with the drink problem in America at three different periods—a hundred years ago, when the first temperance society was established; fifty years ago, just after the movement had met its first heavy set-back, and when the political power of the drink traffic was first developed; and at the present time, when complete national prohibition has just been adopted as the future policy of the nation.

In 1808 when the first temperance society was formed, the use of liquor was recognized as a practical necessity in social life. Its place was not questioned. Almost everybody "took a little something," occasionally, if not regularly. Strong drink was used in the home, at the tavern and at work. Farmers had it at barn-raising, and log-rollings; people of the towns had it whenever they met; employers furnished it wherever a force of men were engaged; gentlemen caroused openly in the tavern; college commencements were usually the occasion for drunkenness by students and teachers alike; weddings, christenings and funerals were incomplete without it; the clergy took it to inspire their sermons; the church sanctioned its everyday use; social occasions could not be sociable in its absence; it was recommended by the doctor and, in his absence, was the family cure-all of the pioneer. And it was respectable, not merely to drink, but to get "gloriously drunk."

While nearly everybody drank, the amount consumed by each user was less than in recent years. It was not constantly accessible; there were long periods in the lives of most when they were relatively abstinent; drinking was not so heavy, so steady day-by-day, so systematic, as among drinking classes at the present time and in the immediate past. Communities were not kept saturated to the limit, as they have been under the highly organized business competition of the modern liquor traffic. The saloon of today did not exist; liquor was sold at the grocery store, or tavern. Manufacturing was by means of many small stills, not great modern wholesale establishments. There was no "organized trade," no "saloon in politics," no effort to control legislation or defeat law-enforcement. Science had not turned its attention to the problem, and religious leaders were just beginning to speak out against some of the more obvious results of drink.

THE DRINK QUESTION FIFTY YEARS AGO

A little over fifty years ago the anti-liquor movement first became fully recognized. A large non-drinking class had developed from preceding moral suasion campaigns. A larger element in society seriously questioned the value of both the drink custom and the saloon. "Temperance" had ceased to mean merely moderation and had become abstinence, first, from distilled liquors, then, after further experience, from wine and beer, as well. Hundreds of thousands signed rigid temperance pledges; great pledge-signing movements swept over the country, and were followed by demands for legislation so far-reaching that eleven states adopted prohibition of all liquor selling, and national prohibition was proposed.

This was just previous to the civil war. Then this great temperance movement, not founded as deeply on scientific facts

and industrial demands as our present-day movement, met its darkest hour. The war came on and the whole trend was changed. The temperance movement was forgotten; the great societies lost membership and support; the states, one by one, neglected or repealed their prohibition acts; restrictive laws were ignored; the soldiers in the armies took to drink as they had never done before, and when they returned were less favorable to abstinence and prohibition than when they enlisted in 1861. The war tax on intoxicants brought in two factors that have marked the whole issue ever since—that became, indeed, the points of hardest conflict between the contending forces in recent years. These were, the unifying of the scattered liquor makers and retailers into one consolidated, fighting, commercial force, constantly seeking and creating new markets, and the bringing of this organized liquor trade into politics, local, state and national. The most corrupt period in the government of American cities and states coincides with that of the greatest political influence of the organized liquor traffic.

THE PRESENT DAY ATTITUDE TOWARD STRONG DRINK

In the last fifteen years, social, scientific and moral forces, as in no previous period, have combined in the struggle against alcohol. Business demands have been added to educational and moral motives requiring total abstinence; salesmen no longer found it necessary, or desirable, to offer a drink to finish a sale; the desire for "efficiency" and "safety-first" have raised the total-abstinence requirements in many industries, and in transportation and commerce, higher and higher; many large manufacturers, such as steel and iron mills, place this as a requisite in the advancement of men; life insurance and almost all large business establishments take this factor into account. The railroads have passed strong regulations against its use. Hundreds of towns have "gone dry" in order to remove this source of trouble from both employee and employer. Thousands of small communities and whole states have taken on a more prosperous appearance when the saloon has been banished.

Workingmen themselves, in many central and western states, have fought "booze" as the enemy that tends to keep his fellows weak, hurts wages, injures him as a man, and prevents good home life. Labor unions in communities that have banished the saloon, as in Colorado, take a strong stand for prohibition. The contrast in the sentiment of one hundred years ago and today is indeed marvelous.

THE VERDICT OF PHILANTHROPISTS

"Liquor is unnecessary and bad. It is a help only to thieves and robbers. I have seen men robbed in many ways, but they have been able by the help of God to wipe out any lasting results of such transient losses. But the robberies of alcohol are irremediable." DR. WILFRED T. GRENFELL, *The Apostle to Labrador*.

"A great weight of evidence indicates strong drink as the most potent and universal factor in bringing about pauperism." *Report of the Royal Commission the Poor Law, England, 1909.*

"It is, in my opinion, one of the most important questions of the day, whether the millions of the eastern tropics are to be received as helpless wards by civilized nations and elevated in civilization and enlightenment, or debauched and crushed by a drink traffic which recognizes no conscience, shows no mercy, and is amenable only to a gospel of financial greed." BISHOP J. M. THOBURN, *India*.

"A careful scientist has called alcohol the indispensable vehicle of the business transacted by the white-slave traders and has asserted that without its use this trade could not long continue." JANE ADDAMS, *McClure's Magazine, March, 1911.*

"The ethics and religion which will tolerate alcoholism is the ethics and religion of death. For not only is alcoholism the cause of numerous diseases, it leads directly and indirectly to ruin. The cost of alcohol in human life far exceeds that of war and the victims of alcoholism do not die out. They drag miserably through a sick life and transmit their decay to following generations." PROF. T. G. MASARYK, *President of the Czecho-Slovak Republic.*

"A calm and critical commission reported 5,000 hungry and 10,000 underfed children attending the public schools of Chicago. It was easily demonstrated that a painful number of these children were hungry because their bread-money had been converted into beer-money. The brewers and distillers of Chicago had deposited in the banks the money that should have nourished the pale pathetic school children." JENKIN LLOYD JONES. "On the *Firing Line in the Battle for Sobriety.*"

A Prohibition Trial Balance

RICHARD SPILLANE, a financial authority, casting up a balance sheet of the gains and losses which the nation will experience as a result of prohibition, says: "If prohibition increases the production of American workers 2 per cent, it will on our present basis more than pay all the revenue received by federal, state and city governments last year from the liquor traffic—and last year's revenue was more than double the normal. If it increases production 5 per cent, it will put America far, far ahead of any nation on earth. And incidentally, it will raise the human standard higher than ever before—make for better men, better women, better children. All these factors in prohibition are from a business viewpoint." *The Continent.*

Intoxicants and the Social Evil

WINFIELD SCOTT HALL, M. D., BERWYN, ILLINOIS

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NO one who has studied the subject can deny that there is a relationship between the drink evil and the social evil. Grain alcohol is an intoxicant, if taken in quantities, but it is a harmful narcotic when taken even in very small quantities. The intoxicating effect of alcohol manifests itself in a sort of exhilaration in which the individual is more talkative and more active. This effect was in times past wholly misunderstood and was assumed to be a stimulation such as is produced by strong coffee.

It was not until trained and skilled psychologists and pharmacologists made searching investigation of the brain activities with coffee and with alcohol, that the really fundamental distinction between the action of the two drugs was demonstrated. Coffee is a real stimulant and the increased physical and mental activity is in direct proportion to the amount of coffee (caffein) taken and, what is a most essential difference, the increased physical and mental activity is always under control. Alcohol, on the contrary, is a narcotic which in small doses produces increased activity but as the amount imbibed increases, the activity and exhilaration decreases until the individual so drugged becomes duller, and finally loses all control of both mental and physical activity.

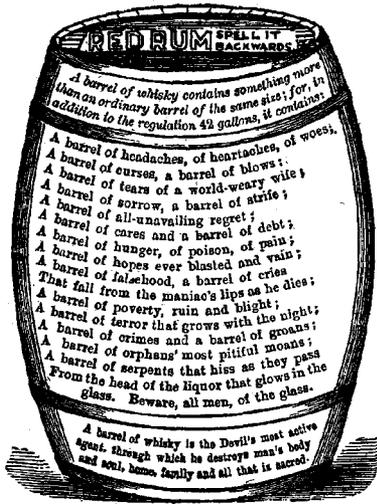
Alcohol dulls the reason and judgment even when taken in quantities much too small to cause a noticeable intoxication. The result of this dulling of judgment and reason is a freeing of actions and words from that self-control which marks the highest mental development. Under the influence of alcohol, even so small a dose as would be contained in a glass of wine or a cocktail, a man talks more glibly and freely, but under such conditions he does not speak wisely or judiciously, and may say very foolish and shameful things. There is no real stimulation at all, but from the first there is a narcosis of judgment and reason which puts to sleep the self-control.

What has all this to do with the social evil? Everything. The social evil grows out of wrong social relationships which were not controlled by reason and judgment.

Anything that interferes with the free and full play of reason and self-control opens the way for impulse to control action. The animal instincts gain control, and, ignoring social laws, break over social barriers and commit wrong.

As a result the close relationship between the drink evil and prostitution is seen everywhere. In cities where the drink evil is

under control, prostitution is largely under control, while in the cities in which the drink evil is rampant the social evil is at its worst. The saloon and the public dance hall flourish side by side, and many a girl dates her downfall from the evening when she mixed her wine and her dancing. The cabaret is another device of Satan in which strong drink, erotic music, suggestive songs and sensuous dances, lead young people at an ever accelerating rate



down the slanting road which has as its various stations: ignorance, misinformation, low ideals, error, vice, disease, degeneration, death, damnation. Throughout the whole extent of this downward road, drink is a most important factor.

A study of the psychology of temptation to vice leads to the sure and unavoidable conclusion that one of the strongest factors leading to a life of vice is the narcotizing or putting to sleep of all higher impulses, idealism, judgment and reason by alcohol.

Almost every saloon and wine room, particularly in the

downtown districts of our great cities, display voluptuous and suggestive oil paintings of women in the nude. The purpose of this is evident without discussion. As a man takes his alcoholic beverage, erotic passions are excited and inhibition is put to sleep. He knows that he has only to step back into an inner room to find seated at tables women who have entered by a side door, the "Ladies' Entrance." These women are naturally of the underworld and are there to induce men to order drinks freely. The outcome of his idle "curiosity to see what is going on in the back room" is easy to picture and alcohol is one of the strongest factors leading to final destruction.

When nation-wide prohibition, effectively enforced, becomes a reality, there will follow rapidly and easily a profound regeneration and rehabilitation of society, especially as concerns social relationships of man to woman in society. With the passing of alcohol there will surely follow the passing of much of the social evil. Widespread, wholesome information; carefully instilled high ideals; trained, alert reason and judgment will lead to that deference, consideration and chivalry in the man's attitude and acts toward womankind that without a doubt was a part of the Creator's plan for humanity.

Verdict of Science on Intoxicating Drink

BY CORA FRANCES STODDARD, BOSTON, MASS.

Secretary of the Scientific Temperance Federation

IF there was ever a darling of fortune it was alcohol. Hidden within the drinks to which it gave a mysterious charm it enabled them to pass for centuries as promoters of merry fellowship, strengtheners of the arm in toil, comforts in hardship, life savers in disease.

But alcohol deceives the senses while it undermines the powers of mind and body. The narcotic quality enslaves and destroys. Formerly the evils of intemperance were charged to the weakness of the drinker rather than to the nature of the drink. The "moderate" use of alcoholic beverages appeared harmless if the user were able "to control his appetite."

So alcohol strode down through the centuries, deceiving men and escaping blame as the chief culprit unless used immoderately. One day the inquiring scientist began to investigate the real nature of alcohol and the real effect on the user, his health, his working ability, his endurance, his mental powers, his parenthood. The net result of this scientific research, extending now over half a century, is that alcohol is stripped of its glamour and is thoroughly discredited as a beverage, while its use in medicine is fast being relegated to the status of bleeding and other outgrown medical practices. Other drugs or methods are substituted with better results. In 1917 the following resolutions were adopted by the Health Council of the American Medical Association, the largest organization of physicians in the United States:

"Whereas, We believe that the use of alcohol is detrimental to the human economy, and its use in therapeutics as a tonic or a stimulant or a food has no scientific value; therefore

"Be it resolved, That the American Medical Association is opposed to the use of alcohol as a beverage; and

"Be it further resolved, That the use of alcohol as a therapeutic agent should be further discouraged."

Certain old illusions were dissipated scientifically by experimental work. Unfortunately they still persist to some extent where popular education on the subject has not reached the illusion's victim. The longshoreman or teamster who still drinks to "warm him up" has not learned what science discovered long ago that under conditions of cold and exposure alcohol reduces body heat instead of increasing or protecting it. The narcotic alcohol by its effect on the nerves fools the user into *feeling* warmer, while actually it disorders the natural mechanism for maintaining or increasing body heat.

The laborer who clamors "no beer, no work" is either a victim of the old delusion that beer is an aid to hard work or he is singularly inattentive to his own interests. Science has proved that the alcohol even in small quantities in beer impairs working ability and endurance, and increases fatigue; that it reduces the ability to do fine hand work which requires careful coordination of eye and hand, and lessens the ability for perception and attention to duty required of engineers, miners or machinists exposed to accidents. The Carnegie Nutrition Laboratory found by the most precise experiments that quantities of alcohol equivalent to only three or four glasses of beer or ten to fifteen ounces of wine definitely lower the combined activity of nerves and muscles and, in the terms of the experimenters, give "clear indication of decreased organic efficiency as a result of moderate doses of alcohol." Note the term "moderate." The worker who declares that he will not work unless he can have beer is advertising his willingness to put himself in the less capable and therefore less desirable class of workers at a time when industrial advancement is keenly sought.

Experiments have shown that alcohol dulls the perceptive faculties needed to recognize danger, slows the powers of judgment required for quick action in avoiding danger and so increases liability to industrial accident. The drinker when injured requires a longer time for recovery than the abstainer and makes a less satisfactory recovery. Body tissues injured by alcohol are slower in completing the work of repair, while the body defences against infection are materially weakened. Alcohol lowers the resistance of the drinker to the disease-causing bacilli such as those of pneumonia, typhoid, tuberculosis, or the diseases of vice.

When this fact is coupled with the known tendency of alcohol to cause organic disorders, it is logical that the life insurance companies should report a higher death rate among those of their policy holders who were classed as moderate drinkers on taking out their insurance than among abstainers. The experience of forty-three American life insurance companies with two million lives shows that those who on taking out their policies were accustomed to drink no more than two glasses of beer a day had a mortality 18 per cent higher than the average; while those accepted as risks who indulged more freely, had a mortality 86 per cent above the average, or nearly double the average rate.

Science has a warning also for parenthood. Drink is often the first link in the chain of drink, vice and disease that makes a man's wife or children his terrible and innocent victims. The drinker's home in all lands where investigations have been made loses more children in childhood. Experiments with animals produce marked-

ly inferior young from parents apparently healthy in whom nothing but the alcohol administered can explain why their young are few and degenerate. These defects have been traced to the fourth generation.

Alcohol as a beverage is no longer the darling of fortune. Stripped of its mask by science, the enlightened intelligence and conscience of the world are making good headway in depriving it of its long kingship over man's destinies. For alcohol as servant there is still an honorable career. As a source of heat, light, and power, as a useful agent in a multitude of scientific and mechanical operations it will eventually become a blessing instead of a blight to human progress.

THE TESTIMONY OF SCIENTISTS

"The tradition that alcohol is a stimulant and tonic and possesses some power to give new force and vigor to the cells and functional activity is a thing of the past. Studies of exact science in the laboratory show that alcohol is a depressant anaesthetic and a narcotic; also the first effect on the sensory centers is to diminish their acuteness and pervert their activity." DR. T. D. CROTHERS, *Walnut Lodge Hospital, Hartford, Conn.*

"The idea that alcohol stimulates mental effort and produces facility of expression is rapidly disappearing. It is doubtful whether any single brilliant thought or poetic or elegant expression has ever owed its origin to alcohol in any form." DR. HARVEY W. WILEY, *formerly Chief of U. S. Bureau of Chemistry.*

"Alcoholic indulgence stands almost, if not altogether, in the front rank of the enemies to be combated in the battle for health." PROF. W. T. SEDGWICK, *Mass. Institute of Technology.*

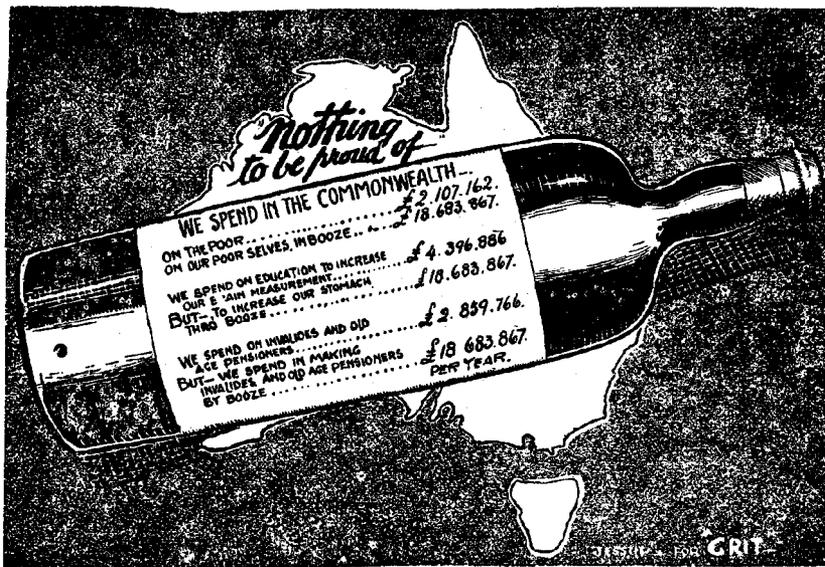
"Through the long experience of my father and grandfather, extending over a period of more than one hundred years, I have reached the conviction that no other cause has brought so much suffering, so much disease and misery, as the use of intoxicating liquors." CHARLES DARWIN.

"Are you fighting tuberculosis? Alcohol appears to be the most deadly cause of the weakening of the organism in preparation for tuberculosis. It is the master cause. All other causes disappear in comparison." DR. JACQUES BERTILLON, *France.*

"A large proportion of men and a still larger proportion of women owe their initial debauch to the influence of alcohol. Perhaps more than any other agency, alcohol relaxes the morals while it stimulates the sexual impulse." DR. PRINCE A. MORROW, *Bellevue Hospital Medical College.*

"Alcohol paralyzes the imagination, renders the connection of ideas more difficult, weakens and falsifies the memory, and produces a very marked derangement of the powers of apprehension and of judgment." PROF. EMIL KRAEPELIN, *University of Munich, Bavaria.*

"The use of intoxicating drinks of any kind in the tropics conduces effectively to attacks from disease. It is believed by this department that absolute prohibition is imperative. In almost every case of yellow fever developed thus far among the American troops in Cuba, it has been found that the patient was in the habit of drinking." MAJ. GEN. G. M. LUDLOW, *U. S. Army.*



THE VERDICT OF INDUSTRY

"Don't build ships with beer; build them with elbow grease. The nation needs ships to win the war; if we're to win quickly we must build them quickly." CHARLES M. SCHWAB, *Chairman of the Ship Building Industry.*

"Prohibition has added to the number of working days of employees, increased their efficiency, and has resulted in greatly increased production and fewer accidents. With saloons, large numbers of tools stood idle after pay days; assemblers could not proceed on account of shortage of finished parts, caused by the absence of employees. As soon as employees had an opportunity to make a comparison of conditions a great majority of them joined with their employers in favoring the elimination of saloons." R. E. OLDS, *President of the Reo Motor Co.*

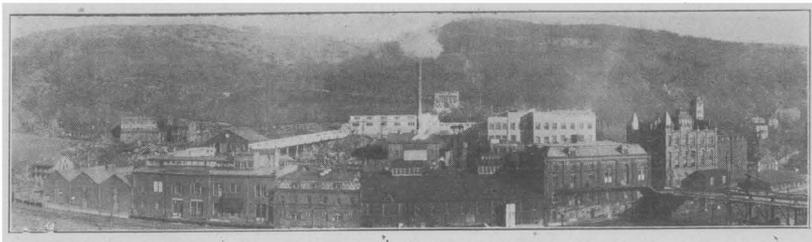
"If the money spent for intoxicating liquor had been spent for bread and clothing, it would have employed about seven times as many workers as are engaged in the liquor business." CHARLES STELZLE.

"Whoever first brewed beer prepared a pest for Germany. I have prayed to God that he would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer." MARTIN LUTHER.

"The happiness, the security, and the progress of the nation depend more upon the solution of the liquor problem than upon the disposition of any other question confronting the people of our country." JOHN MITCHELL, *The Champion of Labor.*

"Return to the beer path? Not on your life! Many a man in this neck of the woods now sports a bank account who of yore blew the foam from too much beer." F. H. BASSETT, *Secretary of the Carpenters' Union, Washington.*

"Alcohol is the great purveyor of human misery. It is one of the supreme factors in the world's suffering." DR. LUCIEN JACQUET, *St. Antoine Hospital, Paris, France.*



From a photograph by S. R. McCoy

A BREWERY IN WHEELING, VA., CONVERTED INTO A PACKING PLANT

Economic Aspects of the Liquor Problem

BY THE REV. CHARLES STELZLE, NEW YORK CITY

Author of "Why Prohibition"

A "NO BEER, no work" propaganda is being pushed by the brewing and allied industries. The liquor men declare that, added to the unemployment already existing, two million soldiers will be returning during the next couple of months, and if the breweries and saloons are closed, an additional million workmen will be thrown on the labor market. This, they say, will make a total of at least six million workingmen without jobs. And the average workingman fears being out of work more than he does eternal punishment. The liquor men are capitalizing upon this fear and are presenting an array of figures which tend to prove that a "labor panic" will follow the abolition of the liquor traffic on July first.

This argument is based upon the absurdity that the money now spent for liquor, cannot be spent for anything else. But when men no longer spend their money for "drink" they will use it to buy something which will do good instead of harm, which will have permanent value, and which will give workingmen more work, more wages, and greater prosperity.

WHAT WILL HAPPEN AFTER JULY FIRST.

Here, roughly, is what will happen when the money now invested in the manufacture of liquor is transferred to other industries, according to the United States census figures: Four times as many workers will be employed; four times as much wages will be earned; and four times as much raw material will be required.

How can more workers employed, more wages earned, and more raw materials required, create a labor panic? The fact is, the liquor industry is robbing men of jobs, because it furnishes so little work in comparison with other industries for the same

amount of capital invested. Also the liquor interests have greatly exaggerated the number of workingmen who will lose their jobs. According to the last census returns 6,616,046 wage-earners were employed in all manufacturing industries, of whom 62,920 or just about one per cent of the total were employed by the liquor industry, not including bartenders. But of these 62,920 wage-earners less than one-fourth were brewers, malsters, distillers and rectifiers. More teamsters than brewers were employed by breweries.

Of the 62,920 wage-earners employed in the manufacture of liquor, fully three-fourths were engaged in occupations which are not at all peculiar to the production of liquor. There were 7,000 bottlers, 15,000 laborers and nearly 3,000 stationary engineers. The remainder were blacksmiths, carpenters, coopers, electricians, machinists, painters, plumbers, firemen and other mechanics. Any of these mechanics would feel just as much at home on any other kind of a job in which their services were required as skilled workmen, as they would in a brewery or a distillery. The only wage-earners in the liquor industry who will be compelled to change their jobs are the 15,000 or so brewers, maltsters, distillers and rectifiers.

According to the same census figures, 10,000 mechanics of various kinds are compelled every year to shift from one occupation to another on account of changes in our industrial operations, or because of the invention of labor saving machinery.

The liquor men also say that if saloons are abolished, the city and the country will lose all the money now being paid by the saloons in the form of taxes. If it could be said that the liquor business resulted only in good, first to those who are engaged in it, and second, to those who are consumers of liquor, the money received through the taxation of the liquor business might be regarded as a blessing to the community. But we are compelled to pay out in return many times more than the taxes received, because of the evils which follow the consumption of intoxicating liquor.

Intoxicating liquor is responsible for 19 per cent of the divorces, 25 per cent of the poverty, 25 per cent of the insanity, 37 per cent of the pauperism, 45 per cent of the child desertion, and 50 per cent of the crime in this country. And this is a very conservative statement. If you add the expense of maintaining the police departments, the cost of penitentiaries and asylums of various kinds that the state is compelled to support to take care of the wreckage of the liquor business, the comparatively small amount obtained from the liquor tax would seem very slight indeed.

In their desire to secure the recall of the war prohibition bill



A REFORMED SALOON IN NEW YORK

Organized labor believes in better jobs for workingmen. The saloon and its influences take away a man's job.

Organized labor stands for greater efficiency. The saloon makes a working man less skillful and drives him into lower grades of employment.

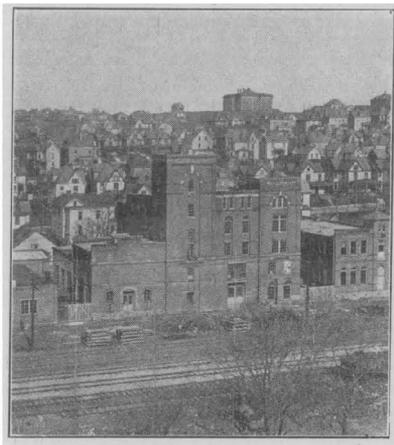
Organized labor agitates for higher wages. The saloon and its influences tend to lower wages. There never yet was a saloon that helped a workingman increase his pay because that workingman patronized the saloon.

Organized labor is fighting to keep children out of the factory and in the schools. The saloon because of its influence upon drunken fathers who are the natural supporters of the children, sends children into the factory at an early age. It deprives them of the best things of life; they are forever robbed of the rightful heritages of childhood.

Organized labor stands for the dignity and elevation of womankind. It demands equal pay to men and women for equal work. The saloon has a tendency to degrade womanhood and frequently sends women down to the gutter.

Organized labor is fighting for the preservation of the home. The saloon disintegrates the home, scatters its members and leaves it but a memory. There is no agency that is doing more to

the liquor interests are securing as many endorsements of the "no-beer, no-work" program by central labor bodies as is possible, and they will then state that millions of workingmen represented by those central labor bodies have declared that they are opposed to national prohibition. Now the way to determine whether or not organized labor should stand for the saloon is to find out what organized labor itself stands for and then see how the saloon measures up to its standards.



A CONVERTED BREWERY IN PENNSYLVANIA

Now the Capital Paint and Varnish Works

destroy the home than the saloon. It is the chief contributing cause of poverty. It does more to bring about unemployment than any other single factor.

A study of the constitutions of over one hundred international labor unions of the United States revealed the fact that fully one-half of them have taken some action regarding the liquor question. Many will not pay sick or death benefits if the member was killed or injured while intoxicated. Others have adopted resolutions forbidding all local unions from holding their meetings in places controlled by saloons. A very considerable number suspend or expel members who enter a lodge in a state of intoxication. In many cases they will not admit to membership a man who is known to be a habitual drinker of intoxicants, and in most cases no intoxicating drinks may be served when holding a business meeting. Others will not admit to membership men who are engaged in the sale of intoxicating liquors, which means that if a member of a particular union gives up his trade and enters the saloon business, he is not permitted to retain his membership in the organization. Some unions have a clause in their contracts with employers permitting them to discharge instantly a man for drunkenness.

Following are some typical organizations and their rules regarding the use of liquor:

Grand International Brotherhood of Locomotive Engineers.

"This organization is on record as favoring state and nation-wide prohibition. The following resolution was adopted by our Convention in Cleveland, Ohio, in May, 1915. 'That this B. of L. E. go on record as favoring state and nation wide prohibition of intoxicating liquors as a beverage: Our laws also forbid members using intoxicating liquors as a beverage, either on or off duty. No claim for the principal sum of any policy-holder will be recognized when loss of life has been incurred because of intemperance.'

International Association of Machinists.

"Any member entering the lodge while under the influence of intoxicating drinks, or who has been guilty of using indecent or profane language, shall be reprimanded, fined, suspended or expelled at the option of the lodge. Habitual drunkenness or conduct disgraceful to himself or associates, shall be punished by expulsion."

International Brotherhood of Teamsters, Chauffeurs, Stablemen and Helpers.

"The majority of our local unions pay a sick and death benefit, and it is specifically stated in their rules, that if sickness is caused from the use of liquor or is the result of intoxication, that the individual will not be entitled to sick benefits."

International Seamen's Union of America.

"Any member who through bad conduct aboard ship brings the union into ill repute or through drink may cause the delay of any vessel, shall upon proper trial and conviction, be fined \$5.00 for the first offense; for the second offense he shall be liable to be expelled. No member under the influence of liquor shall be admitted to any meeting and the Chairman shall strictly enforce this rule."

What a farce it is for trade unionists to vote in favor of the liquor business—just because some beer-barrels and beer-bottles contain union labels. Organized labor is prepared to say that goods containing the union label are made under circumstances which free the worker from the curse of bad economic conditions. Why should it not also guarantee that the user of these union labelled goods will not be afflicted by the very curse from which labor itself seeks freedom?

We are informed that all men should demand union label goods, because, among other things, it means the prevention of tuberculosis. But every scientist, and every physician who is perfectly honest, will tell you that booze is responsible for tuberculosis. The fact that the brewery workers' union label is on the barrel or on the bottle doesn't make a man or woman immune from the effects of the booze which they contain!

We are informed that the union label stands for living wages and a shorter working day. But all the tendencies of union labelled booze are to lower a man's wages and lengthen his hours of labor. We are informed that the union label stands for the prevention of child labor. But union labelled booze sends little children into the factory and deprives them of the best things in human life. We are informed that the union label represents sanitary workshops. But union labelled booze never helped a man get a job in a high-grade shop where the best standards are maintained.

Some of us still hark back to the "property rights" period and the question of "personal liberty" when we discuss the saloon and the liquor business. We forget that the bigger thing in this discussion is duty and sacrifice—for the sake of the weaker members of society—that we should be ready to give up our "rights" when the well-being of mankind as a whole is concerned.

The man who is ready to do this proves that he's a BIG man—the little man always stands out for his "rights," no matter what happens. The Big man is the kind of a man who is ready to go to war "to make the world safe for democracy"—so that others may be blessed. That's why we are asking men to surrender their "personal liberty" in regard to the liquor question. We want them to consider this matter from the standpoint of the citizen whose chief concern is for the welfare of all the people.

THE VERDICT OF STATESMEN

"Any man who studies the social condition of the poor knows that alcoholic liquor works more ruin than any other one cause. The liquor business does not stand on the same footing with other occupations. It always tends to produce criminality in the population at large and lawbreaking among the saloonkeepers themselves." THEODORE ROOSEVELT.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a vile slavery manumitted, a greater tyrant deposed; in it more of want supplied, more disease healed, more sorrow assuaged. And what a noble ally this to the cause of political freedom." ABRAHAM LINCOLN.

"If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits she will be the gainer a thousand fold in health, wealth and happiness of her people." *The Supreme Court of the United States.*

"We are fighting Germany, Austria and drink, and so far as I can see, the greatest of these is drink. I have a growing conviction, based on accumulating evidence, that nothing but root and branch methods can be of the slightest avail in dealing with the evil. I believe that it is the general feeling that if we are to settle with German militarism, we must first of all settle with drink." DAVID LLOYD GEORGE, *British Premier.*

"When intoxicants have been sold and consumed, there is nothing to show for the expenditure except a crop of trouble, poverty, crime and disease. It is more than sheer waste. It would have been better for everybody concerned if all the money had been expended in digging holes and filling them up again." SIR THOMAS P. WHITTAKER, M. P.,

"The indictment against alcohol has long since been drawn. The sentence has been pronounced with such sharpness and so loudly in all the territories of civilization and savagery, that it is unnecessary to reopen discussion concerning the results of experience so dearly purchased. The destiny of that people which is unable to react against the moral and physical degeneration, accepted in exchange for a degrading pleasure, is sealed." HON. GEORGES CLEMENCEAU, *Premier of France.*

"Without alcohol, the rural population of France would be practically untouched by tuberculosis. As it is, alcoholism is destroying the peasantry of the healthiest and most beautiful regions by inducing tuberculosis. JOSEPH REINACH, *Member of the French Parliament.*

"Alcohol is an ever-present menace until it is finally done away with the world over." H. B. ISHII, *Japanese Ambassador.*

"I hold, as a matter of deep conviction, that the liquor traffic in West Africa among native races is not only discreditable to the British name, not only derogatory to true imperialism, but it is also disastrous to British trade. JOSEPH CHAMBERLAIN, *Great Britain.*

"You need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, we shall know where to obtain the revenue." RT. HON. WILLIAM E. GLADSTONE.

Some Practical Results of Prohibition

HARRY M. CHALFANT, PHILADELPHIA, PA.

Editor of the Pennsylvania Edition of the American Issue

AT the beginning of the twentieth century prohibition of the sale of intoxicating drinks had long been a live issue in America. There were however only three prohibition states—Maine, Kansas and North Dakota and in none of them had the policy had a fair and reasonable test. They were surrounded on all sides by states busily engaged in the manufacture and sale of liquor and had no protection from the Federal Government against inter-state shipment of intoxicants.

In the last ten years a rapid and radical change has taken place. More than twenty states have tested the prohibition policy and are protected by Federal inter-state shipment restrictions. In consequence a large percentage of the American people are able to speak from actual experience on the practical results of prohibition.

Twenty years ago leading temperance advocates expressed their belief in the beneficial results of prohibition and in some respects the outcome has surpassed their most sanguine expectations. Twenty years ago liquor men bewailed the conditions that would follow the adoption of prohibition. To-day, in the light of actual experience, these predictions read like a huge joke. The attitude of thoughtful people toward prohibition, after once they have seen its effects, is conclusive evidence that it is the only wise policy. The recent rapid advance of "dry" sentiment in the more populous "wet" states is due in large measure to influences emanating from those states where prohibition has been thoroughly tested. Up to January 1, 1919, there were twenty-two states in which prohibition had been in force a sufficient length of time for their people to satisfy themselves as to its merits or demerits. When the legislatures of these states came to vote on the national amendment, 95 per cent of the state senators and 87 per cent of the representatives voted for ratification. No elaboration of statistics, no quotations from noted men, no scientific proofs could be more convincing than this vote, representing as it does the experience of the people on this question.

The following practical results of prohibition are indisputable proof of the value of such legislation:

1. Prohibition lessens crime by destroying the greatest of crime-producers. This has been a universal experience of prohibition states and cities. Detroit is the largest city in the world which has as yet tried prohibition. A detailed analysis of the

police commissioner's report showing arrests in Detroit during the last eight months of license as compared with the first eight months of prohibition reveals the following comparisons:

<i>Offense</i>	<i>Under License</i>	<i>Under Prohibition</i>	<i>Percent Reduction</i>
Petty Larceny.....	2,090	1,053	50%
Burglary, robbery, etc.....	1,836	1,137	38%
Assault	927	702	30%
Murder	97	46	53%
Keeping house of ill-fame.....	215	126	42%
Disorderly	10,779	4,209	61%
Drunk	10,086	2,237	78%
Begging and vagrancy.....	338	48	86%
Prostitution	771	433	44%
Gaming	503	307	39%
Non support	469	245	48%
	28,156	10,543	64%

The testimony of high authorities in the prohibition states is well-nigh unanimous. We call as a sample witness, Hon. Everett Smith, Judge of the Superior Court in the State of Washington. He says:

"My observation in court was that during the year 1916 criminal informations and prosecutions dropped off fifty per cent and the same proportion has held good ever since."

He visited the state penitentiary after prohibition had been in force two years and found the number of prisoners reduced from 1,300 to 700.

2. Prohibition has destroyed the most fruitful source of political crime and debauchery. In the wet cities and towns the saloon men and their money constitute a powerful and often irresistible political machine. Seeking to control elections in their own interests, they have not hesitated to resort to all manner of graft and corruption. These facts have been laid bare by numerous court trials, and by investigations conducted before Congress in recent years. The change in states and cities where the political power of the liquor interests has been broken and destroyed, has been so marked as to create enthusiasm in the hearts of all believers in civic righteousness.

3. There is widespread discussion on the question of substitutes for the saloon. The testimony that comes, however, from the larger cities which have tested prohibition is to the effect that no substitutes are demanded. Miss Edith M. Wills, associate editor of the "Scientific Temperance Journal," has conducted extensive investigations on this subject and has had reports from the dry cities which are very significant. One from Denver says:

"The time of the men who frequented the saloons has been absorbed by other agencies. We believe that the home and family life has taken up

the larger part. A great majority of these men loved their home and families and when temptation was removed, immediately devoted their time to them."

The report from Richmond shows the same trend, saying:

"Hundreds of men are taking the pay envelope home now and spending their evenings there—men who have not done so before for twenty years."

The saloon has relentlessly encroached upon the rights of the home and its members. When the saloon is destroyed, the home, with its wife and children, are permitted to come again into their own. One of the practical results of prohibition, which has made the most profound impression upon those who have witnessed it, is the restoration of homes that have been wrecked.

4. The drinking of intoxicants has constituted the most extensive waste that America has ever experienced. Inconceivable sums of money, representing toil and sacrifice on the part of millions of people have gone over the bar of the saloon in a constant stream. In return there has come back vice, poverty, insanity, disease and suffering in a thousand different forms. In the prohibition states that stream of money is now going into the savings banks, grocery stores, butcher shops, moving picture shows and churches. This change has created a powerful public sentiment for the complete annihilation of the deadly traffic in all its forms. The grain formerly used for strong drink is now available for bread to feed the hungry.

5. Prohibition profits industry in many ways. It reduces accidents. The Superintendent of a concern in Berwick, Pa., which employs 5,500 men, testified in court, that during the first year under no-license their accidents had decreased 73 per cent. Under license this concern always found itself badly crippled after holidays and some departments had to close because of the large number of men failing to appear for work. Frequently, as high as one-third the force was absent for one or two days. After the town was made dry, 90% of this trouble disappeared. This is typical of industry's experience throughout the country.



PAY DAY (PROVERBS 23:29-32)

VERDICT OF THE ARMY AND NAVY

"As regards straight shooting it is everyone's experience that abstinence is necessary for efficiency. By careful and prolonged tests, the shooting efficiency of the men was proven to be 30 per cent worse after the rum ration than before." ADMIRAL SIR J. R. JELICO, *British Navy*.

"Thirteen thousand abstainers are equal to fifteen thousand non-abstainers. Give me a teetotal army and I will lead it anywhere." LORD ROBERTS, *British Army*.

"The remarkable showing for cleanliness, health and quick results is largely due to the dry environment of Camp Funston. Aside from the disorders, leaves of absence, failures of duty which come from alcohol, at least 75 to 80 per cent of the vice diseases are traceable to the use of alcohol.

"I find that Kansas boys and men grade far higher in morals, obedience and stamina than the men of other camps. We attribute this to the dry zone order and to Kansas prohibition which prevents the sale of liquor." GENERAL LEONARD WOOD, *U. S. Army*.

"Temperance is the only sure method to efficiency. And my ambition is that the navy, whether it be large or whether it be small, shall be the most efficient and most powerful navy afloat." SECRETARY JOSEPHUS DANIELS, *United States Navy*.

"Abstinence and self-control make a man more serviceable. If men want to see regiments, battalions, squadrons, and batteries smart and efficient, they must practice these great qualities of self control and self-sacrifice." SIR JOHN FRENCH, *British Army*.

"Ninety per cent of our troubles in Fort McArthur are caused by liquor." COLONEL BLAKE, *U. S. Army*.

"Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller, or maker, or both, as traitors, and the Nation will suddenly find itself amazed at its efficiency, and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy." GENERAL PERSHING, *U. S. Army in France*.

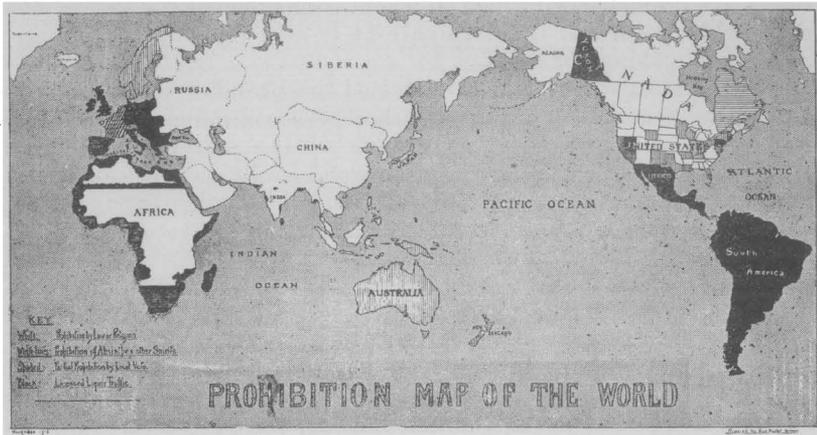
"I regard the sale of beer as demoralizing to the men, besides impairing their efficiency seriously. I have absolutely prohibited the sale of liquor, or the opening of saloons in the city of Santiago." MAJ. GEN. WM. H. SHAFER, *U. S. Army*.

"I think there is but one opinion among officers of the navy about grog, and it is that alcoholic liquors have no place in the navy of the United States except as a medicine. Intoxicating liquors ought to be abolished." REAR ADMIRAL WM. T. SAMPSON, *U. S. Navy*.

"If there is one curse more than another to which our people are subject and which seems to have fallen upon us from time immemorial, it is the curse of drink. I believe it to be the source of all crime, not only in the army, but in civil life. LORD WOLSELEY, *Field Marshal, British Army*.

"As an officer, I support temperance because I know that officers and men who avoid drink are physically and mentally efficient, their nerves are stronger, they march better, there is far less sickness and crime, and their power of resistance is strengthened." LIEUT. GEN. SIR REGINALD HART, *British Army*.

The ALCOHOL MAP OF THE WORLD at December, 1916.



WHITE (PROHIBITION—AT LEAST NORMAL); GREY (LOCAL OPTION); BLACK
LICENSE

This reveals the fact that millions of people can and do live without alcoholic drink. Moslems and Buddhists are supposed, according to their religion, to be total abstainers. Into these lands Western dealers are trying to introduce strong drink

The World Wide Progress of Prohibition

BY GUY HAYLER ESQ., LONDON, ENGLAND

President of the International Prohibition Confederation

SOCIETY is in the stage of being rebuilt. The carefully laid plans of the world's best brains are finding expression in a thousand and one ways. It is heartily recognized that only such labor must go into the new building as will make for the permanency of the structure, and no greater spirit was ever abroad than that which today is seeking the best that is to be.

War has left its fearful legacy to this and succeeding generations and tomorrow will be but a reflex of today with all its shame and wrong, unless we are prepared to reject and *do* reject, those forces which have a detrimental influence upon the present. Among such influences which can offer society no good—rather definitely the reverse—is the traffic in intoxicating liquors. It is more horrible in its far-reaching effects than war, pestilence and famine; and before the tribunal of common sense and justice the liquor traffic stands condemned. Had it been a helping agency we should have seen by now its healing brotherhood, whereas we only see the damaged bodies and blunted intelligences of its adherents. It has crushed the dreamer, dried-up the imagination of our best poets and writers, and made ridiculous the hopes of millions. The cen-

turies are crammed with men to whom it has denied the vision, and the world's record of its machinations is no testimony to its value as a force making for good.

Since 1851, when Neal Dow raised the prohibition standard in Maine, the demand for prohibition has been continuous. The press has never been awake to the growth of the movement which in every part of the world has been so wonderfully interesting. This has kept the mass of people ignorant, and it accounts for the great enthusiasm shown when a right understanding of the question has been brought home. But no longer can the press ignore this world movement towards prohibition, the activities of which are being registered at the pulse of the universe. In the commercial world the fate of vast accumulations of wealth is having curiously serious consideration.

In 1905 the International Order of Good Templars, at its International Lodge Session at Belfast, Ireland, recognized the supreme importance of some chronicle of the work of the International Prohibition Movement, and the writer of this article had the honor of being elected the first Honorary International Electoral Superintendent.

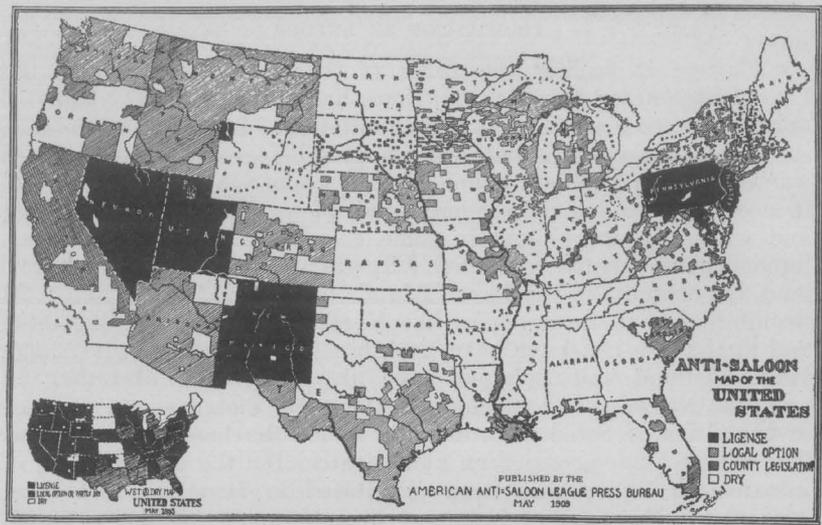
A second great step towards the *International* idea was the formation, in 1909, of the International Prohibition Confederation, which seeks to unite the various national temperance organizations into a world-wide Confederation. Three International Conferences have been held—London, 1909; the Hague, 1911 and Milan, 1913.*

A most determined fight, lasting over fifty years, has been carried on throughout the great Dominion of Canada. The initial stage towards Dominion Prohibition was the adoption of Local Veto. The results following the closing of the liquor saloons were so satisfactory that the Prince Edward Island Legislature in 1907 was the first to pass a Provincial Prohibition law. The Prime Minister of that province later declared, "Prohibition is far ahead of any other law that I have known. We have practically no crime and our jails are almost empty." The action of Prince Edward Island has now been followed by all the Canadian Provinces, with equally satisfactory results.

PROHIBITION IN UNITED STATES AND EUROPE

At the opening of the 20th century there were only three prohibition States—Maine, Kansas and North Dakota. Eight years later 32 states had adopted State-wide Prohibition, and Congress had passed laws which secured prohibition for the District of

* A volume of 340 pages, bearing the title "Prohibition Advance in All Lands," together with other literature printed in a number of languages, was quickly despatched to all parts of the globe. "The International Record," laden with tidings of good news has each quarter been crossing the seas, finding ready readers in all lands. Members of Parliament, ministers, writers, editors, commercial men and others have in this way been supplied with the "last word" on the march of Prohibition.



SITUATION IN THE UNITED STATES TWENTY-FIVE YEARS AGO AND TEN YEARS AGO

Columbia (including the Capitol City of Washington), Alaska, Porto Rico, the Panama Canal Zone, Hawaii, the Island of Guam, and the Virgin Islands. Congress also passed war-time measures as follows—prohibition of the manufacture of spirits from September, 1917; beer and wine from December, 1918, and the sale of all intoxicating liquors from July 1st, 1919, until the completion of demobilization.

In the forty-eight states of the Union there are 2,989 counties, many of which are important industrial centers. Of this number 2,546—with a population of over 71,000,000—have voted out the saloons. This shows what working-classes of the States think of the “*advantages*” derived from the liquor traffic.

The first step in the final fight for constitutional prohibition was the adoption of the amendment by Congress, in December, 1917, by a vote in the Senate of 47 to 8 and in the House of 232 to 128. The second step secured the three-fourth majority—thirty-six of the State Legislatures. At the November (1918) elections the main question was ratification, and there was hardly a State where a majority of senators and representatives was not elected pledged to support constitutional prohibition. Forty-five states out of forty-eight have ratified the Amendment which becomes operative on January 16th, 1920. The liquor men insisted upon a clause in the bill, that if the Amendment were not ratified within seven years, it should be null and void. It was actually ratified in thirteen months. While it took thirty-six states to ratify the amendment, thirteen states can prevent its repeal.

PROHIBITION IN EUROPE

Europe is feeling the force of the prohibition wave in the United States and Canada, and there has been a steady volume of opinion growing up in favor of prohibition. Legislation prohibiting certain classes of spirits was adopted before the war but under war conditions belligerent and neutral countries alike have found it necessary to legislate along lines of prohibition. Even beer and wine were prohibited in some countries, and in others such liquors were greatly restricted. Russia, Roumania, Finland, Iceland, Greenland and the Faroe Islands have gone "dry," and total prohibition is in force among the North Sea Fisheries. Absinthe and similar spirits have been prohibited in France. Switzerland, Italy, Holland and Belgium have also prohibited absinthe. In parts of Norway, and throughout the rural districts and in some of the cities of Sweden, branyin is under the ban of prohibition. The use of home-grown corn and potatoes for the manufacture of intoxicating liquors has been prohibited in Denmark and other countries. These facts show that prohibition is fast being recognized as the true remedy for the world's drink problem. Prohibition was adopted in Russia at the outbreak of the war and the benefits of this action have been fully established by unimpeachable evidence.

Prohibition is one of the most pressing questions before the National Parliament of Sweden. In the Second Chamber the motion in favor of prohibition was adopted in 1918 by a majority of 50. This, however, was rejected by the Upper House. In the past, the First Chamber has been elected by voters who have had from one to forty votes (according to income). This is now altered. In March, 1919, a new First Chamber will be elected on a popular democratic basis, each elector having only one vote. It is anticipated that national prohibition will be speedily adopted.

At the general election in Denmark in 1918, 65 per cent of the elected members pledged themselves to support a national plebiscite on prohibition. At an early date a measure will be passed and the people called upon to give their verdict concerning the continuance of the liquor traffic.

In Norway, France, Switzerland and other European countries the demand for prohibition, or more drastic restrictions than hitherto, grows more and more persistent.

THE LIQUOR TRAFFIC IN AFRICA

In December, 1918, the Rt. Hon. Walter H. Long, M. P., (Colonial Secretary) stated, "Some time ago I made up my mind that it would be my duty to advise the representatives of the British Government at the Peace Conference to press for the abolition of

the liquor traffic in West Africa. We ought to put an end to this traffic, for it certainly has been conducive to great evil and great misfortune."

This is in keeping with a statement made in 1890—a year before the passing of the Brussels General Act—by Sir George Goldie, P. C., K. C. M. G., (Governor of Nigeria) that unless immediate steps are taken to stop the liquor traffic—not by putting on higher duties but by absolute prohibition—a state of things will soon be brought about that must ultimately lead to the entire abandonment of the country.

In South Africa and other parts of this great continent, there is a growing opposition to the liquor traffic and a demand for its prohibition. The great mining magnate of Johannesburg, Mr. Raymond Schumacher, in 1914 said: "If the communities wish to deal effectively with the liquor question they must go to the root of the matter and strike there. The evil that alcohol has wrought throughout South Africa, from one end to the other, among the whites, let alone the blacks, is immeasurable."

Prohibition is in force in the British West African possessions, such as Sierra Leone, the vast regions of Northern Nigeria, the Protectorates of Somaliland, British East Africa, Uganda, Nyasaland, Northern Rhodesia, British Bechuanaland, and to some extent in Basutoland. Other European nations with colonies in Africa have prohibited the introduction of alcoholic liquors into their territories.

AUSTRALASIA AND ASIA

Australia continues the struggle towards sobriety. Six-o'clock closing of saloons and other restrictions have been secured after persistent efforts. Various forms of local option are in force throughout the Commonwealth. Efforts are being made to obtain a *clear* referendum on the question of national and state prohibition.

In New Zealand the prohibition issue is nearing final solution. The National Efficiency Board, appointed by the government in 1916, reported in 1918 in favor of a national prohibition plebiscite. This was adopted by Parliament and the plebiscite is to be taken on April 10th, 1919. A bare majority decides the issue. If prohibition is carried it goes into effect on June 30th, 1919, and compensation, not exceeding four and a half million pounds sterling will be paid to the liquor interests. If prohibition is rejected, then a vote will be taken at all general elections, on (1) No change. (2) Reduction. (3) No License. (4) Public Ownership. At present 12 electorates have suppressed the liquor traffic.

The faith and convictions of the Asiatic make him an ardent supporter of all efforts toward sobriety. The great curse of China

has been opium which, after long years of persistent toil, is now prohibited and the stocks destroyed. The liquor traffic has never obtained any appreciable foothold in that country, so that the invasion of the American liquor interests (due to the adoption of prohibition in the United States) is meeting with strong opposition.

In India the reigning princes and governmental authorities have in several places adopted prohibition. In Calcutta, a prohibition experiment is now being tried in the four central wards of the city and all liquor saloons have been closed for twelve months.

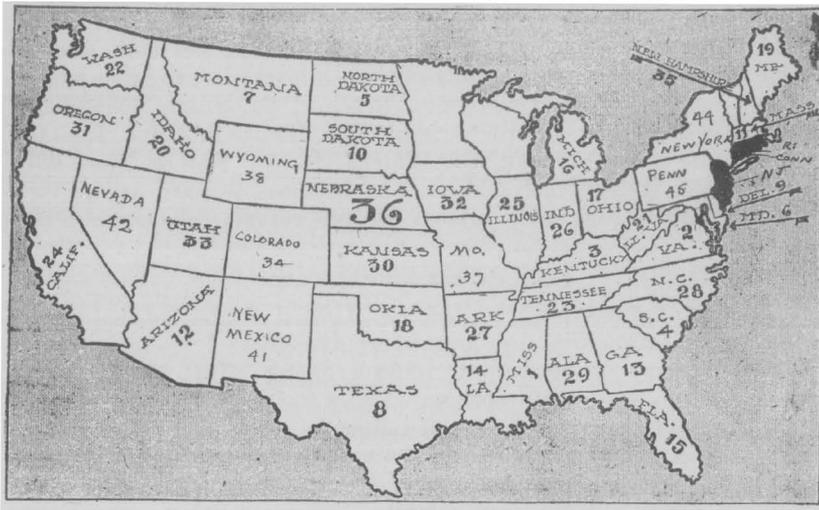
In 1918 the poll tax-payers of Ceylon had the power conferred upon them to vote on the question of the prohibition of the sale of foreign liquors, but because 75 per cent of the total number of poll tax-payers was required to vote in favor of prohibition the concession was made rather worthless. The poll resulted in many places in an unanimous vote for prohibition, and yet not one tavern could be closed because of the high percentage necessary. Efforts are being made to alter the law so that with fuller power total prohibition is sure to become operative.

The forces of truth are on the track of the world's wrong, and there are signs of great activity. Prohibition is pointing the way to the removal of the greatest social evil of our day, and the reclamation of society's derelicts. Better conditions of labor, higher wages, ownership of homes, and a cleaner citizenship, morally and spiritually keener, are the assets accruing to the nations using this master method of dealing with the liquor traffic. The world view of the prohibition cause is helpful and inspiring. Each hemisphere hums with progress, and through the clearing mists of war looms the large and certain hope of a glorious future. Today's toil is shaping the destiny of nations.

A Forecast of the 18th Amendment to the Constitution of the United States

ACCORDING to figures widely circulated in the press, the bone-dry amendment will wipe out 992 breweries, 236 distilleries, and 300,000 saloons; upset capital invested in the brewing and liquor business to the extent of \$1,294,000,000; and throw out of work 749,418 employees drawing annual compensation to the amount of \$453,872,553.

The other side of this somber picture gives reasons for optimism. The Eighteenth Amendment will mean a conservation of national wealth which within ten years will equal the colossal costs of the war. By ending a wasted expenditure of \$2,000,000,000 a year, it will divert that sum to satisfying the demands for necessities and comforts of life. It will multiply the man-power of the nation and enhance the skill of its workers. It will conserve vast stores of foodstuffs and other raw materials, ease the strain upon transportation, end a tremendous waste of fuel, and release scores of thousands of workers for productive employment. It will relieve industry and labor of a heavy load due to inefficiency, costly accidents, and lost working time.



THE VOTE ON THE PROHIBITION AMENDMENT

Numbers indicate the order in which the States voted for the Amendment. Only New Jersey, Connecticut and Rhode Island rejected it

Why America Adopted Prohibition

BY CHARLES SCANLON, LL. D., PITTSBURGH, PA.

Secretary of the Presbyterian Board of Temperance, U. S. A.

THE ratification of the National Prohibition Amendment inaugurates a new era in the prohibition reform. For the first time the people of a great nation, of their own free will, have written into their fundamental law the prohibition of the manufacture, sale, transportation, importation and exportation of all kinds of alcoholic beverages. The struggle has been a protracted one, but the reform has constantly gained in momentum with only an occasional recession, which was always followed by renewed and stronger effort, until finally the consummation came with a rush which surprised even many of its friends.

About a century and a quarter ago, Benjamin Rush, a signer of the Declaration of Independence and a professor in the Medical Department of the University of Pennsylvania, wrote a pamphlet entitled, "An Inquiry into the Evil Effects of Ardent Spirits upon the Mind and Body." This pamphlet was later translated into many languages and exerted a powerful influence both by reason of its own merit and because of the position and standing of its author. Dr. Daniel Dorchester, the historian, says, "All later temperance movements may be clearly traced, link by link, to the movement of Dr. Rush."

The first temperance society was organized by Dr. Billy Clark in 1808 and a monument was unveiled to him at Saratoga Springs in New York in 1908. Dr. Lyman Beecher, Dr. Justin Edwards, Dr. John Marsh, Rev. John Pierpont, Rev. Thos. P. Hunt, Lucius M. Sargeant, E. C. Delavan, Dr. Charles Jewett, Father Theobald Mathew, John B. Gough, Neal Dow and Frances Willard are a few of the leaders in the early history of the reform who cannot be forgotten.

SOME CAUSES AND RESULTS

Some of the causes that led the United States to vote for national prohibition, may be summed up as follows:

1. A century of persistent, self-sacrificing effort based upon deep conviction and sound reason.

2. The increasing support and influence of the Church. When the Bible was so interpreted as to define not only drunkenness, but the traffic in strong drink as sinful, a foundation was laid for a revolution which nothing could arrest.

3. Social customs changed, and habits that were common and approved have become less frequent and now are considered disgraceful.

4. The testimony of science has become increasingly strong and finally irresistible. It is definitely established that the use of liquor impairs all of the faculties, lessens endurance and reduces longevity.

5. Business and industry have become convinced by demonstrations without number that abstaining men do more and better work than drinking men. It pays to employ sober men.

6. The National Prohibition Amendment is the crystallization of the combined testimony of experience, religion, science, business and observation.

As to results: morally, socially, industrially, financially, the abolition of the liquor traffic is proved to be wholesome and beneficial. Men thrown out of employment by the establishment of prohibition speedily find respectable and more productive employment. Buildings and property used for the manufacture or sale of liquor are even more profitable when used for other things. A nation which can raise billions of dollars by voluntary subscription in a few days does not need to live from the vices of the people.

As war prohibition goes into effect in America on July 1st, 1919, and continues until the President proclaims the complete demobilization of the army, the National Amendment will be in effect before war prohibition ceases. The manufacture of distilled spirits has been prohibited since September 8, 1917. The manufacture of beer has been prohibited since November 30, 1918. The manufacture of wine must cease April 30, 1919.

How Prohibition Works in Canada*

BY REV. W. H. GRIFFITH THOMAS, D. D., TORONTO, CANADA

Professor in Wycliffe College

EIGHT Provinces of Canada have enacted prohibition laws to the full extent of their constitutional powers and these laws are now in operation. The Province of Quebec has 90 municipalities under license and 1,097 under local option. The Legislature has passed a prohibitory law which will come into force on May 1, 1919. In every Province in Canada, except British Columbia and Ontario, the legislation is permanent, not merely a war measure. In Ontario the Act contains a provision for taking a vote on June 2nd on the question of sustaining or repealing the measure.

The Dominion Government under power conferred by the War Measures Act has passed an Order-in-Council prohibiting the manufacture and importation of intoxicating liquors, and the shipment of such liquors into any area in which the sale is prohibited. This Order becomes fully operative when Quebec goes dry on May 1 next, but automatically expires twelve months after the declaration of peace. The present session of Parliament will be asked to embody in permanent statutory form this temporary wartime regulation.

The results of prohibition in Canada are beyond all question favorable, and evidence to this effect is forthcoming from all sides. Business men, industrial leaders, working men, working women, mothers, wives, farmers, soldiers—all bear testimony to its practical value. Every church and religious organization has officially pronounced in favor of it; practically all school teachers, doctors, public health officers, city relief officers and social workers support it, while the Provincial Governments, the courts, and police have learned that prohibition reduces crime and disorder and promotes real prosperity. Toronto had not had prohibition two months when the Chief of Police spoke in the strongest terms of its value to the community.

In Manitoba the same result is evident. When the Act was passed and submitted to a referendum vote, there was an overwhelming decision in favor of prohibition, without the aid of the women's vote. After two and one-half years of operation innumerable benefits are noticed, including better health, better morals, better business and better homes, while figures show a marked decrease in drunkenness and crime. Two of the jails have been closed and

* From an article by the Rev. B. H. Spence, Secretary of the Dominion Alliance, and from other information supplied by the Dominion Prohibition Committee the following considerations are presented with thankfulness and confidence.—W. H. G. T.

commitments to the three remaining jails have been reduced by forty-six per cent. The attitude of the general public may be gauged by the expressions given in assemblies from time to time. The Manitoba Grain Growers' Association has recounted the benefits of prohibition and urged Dominion action still further to improve conditions. On every hand there is evidence of the good effect prohibition has had on the life of Winnipeg. Possibly for the first time in the history of the city, on Saturday evening, June 17th, there was not a single person under arrest, all the cells at the three police stations being empty. The Chief of Police inadvertently referred to another interesting fact when he said: "Owing to the general good behavior and the resultant lack of arrests, there has not been sufficient help, that is, people under arrest for short terms, to keep the buildings clean, and for the first time I have found it necessary to engage women and men from outside to do this necessary work." Mr. Veitch, for two years Chairman of the Winnipeg Trades and Labor Council and now Chairman of the Winnipeg Labor Party, bears testimony as follows:

"Prior to prohibition going into effect in Manitoba, I was rather doubtful as to the economic results it might have. After watching its effects for two years, I am convinced that prohibition has proved a blessing to the Labor movement. We no longer have to compete with the bar-room for attendance at union meetings, and the improvement in conditions is readily seen."

One point of very serious importance is now occupying the attention of many among us. It would be nothing short of a national calamity if there should be a reaction, because in such a case Canada would at once become the dumping-ground for those in the United States who still desire liquor, and the traffic in the United States would do its utmost to smuggle liquor across the international boundary. As Mr. Spence well says, "Canada would become the Mecca for the lowest and poorest class of immigrant, the inebriate asylum of the Continent, a beer-garden of America, a reproach among the nations."

The liquor people are already on the war-path and are doing their best to get inter-provincial traffic restored and the percentage of alcohol in beer increased.

The temperance forces are on the alert, and in a large advertisement, covering almost a page in the daily papers, the Dominion Prohibition Committee is putting before the whole of Canada facts, figures and other considerations which tell their own story. In a very telling way some significant contrasts are being placed before the people of Canada in order that they may see wherein the truest, highest and best interests of the nation lie. The liquor people are looking for immense profits, while the prohibition party has no selfish interests to serve.

Temperance Movements in Latin America

REV. WEBSTER E. BROWNING, PH. D., MONTEVIDEO, URUGUAY

NO such movement exists! Sporadic attempts have been made, here and there, in different countries, and some local advantages have been gained, but there has been no concerted national, or international movement looking toward the prohibition, or even limitation, of the manufacture and sale of intoxicating liquors in Latin America.

The few attempts that have been made to regulate the use of alcoholic beverages have had as their goal the exercise of temperance, rather than of total abstinence or prohibition. The leading promoters of this reform have not favored abstinence, and their efforts have been largely directed against the use of brandies and other strongly alcoholic drinks, rather than against wines and beers.

There is, however, need of a concerted movement in favor of total abstinence in all Latin America. Public sentiment is in need of education as to the evils of the use of strong drink, for Latin America is one of the greatest alcoholic centers of the world. In the tropical countries, in particular, the use of strong drink has contributed largely to make the average death rate appalling, exceeded by no other group of countries.

Several reasons explain the consumption of alcoholic drinks in such excess. In the *first* place, there is a strong infusion of Indian blood, especially among the lower classes, and consequently there is a craving for firewater. It has been stated that, in Bolivia, ninety per cent of the crimes committed by Indians are due to the use of alcohol. In Chile, the virile Araucanian Indians, whose boast it is that they were never conquered by Spain, are being exterminated by the use of strong drink, and the fusion of their blood with the descendants of the Spanish settlers has created a race of drinkers that has seldom, if ever, been equalled.

The *second* influence employed against temperance legislation is that of the great land barons who, in many cases, have given over a large part of their ancestral acres to the cultivation of the vine. These men practically control legislation in many Latin American countries, and the product of their estates goes to the debauching of the working classes. A Chilean writer declares that, "*with few exceptions, the laborer gambles or drinks away the greater part of his wages.*" Few of the men, after receiving their wages on Saturday, are able to report for work on Monday or Tuesday. This prolonged absence from labor throws the support

of the family on the mother and brings in its train other distressing conditions.

In the *third* place, the influence of the Roman Catholic Church must be taken into account. Many of the Orders have great vineyards, and the members set an example in the consumption of the products. Estates are willed to certain saints and thus continue their nefarious influence long after the death of the testator.

In the *fourth* place we must mention, with shame, the influence and example of the foreign population. The Spaniard or his descendant, as a rule, is not given to strong drink, though he will use his wine or beer. But, under the influence of the foreign resident, the men of the upper class, in particular, develop into worthy emulators of their guests. Among the foreigners who set the pace of drinking in Latin America, North Americans are not the least influential, and the "American Bar" is one of the best known exponents of our boasted civilization. This was illustrated by the publication, recently, in one of the great Buenos Aires dailies, of the notice that our Secretary of State, Mr. Lansing, had come to New York to make an address before the "American Association of Barkeepers!" For the average citizen of Latin America, the "American Bar" has but one meaning.

In a few cities legislation has been secured which prohibits the sale of liquors within a certain distance of churches and schools, but such laws are more generally ineffective, through non-enforcement by the authorities. A number of cities also have anti-alcoholic organizations, but, with scant exceptions, they have exercised but little or no influence on legislation and have awakened but slight interest in the mind of the public.

The one exception to the above general rule might be found in the very progressive republic of Uruguay. In the capital city, Montevideo, the ladies of the upper class, irrespective of church affiliations, have formed an "Anti-Alcoholic League," and a number of the most influential men of the city and government have lent their aid in securing legislation that will limit the sale of ardent spirits. The majority of the members of this League are interested especially in securing the temperate use of liquors, rather than total abstinence or the prohibition of the sale of intoxicants. But considerable interest has been awakened in the city and country, and temperance is opening the way for abstinence. In May, 1917, a "National Anti-Alcoholic Congress" was held in Montevideo. The organizing committee was composed of representatives from both the Protestant and Catholic communities, and members of the Cabinet and Congress took part on the opening programme which was given in the Assembly Hall of the State University. Before this national Congress adjourned it was voted to call an international Congress,—that is, international for South

American countries,—which is to meet in Montevideo in 1920. The writer was appointed as a sort of international scout, to discover other similar organizations in the various countries of the continent, and to invite them to send delegates to the proposed international meeting in 1920. Such organizations have been found in Brazil, Peru, Chili, Colombia, and Paraguay, and in other countries, there are individuals who are interested in the movement.

HOW PROMOTE PROHIBITION IN LATIN AMERICA

Now that the United States of America has secured the ratification of the prohibitory amendment, there is a unique oppor-



HOW THE W. C. T. U. PROMOTES TEMPERANCE EDUCATION IN SOUTH AMERICA

At an annual festival in a game of "Fisherman"—all rejoice in the gift of *aqua*—cold water. These are Loyal Temperance Legion boys and girls of a prominent school in a South American city

tunity to turn the attention and the energies of the temperance forces toward the South, in benefit of our fellow Americans who live on the other side of the Rio Grande, under the gleam of the Southern Cross. A campaign to bring the Latin American nations into line with the United States in the matter of temperance legislation, might be carried out along the following lines:

First, the introduction of pertinent popular literature. Practically nothing has been done in this line and the field is virgin. The literature should be written for the Latin Americans—not translated—and by Latin Americans, rather than by foreigners. It should be well printed, well illustrated, on good paper, and presented in an altogether attractive manner. Some strong

weekly periodical should be issued, in Spanish and Portuguese, sanely edited, which could also serve other purposes in the general social uplift as well as in the presentation of the temperance cause. Text-books, showing the injurious effects of the use of alcoholic drinks, should be introduced into the schools. This has been done only in the Argentine. All such literature should be absolutely non-sectarian though there is no reason why it should not be Christian.

Second, strong speakers, men and women of tact and ability, preferably those who use Spanish or Portuguese, should be sent to help inaugurate campaigns in the large centers. Latin America is critical, and a few tactless or inefficient speakers would spell disaster. They should be Christian, but not sectarian, and should prepare their campaigns through consultation with, and largely under the guidance of, the local representatives. The movement, in other words, should be national and not foreign.

Finally, there has never been a more opportune time for the launching of such a campaign, in connection with representatives of our North American civilization. The fact that the states of our republic have, with practical unanimity, voted in favor of the prohibitory amendment, will have a tremendous influence in Latin America. Coming simultaneously with our altruistic entrance into the world war, this step will arrest the attention of South Americans as no other event in history has done. The minds of the people will be open to conviction as never before, and we should lose no time in taking advantage of this unique opportunity. The idealistic utterances of President Wilson have fired the imagination of our Latin brothers, and we shall now be able to secure a respectful and interested hearing in many centers where, formerly, we would have found but closed doors. This opportunity is now ours, but will soon pass, and, as the Latin himself graphically puts it, "Opportunity is bald behind!"

President of Mexico Considers Anti-Alcohol Measure

PRESIDENT CARRANZA has signed a decree increasing from 25% to 50% the tax on *pulque* and other alcoholic drinks in Mexico City. The Mexican National Health Board has worked out a plan of health regulations for enactment by the legislature, which will result in the eventual abolition of the liquor traffic in Mexico. President Carranza now has this plan under consideration. High tax, early closing hours for saloons, temperance regulations, organization of temperance societies, and various other means would be resorted to before the prohibitory regulations became fully effective. Three large Mexican states, Yucatan, Sonora and Chihuahua, have already adopted prohibition.

Mohammedans and the Drink Question

BY REV. SAMUEL M. ZWEMER, D. D., F. R. G. S., CAIRO, EGYPT

Author of "Arabia, The Cradle of Islam"

ISLAM, more than any other religion, contains in its sacred book definite regulations and prohibitions regarding wine and strong drink. Therefore one-seventh of the human race, the two hundred million Mohammedans of the world, are in duty bound by their sacred law to personal total abstinence from intoxicants and to international prohibition if they observe the commandment and the example of their prophet Mohammed. Before his mission he doubtless indulged in wine as did all the Arabs of his day. In fact there is one tradition that Mohammed and Khadijah only secured the consent of her father to his marriage when they had brought him under the influence of liquor (*Insan-ul-Ayun*, Vol. I).

Before Mohammed's day, wine drinking was common among the Arabs as is clear from the pre-Islamic poetry and the number of words in the Arabic dictionary that are synonyms for wine in all its forms.

Mohammed's utterances include the following references to the subject. Some of these frankly admit the pleasant properties of wine, but the later revelations do not leave the question in doubt.

"They will ask thee concerning wine and games of chance. Say: It both is great sin, and advantage also, to men; but their sin is greater than their advantage." (*Surah 2:216.*)

"O believers! surely wine and games of chance, and statues, and the *divining* arrows, are an abomination of Satan's work! Avoid them, that ye may prosper. Only would Satan sow hatred and strife among you, by wine, and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, abstain from them? Obey God and obey the Apostle, and be on your guard: but if ye turn back, know that our Apostle is *only* bound to deliver a plain announcement." (*Surah 5:92.*)

The reasons for the prohibition are variously given by the commentators. Some say the occasion was an entertainment where so much wine was drunk that when the hour of evening prayer arrived very few of the guests were in a fit state to attend to their devotions. Some attempted to recite a passage from the Koran, but made such shameful blunders that when Mohammed heard of the incident the revelation was given prohibiting the use of wine.

"Whoever drinks wine let him suffer correction by scourging as often as he drinks thereof. The punishment for a free man is eighty lashes and for a slave forty."—ABU HANIFAH.

"No distinction is made in Moslem law in the punishment of a wine drinker and a drunkard. If a Moslem drink wine and two witnesses testify to his having done so, or if his breath smell of wine,

or even if he shall himself confess to having taken wine, although not intoxicated, he is to be beaten." (Al-Hidayah, Vol. II, page 57.)

Although the term for wine used in the Koran "*Khamr*" literally means something fermented, it is generally held to include all alcoholic drinks, opium and other narcotics. Some strict sects even include tobacco, and to this day there are important sections of the Moslem world where smoking is considered no less impious than wine drinking.

MOHAMMEDAN PRACTICE

However strong the law of Mohammed may have been interpreted by jurisprudence, from the earliest times this legislation was not effective. In his own day many of the tribes refused to accept this law of Islam. It is remarkable in this particular how nominal conversion to Islam made little difference in this practice.

Sir Charles J. Lyle, in a recent paper on ancient Arabic poetry, says that At-Tabib in the fifteenth year of the Hejirah, five years after he had become a believer, wrote a minute description of a Moslem wine party apparently with zest and enjoyment. The "*Arabian Nights*" reflect the life and times of medieval Islam as in a clear mirror and the most casual reader knows how large a place wine, women and song occupied at the court of Haroun Al-Rashid and other rulers.

In no part of the Moslem world except under the strict rule of the Wahabis was total abstinence ever universal. The Moghul princes of India were addicted to the unlawful practice and it is a matter of history that the eldest son of Akbar died at the age of thirty a drunkard's death. Intemperance among Moslems is especially common in Persia and in Turkey as well as in parts of India. The prohibition against wine and spirits in these countries has become much of a dead letter. A traveler in Turkey gives this testimony:

"Drunkenness is almost as common among the Turks as it is with us, and they have apparently got over thinking it a sin and disgrace, for it is both openly indulged in and openly talked of. Few of the upper classes abstain, and many make it a rule to go to bed drunk every night."

One of the habits of the West which the Egyptians have adopted since the days of Napoleon and the British occupation is the indulgence in strong drink. Everywhere on walls and fences and billboards and in every newspaper of the polyglot city of Cairo you may see conspicuous advertisements of English and Scotch whiskey, French cognac, German beer and Greek wines.

No stone is left unturned by the liquor interests to stimulate their trade, and to extend the devastating influence of their traffic. Alcoholic sweetmeats are sold to women and children who thus form the habit. Whiskey advertisements are found at every rail-

way station from Alexandria to Khartum, and strong drink is on sale at every railway restaurant. Except during the war and for protection to the army, no restrictions whatever seem to have been put upon liquor traffic by the British government. Even during the war, when tonnage was scarce and at one period the British and Foreign Bible Society could not obtain shipment for cases of Bibles, the wharves in Alexandria and in Port Said were piled high with cases of whiskey. The port of Jiddah, only thirty-five miles from Mecca, had at least two public saloons at the time of my visit in 1914. But I was told by an official representing a European government that it was not permitted to open a Bible depot because of Moslem prejudices!

From the last report (1918) of the Egyptian Ministry of Finance, we learn how wide-spread and colossal is the consumption of liquor in a country where ninety-five per cent of the people are Mohammedan. The amount of brandy and whiskey imported has *doubled* since 1914 and now amounts to £261,558 in value annually (or over a million dollars worth!) "Brandy is also manufactured in Egypt from imported wines which before the war were chiefly from Turkey, but which now come from Cyprus and Spain. This brandy is partly consumed locally and partly exported. The amount exported has risen from 12,398 kilogs. of a value of £E 407 in 1914, to 30,305 kilogs. of a value of £E 1,744 in 1917. The brandy industry is of many years' standing, but has recently increased considerably."

"Whiskey has also been recently manufactured in Egypt, the malt required being made on the distillery premises. Rum is made locally either from molasses or directly from the sugar cane. Gin has recently been made on a small scale. Plain spirits are made on a very large scale from sugar cane residues. There is no tax or government control of any sort. The trade is practically in the hands of one man. Recently the distiller, in agreement with the government, has denatured that part of his production which is sold by retail for domestic purposes. This was done principally in order to prevent the small retailers from diluting the spirit before sale. The amount of plain spirits made in 1916-17 was about 8,500,000 kilogs. of which a large part was a specially refined quality of export.

Beer is made in Egypt in considerable quantities, and in 1914 the value of the beer imported into Egypt was £E 67,709." ("The Near East," Feb. 7, 1919.)

What testimony could have stronger authority than a government report and where could we find a stronger indictment of such a policy! "*There is no tax or government control of any sort.*" This surely is not making our democracy safe for Moslems, nor

does it awaken respect in them for those who control the destiny of the Nile Valley and yet, by introducing the worst of our civilization we are corrupting the future leaders of the people. For it is true of Egypt as of Turkey that drink habits are most common among the official classes, who mingle with the British.

FIGHTING STRONG DRINK..

In pagan Africa, alas, it is the Christian trader who represents the damnable traffic in alcohol, while the Moslem trader represents the principles of prohibition. It may not be true altogether, as is stated by Dr. Blyden, that Islam has established throughout Central Africa a vast total abstinence society and that even in pagan towns where there are Moslem inhabitants it is rare to see persons intoxicated; but there is no doubt that Mohammedanism has been a real force against the liquor trade, especially among the pagans. Mungo Park, in his travels seventy years ago, everywhere remarked the contrast between the pagan and Mohammedan tribes of interior Africa. One very important improvement noticed by him was *abstinence from intoxicating drinks*. "The beverage of the pagan Negroes" he says, "*is beer and mead, of which they often drink to excess; the Mohammedan converts drink nothing but water.*"

In any efforts made to stem the tide of drink in Africa and among the Moslems of Asia we may rejoice that we can appeal to what Moslems consider the highest authority, namely, the command of Allah in the Koran. This argument, however, would best be used by the Moslems themselves. Missions can plead for temperance and prohibition on higher and more effective grounds than the pseudo-revelations. The Beirut Press and the Nile Mission Press have published a number of effective tracts and books on temperance showing the peril of drink. What we need is a much larger literature dealing with the entire subject, not only from the standpoint of ethics but from that of health and economic development.

All Mohammedans would welcome absolute prohibition of alcoholic liquors in all the sacred cities of their faith. We need not create a strong sentiment in favor of abstinence—it already exists.

The great nations combined during the nineteenth century and suppressed the slave trade along all the coasts of Africa and Arabia. Is it too much to ask that in the twentieth century they shall combine to prevent the sale of spirits to the less favored nations and the backward peoples of the Near East, protecting them against the dreadful horrors which have already shown their effects?

(An additional statement by Prof. McClenahan will be published in the June REVIEW.)



THE DRINK EVIL, IS GROWING IN INDIA

An old man presents his lota (brass vessel) at city liquor shop to be filled. Bottles on shelf contain "Scotch" and other foreign whiskeys

Total Abstinence—India's Goal

BY REV. BRENTON THOBURN BADLEY, INDIA

"MISS Sahiba, our town is being ruined by drink!" The words were spoken by a devout Mohammedan, the Secretary of the municipality of a town in the north of India who had come to plead with the missionary lady to organize a temperance movement in the town.

"Ruined by drink! Surely it is not so bad as that!" ejaculated the missionary.

"What can I say?" he replied. "Your work does not take you near the drink shop, but here is one fact. Ten years ago our one liquor shop paid three hundred rupees (100 dollars) for license: this year it paid twelve thousand rupees (4,000 dollars.)"

This town is in a region where the prohibition of the Moslem's Koran is widely known and acknowledged. But listen to him as he adds:

"Not only is our town being ruined, but all over the Punjab the habit is laying hold of our young men, and, if reports are true, it is worse down country than here."

This Mohammedan had been outspoken in his antagonism to the Christian religion, but he was willing to join forces with us in fighting the growing liquor traffic. His fears are well founded, for in his town of 7,000 people the sales of liquor multiplied approximately forty times in ten years! Between the years 1905-1915 another town in the Punjab increased the amount paid in license for the privilege of selling liquor from twenty rupees to two thousand rupees a year!

The Koran is not keeping the Mohammedans of India from drinking, the Hindu Scriptures are not keeping their devotees from intemperance, nor is the Bible keeping Christians from strong drink. This is the appalling fact that all statistics, revenue returns and investigations show. Consider what the excise department's figures reveal. The revenue derived by the British government from the sale of intoxicants in India has risen from £1,561,000 in 1874-1875 to £8,353,000 in 1913-1914. In less than forty years the sale of intoxicants in the land has been multiplied by more than five. This way lies India's ruin! Has any nation—least of all a Christian nation—a right to endanger the prospects of a land like India, that must look only to Christian lands for the help that she needs in these great days? What will, what can, England's forty millions say to India's three hundred and fifteen millions, if the ravages of strong drink are not stayed?

INDIAN TEMPERANCE MOVEMENTS

India's native leaders, both Hindu and Mohammedan, are opposed to the drink traffic. If they could have their way in municipal, provincial and imperial councils, the legalized business would soon be abolished. This has been tested by vote on various occasions, in several areas. Thus far the Government's concern as to revenues has operated against any marked change of policy.

Meantime, some of the native states have taken up the question in a vigorous fashion. The Begum of Bhopal, the enlightened Mohammedan lady who rules over that Moslem state, has issued a proclamation that any Mohammedan in her territories, found intoxicated, carrying liquor or sitting in a liquor shop shall be sentenced to rigorous imprisonment. As her realm includes many subjects who are Hindus, she has requested the Kayastha Central Sabha (a Hindu communal organization) to take action in the matter. Surely such a step must be recognized as a distinct rebuke to the great British government that has refused to take the drastic measures called for because of the income from the liquor traffic.

The Nizam of Hyderabad, the premier native prince of India, has introduced prohibition in his capital, showing that such a thing is possible. The important State of Mysore has just de-

clared its entire sympathy with the plan of local option, proposing total prohibition in special areas. The government has declared its intention to be "the final extinction of the liquor traffic and the traffic in opium and other intoxicating drugs."

It is not too much to hope that at some forthcoming conference of the ruling princes of India there will take shape a policy that will prohibit the manufacture and sale of alcoholic beverages in the native states of the land.

At the recent annual meeting in London of the Anglo-Indian Temperance Association, the Secretary referred to "the strength of Indian opinion in regard to prohibition as the ideal of state policy." The president of the association said that the "resolutions moved in the legislative councils (of India) and supported by practically all the non-official Indian members were an indication of the feeling in India on this subject."

In the light of this it is perfectly clear that Indian sentiment is ready to assert itself in behalf of the most vigorous temperance policy. The opinion may be ventured that the British government will find itself unable to withstand the growing public sentiment in the land and will have to forego the revenue that it now draws from the sale of alcoholic beverages.

THE BRITISH GOVERNMENT CONCESSIONS

The British government has already made concessions in view of the strong demands of temperance leaders representing the various communities, Hindu, Moslem and Christian. Duties on various kinds of beverages have recently been increased, the monopoly system has been abolished in some regions, larger local option powers have been granted in many cases, liquor shops have been closed on various national holidays of the Hindus and Mohammedans, and encouragement is being given to the opening of tea shops as counteracting the consumption of liquor.

A far-reaching step has recently been taken by the educational department of the Bombay Presidency, whereby scientific temperance teaching has been introduced in Anglo-vernacular schools. If this could be extended to schools of all grades throughout the



A COUNTRY SALOON IN INDIA

A shack in a rural area for the sale of country spirits. The price list at the entrance shows that the stuff can be had at six annas (12 cts.) a gallon

various provinces of India, there can be no question but that it would be one of the greatest temperance movements of the land.

Recently in the Punjab the residents of a village submitted a request to the government, saying: "The drinkers are lazy and not good to any societies; their whole system of bodies is wrecked." They prayed the government to save them "from the strong and cruel clutches of liquor" that they might "make their lives sublime and save their health, wealth and morals," and begged that the rum shop might be "closed once for all," pledging themselves to "see with their careful eyes that there was no illicit distillation in the town or neighboring villages."

When the magistrate next held court there, he sent word that he would hear their petition in person. A middle-aged Hindu, speaking for the community, said:

"We desire only one thing. We want the liquor shop removed from this village. It has done nothing but harm since it came. Our boys, alas, instead of working all day in the fields and resting at night in their homes, as they used to do, now haunt the liquor shops, drink, smoke cigarettes and listen to unclean talk." One might think he had had experience of American saloons! He concluded by pleading that the "house of Satan" might be closed.

Forty-five signed the pledge that day in the village, through the influence of Miss Mary J. Campbell, and a temperance society was organized by her. A few months later the government closed the one liquor shop that the village had.

INDIA'S MOVEMENT WELL ORGANIZED

Probably nowhere in the Orient is the temperance movement larger or better organized than in India. The Anglo-Indian Temperance Association has two hundred and eighty temperance societies affiliated with it. In addition there are various caste and village organizations in the land. There are seven city temperance federations that exercise great influence in the chief cities of the empire. It supports several temperance lecturers who give their whole time to the work.

The Woman's Christian Temperance Union has done a notable work, through public meetings, medal contests, suitable literature and efforts to bring about better legislation. The Union is fully organized with national, provincial and local bodies, guided mostly by capable and enthusiastic American women who are not afraid to take a long look ahead and stand for conditions that cannot be expected except by winning great victories against tremendous odds. They have set themselves to do a work through education that will make great transformations in due time. The Union has recently secured the appointment of Miss Mary J.

Campbell of Pathankot fame to work under its auspices throughout India.

The All-India Temperance Conference at its annual meetings brings together on a common platform some of the strongest representatives of all three religions, Hindu, Moslem and Christian, which makes not only for the best possible interests of the cause of temperance, but also for the wider influence of Christian leaders throughout the great non-Christian communities.

Now that the war is over, and almost a million men who went overseas have come back with new ideas, and new hopes for their native land, all reform movements are receiving a wonderful impetus. We have a new India, and, unless all signs fail, the larger share in the affairs of the government that is now to come into the hands of Indian leaders will make for definite advance in the direction of prohibition.

Listen to the president (a Hindu) of one of the recent All-India temperance conferences as he says in his presidential address:

“The time has come when the government and temperance reformers should place total abstinence in India as the ultimate goal to be reached in the not distant future.”

The All-India Temperance Conference

SOME years ago it was considered among upper class Indians a mark of Western enlightenment to use intoxicating drink. Under the influence of Keshub Chunder Sen, founder of the Brahma Samaj, this idea has happily become obsolete. However, there has been in recent years an increase in drunkenness among the working classes, especially the coolies. The policy of the Government is in favor of temperance, but only restricts the consumption of liquor where results indicate excess in drinking.

The All-India Temperance Conference met in Calcutta early in 1918 and passed the following resolution:

“That this Conference, representing temperance delegates from all parts of the Indian Empire, calls the attention of the Government of India once again to the fact that if India were in a position to decide her own Excise Policy, it would be in the direction of prohibition. Recognizing the difficulties of the Government in dealing with Excise Administration, this Conference will not press for reforms other than are practicable under present circumstances, but respectfully submits to the Government of India the adoption of a policy, the ultimate object of which shall be the total prohibition of the liquor and drug traffic in India.”

Thus absolute prohibition becomes the aim of this All-India Conference. Public sentiment against intemperance is developing and experimental reforms are being made. In Calcutta the Licensing Board has abolished a number of liquor shops and refused new licenses to others. From April 1, 1918, to April 1, 1919, Calcutta was to have an experimental “dry area,” to include the University, all the large colleges, a number of hospitals, churches and mosques. In other parts of India, drink shops are being removed from prominent streets, hours of sale are restricted and recreation is being offered as a counter attraction.



BURNING \$14,000,000 WORTH OF OPIUM IN SHANGHAI, JANUARY, 1919

Intoxicants and Drugs in China

BY E. W. THWING, PEKING, CHINA

Oriental Secretary of the International Reform Bureau

THE Chinese, from very ancient times, have realized the evils of intoxicating liquors. One of their oldest emperors said: "Wine will ruin a nation." This knowledge of the danger has led the Chinese, more than many other people, to use wine with moderation, and very few drunken Chinese are seen. Their wine is strong but their cups are very **small**.

During the past few years, however, with the advent of foreign customs and foreign liquors things are changing fast, and the temperance question is becoming a vital issue in China. Both Chinese and foreigners are strongly protesting against the proposal of American brewers to exploit China for the sale of beer and other foreign liquors.

Opium has been the great curse to China. For over one hundred years it has done much to ruin the nation. The story of China's wonderful fight against this drug during the past ten years is well known.

During January, 1919, at the very time when China was showing to the world her sincerity in the fight against opium by burning \$14,000,000 worth of the opium stocks, many of the papers in China were exposing the awful conditions of the growing morphia

trade. This trade is largely carried on by the Japanese drug men. Large fields of opium have been planted in Korea, and foreign opium has also been bought to manufacture into morphia, and a large part of this is brought into China by the Japanese postoffice. Reliable reports that have been placed before the Chinese government, and recently considered in the Parliament at Peking, show that some eighteen tons of morphia have been imported by the Japanese into China. Through Tsingtau it floods over Shantung, from Taiven and Autong it circulates through Manchuria. Wherever there are Japanese there we find the morphia, speeding in its steady, cruel way to poison millions of China's people.

In South China, Chinese peddlers from Formosa sell the stuff. They have a pass certifying that they are natives of Formosa, and therefore entitled to Japanese protection. Japanese drug stores in many parts of China carry large stocks of morphia from which they make great profits. This one trade flourishes, but a great injury is done to other Japanese business.

Seldom in the world's history can one find such an example of earnest desire to overcome a great national evil and peril as has been found in China's fight against opium. The people and the government have been of one mind in their desire to free China from these chains that have held her fast through so many years.

But during the past year or two China has been slipping backward in her fight. Because of the fine work of prohibition in China, the price of the drug increased more than fourfold, and even tenfold in some places. The temptation was too strong to make money before a full end of the trade. The disgraceful deal of buying the opium stocks, and the plan to sell "Opium Medicine" has been telegraphed to all the nations of the world. The people sent out their petitions against the deal, the governments of Great Britain and the United States lodged protests, and at last the Chinese government realized the awful blunder and disgrace from such an illegal deal. Now that China is represented at the International Peace Congress, she feels that this disgrace must be wiped out, or she would have no standing before the nations. There seemed but one way and that was by drastic action. The result was the burning in January, at Shanghai, of some \$14,000,000 worth of Indian opium; perhaps the largest, or most costly, intentional bonfire, that ever took place in the world.

This will give new strength in the present fight against morphia, which depends so much on the spirit of the people, and upon publicity. It will also help in the beginning of the new campaign against intemperance and the use of foreign liquors.

(An additional statement by Mr. Amos P. Wilder will appear in the June Review.)

Invasion of China by Brewing Interests

BY WANCHIN J. WEN, NEW YORK

General Secretary of the Chinese Student Christian Association in North America.

THE report of the effort of American brewing interests to establish a \$6,000,000 plant in China for the manufacture and sale of beer has taken all of us by alarm. Hitherto, we have regarded Americans as friends, and never as exploiters, of China. The action of the American brewers has necessarily placed before us a dilemma in which we are wondering if material interests are paramount in the individual life and to be pursued even at the risk of moral condemnation.

The crusade against the curse of opium has been going on both in China and in Great Britain until at last the traffic between British India and China has been terminated. With the destruction of the last hundred cases of the terrible habit-forming drug, China is free from her long-time curse and can develop her national manhood without obstruction. China has thus proved her power of self-determination and her firm stand on the side of righteousness.

Now the Chinese people are registering their protest against the proposed transference of American brewing interests to China. The student body in China expressed its sentiment to the *China Press* at Shanghai, on January 1st, 1919, as follows:

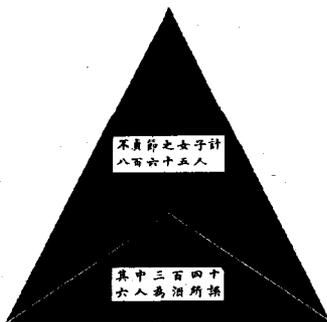
"The news of the transfer of the American Brewers' Association to China has filled our hearts with the deepest concern. Allow us to express our strong hope that American breweries will stay out of China. We think that all western friends have fully appreciated what we have suffered from opium, which we have long fought to exclude. We believe that the introduction of the American brewing industry into China would result in filling the country with drunkards instead of opium smokers. Since England realized the great danger of opium injuring the manhood of the Chinese people, she has helped China to prohibit the opium trade. America is now regarded everywhere as the moral vindicator. We hope that she will prevent the transfer of the American Brewers' Association activities to China right at the beginning. America in this respect would beat England a mile, if she would do so."

A mass meeting, composed of missionaries and Chinese, was called at Nanking, China, for the purpose of drafting a petition to Minister Reinsch at Peking, voicing the sentiment of the people against the action of the American brewers and urging him to use his influence in effecting governmental measures to prevent the exportation of the brewing interests to China.

Almost at the same time, the Hanchow branch of the American Red Cross society adopted by a unanimous vote a resolution against the proposed transference of certain American brewing interests

飲酒為邪行之根源

英國感化院已考驗確實



此為感化院調查之結果

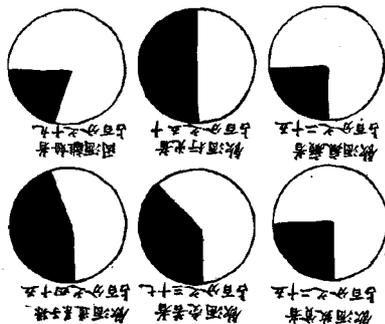
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ANTI-ALCOHOL POSTERS MADE IN CHINA FROM THE CHARTS SENT BY THE NATIVE RACES ANTI-LIQUOR TRAFFIC COMMITTEE

Immorality caused by drink. Large pyramid represents number of immoral women investigated. Smaller pyramid represents the proportion whose fall was due to drink

The circles show the percentage of the great curses of humanity that is due to drink in each case.—poverty, pauperism, child misery, insanity, crime, divorce

以上調查係得自美國政府之報告



飲酒之結果

to China on the ground that it "would work incalculable harm to American prestige and American interests in China; that it would do much to nullify the results of the altruism of American diplomacy, education and missionary endeavor in China and that it would represent rank injustice to foist on the weakness of China a business which has been outlawed in America."

The above resolutions are sufficient to show the strength of the general opposition to brewing interests in China which is not less strong among the 1400 Chinese students in America. Already the anti-beer movement has become a popular topic for discussion in the local club meetings. Standing committees have been formed for the purpose of investigating the conditions of the liquor traffic and of framing public opinion against the action of the brewers. The Chinese Student Christian Association has repeatedly made official protest against the exportation of brewing interests to China to the representatives of the Anti-Saloon League of America and has also secured the good-will of the "Native Races Anti-Liquor Traffic Committee" in supplying more than a hundred missionaries and teachers in China with literature concerning the physiological and mental effects of alcoholic drinks on the victims and their posterity. Missionaries and Chinese educators are planning for a movement in China, which is to be educational and legislative, to combat the brewers and to give them the same fate that opium has suffered.

The Temperance Movement in Japan

BY REV. SIDNEY L. GULICK, D.D., NEW YORK CITY

Advisory Secretary of the Commission on Relations with the Orient, Federal Council of Churches of Christ in America

LIKE every other country Japan is a sufferer from alcoholic drink. *Saké*, the native name for the fermented drink made from rice, has been manufactured for many hundreds of years. Among the "Five Commandments" of Buddhism has been one enjoining absolute abstinence from intoxicating drinks. The evils arising from alcoholic drink have thus long been known in the Orient. It is significant, however, of the decay of Buddhism in Japan that the vast majority not only of the people but also of the priests make no pretense of observing this commandment. The drinking carousals of priests have been objects of wide-spread popular condemnation. Among the people at large heavy drinking is less common than in the United States. Even in the large cities, save on festivals, one rarely sees an intoxicated person. Yet the use of alcoholic drink is much more general in Japan than in the United States. There is good reason to believe that one-half to three-quarters of the adult male population of Japan goes to sleep each night under the influence of *saké*.

With the advent of occidental "civilization" western alcoholic drinks have been imported in increasing amounts,—wine, champagne, whiskey and beer. Large beer manufacturies introduced from Germany have grown up, which supply not only Japan but increasingly the entire Orient. The war has given a great boom to Japanese breweries.

The amount of *saké* brewed in Japan in 1917 was 189,000,000 gallons on which the Government tax was \$46,000,000, the tax on all other liquors amounting to \$4,000,000. The significance of these figures will be better appreciated if we note that the total income tax for that year amounted to \$17,000,000 and the entire tax on land produced only \$37,500,000. The entire budget for the Japanese army amounted for 1917 to \$39,000,000 and for the Japanese navy to \$23,000,000, so that the important place of the liquor tax in providing income for the government is apparent, and also the bearing of these facts on the prohibition movement.

The temperance movement in Japan is the direct outcome of Protestant missions. In the earlier days no one was counted a Christian who did not give up *saké*-drinking, but in recent years this standard has not been so rigidly enforced. In nearly all the churches, however, one of the evidences most commonly relied on of the



JAPANESE POSTER SHOWING A GRAND PROCESSION OF THE EVILS OF ALCOHOL—CRIME, POVERTY, INSANITY, DISEASE, IMMORALITY, ETC.

reality of a man's conversion and of his fitness for church membership is his changed attitude toward strong drink. Even the Japanese "world" looks askance on a professed Christian who drinks.

In addition to the church temperance movement there has been for many years a distinct Japanese temperance enterprise, with local temperance societies and a National Temperance League founded in 1898. Its primary aim is to induce men and women to take the total abstinence pledge and to aid in the propagation of temperance education. Many of the members make no profession of being Christian. The number of local societies is somewhat over 100, the total membership exceeding 12,000. The League has published for many years a monthly magazine entitled "Light of our Land" (*Kuni no Hikari*). It has also issued and distributed by the ten thousand popular tracts on the temperance question.

Of the national leaders of the movement four may be specially mentioned. Hon. Taro Ando started public life as a Government official in the Foreign Office. He was Consul at Hongkong and Shanghai before going to Honolulu, where he was converted and became in 1888 an enthusiastic Christian and a convincing advocate of total abstinence. For thirty years he has been a mighty temperance leader and a power for national righteousness. On July 27, 1916, he presented a petition to the Government urging on behalf of

temperance that one of the chief causes of the high death rate of children in Japan is drinking on the part of parents.

Another temperance leader is Hon. Sho Nemoto, a member since 1902 of the House of Representatives. Beginning in 1907 he has introduced annually a Juvenile Temperance Bill. In February, 1918, this bill passed the Lower House for the tenth time but was thrown out as on many previous occasions by the House of Peers. It has, however, passed the Committee and been voted on by the House of Peers on three different occasions, on one of which as many as one-third of Peers voted for it.

Col. Gumpei Yamamuro, head of the Salvation Army in Japan, is another temperance leader of national influence. His impassioned eloquence on sin and salvation has placed him among the foremost men in the Empire as a reforming force. Recently one of his leaflets "How to become a Total Abstainer"—was given wide circulation by prison authorities.

One more temperance leader will be mentioned, the remarkable woman Madam Yajima, President of the Woman's Christian Temperance Union. Although 86 years of age Mrs. Yajima keeps vigorously at work traveling and speaking.

Among recent events of significance in the temperance movement in Japan the following may be mentioned. In 1916 a serious railroad accident was caused by the intoxicated condition of an assistant stationmaster while on duty. It led to a memorial to the Government asking that a strict temperance order be enforced among all railroad employees. The temperance movement is spreading among those employed on railroads. It is reported that over half of the railroad men in Kyushu (the southern Island) have joined the temperance society.

The war prosperity of Japan has resulted in heavier drinking than ever before. While other countries have put alcoholic drink more or less completely under the ban, Japan has indulged in the poison more liberally than ever.

There are nevertheless signs of hope for Japan. Some of her most able leaders begin to see that if Japan is to hold her place among the nations of power, "*saké* must go." Such men as Viscount Kaneko and Dr. Miyake, a privy counselor and a member of the House of Peers respectively have come out against intoxicating liquor. In the commercial competition ahead of the nations the drink habit and practice will count for much in determining a nation's world status—for these habits and practices produce not only useless expense—but more especially ill-health, economic and industrial inefficiency and race degeneracy.



A NATIVE DRINK SHOP IN SOUTH AFRICA

The Liquor Question in South Africa

BY REV. JAMES DEXTER TAYLOR, D.D.

Missionary of the American Board

THE Liquor problem in South Africa presents three distinct elements, each in itself a problem of considerable magnitude.

1. *The ordinary licensed traffic* for the manufacture and sale of European liquors (as distinguished from native African brews) to the white population. Licenses are limited in number in proportion to population. Johannesburg, licenses for 1916, 187 to a population of 253,274 or one to 1354, compare favorably with Boston's record last year of 928 to a population of 745,439, or one to 814, but the advantage to Johannesburg is modified considerably when we remember that only the white population of Johannesburg should be considered, 134,000, so that the figure for Johannesburg is one license to every 711 persons as against Boston's one to every 814.

The total number of convictions for drunkenness among Europeans, 2998 in a total European population of a million and a quar-

ter, is not perhaps very startling, but such convictions represent only a very small proportion of the actual drunkenness. More significant is the fact that 63.7 per cent of all convictions of European males were convictions under the liquor laws, and 64.5 per cent in the case of European women. Unquestionably at least 25% of the rest of the crime for which convictions were secured could be traced directly to the use of liquor, so that we should have to put down about 77% of all the crime of the country to the liquor traffic. If we divide the \$25,293,000 at which the liquor consumed in 1916 was valued, by the million and a quarter of white population we get about \$20.23 per capita as compared with \$19.50 per capita in England in a year when drinking there showed a great increase, owing to high wages in munition factories and other war causes. If we admit into the calculation for South Africa the thousands who obtained liquor illegally we must also add the enormous percentage of increased profits in that illicit traffic which would doubtless bring the per capita expenditure higher still.

No effective measures looking toward restriction of this traffic have been undertaken. There is a Local Option Act but little use is made of it. The most radically restrictive measure, judging by the Blue-book of Magistrate's reports, is the blacklisting of habitual inebriates.

No instruction is given in the schools on the harmfulness of the use of alcohol. The temperance forces, the Church, the Woman's Christian Temperance Union and the Good Templars do some valuable propaganda work, but there is no vigorous Anti-Canteen League to disturb the complacency of the trade. British sentiment is accustomed to the trade so strongly entrenched at home, Dutch sentiment is influenced by the grape farmers of the Cape and public opinion is too much pre-occupied with the growing menace of the liquor problem among the natives to give much attention to the fact that the core of the cancer is in the trade itself. Perhaps, however, the best hope of ultimately securing prohibition for the country lies in the impossibility of keeping liquor from the natives where it works rapid demoralization and endangers the white race through the ruin of the black.

The saddest side of the legalized traffic is to be found in the Western Province, the great grape-growing district of South Africa. The conditions there have been engaging the attention of a Government commission. Grape farmers are allowed to sell without license the wine made from their own grapes to the colored people (not natives) of the neighborhood. Here are some samples of the official testimony: "On Saturday evenings on the roads going out of Montagu one could find them drunk, lying all over the place, as many as a dozen lying drunk around a Standard Oil tin of wine pur-

chased from wine farmers." "Those who could be dragged within the plantation were left in drunken sleep; those somewhat less intoxicated would have to be lashed and driven to the carriages at the railway station like cattle amid indescribable scenes of disorder, fighting, and obscenity." Here wine, two quart bottles a day, is given as a labor ration and boys of ten are becoming drunkards. In spite of these things, the Commission refused to condemn even this rationing system.

2. *The Illicit Liquor Traffic.* By the laws of the Provinces the sale of liquors other than those of native brew to the aboriginal inhabitants is forbidden under severe penalties. Liquor dealers are not notoriously scrupulous about law observance, and any traveler through the country districts knows that practically everywhere a good deal of illicit sale to natives is going on. If the police send a native into a store empty handed and sober, and he comes out drunk and with a bottle in his pocket that is not sufficient evidence to secure a conviction. (He might have stolen the liquor or become intoxicated on the smell of the place!) But the Rand is the happy hunting ground of the illicit seller. The massed native population in the mines, the crowded slum conditions in the city, the presence of a large poor-white population ready for easy money, and the huge profits to be made when a bottle of dope purchased for 75 cents may be adulterated into two bottles which will bring from \$1.50 to \$2.50 each—all this contributes to the building up of a traffic that is ruining black and white alike. Already a class of young white men of the unemployed type has made a profession of liquor "running." Low class white women are in the game. There were 1410 convictions for illicit sale to natives in 1916. Natives imprisoned for illicit possession numbered 4055, and 12511 natives were convicted of drunkenness.

Thus far, more concern is being shown over the "filling of the jails" with illicit sellers and the "creating of crimes" by such prohibitive laws than over the demoralization of the natives. Consequently the remedy proposed by the Rooth committee, which reported early in 1918, is to legalize the sale of Kaffir and malt beers up to 10% proof spirit, and of Cape wines, driving out the illicit by a legalized traffic and in the words of the Commissioner of Police of Johannesburg, "educate the native, and instead of giving him the vile concoction which he gets nowadays give him the stuff which will not do him much harm, and he will not go to the illicit dealer." So it is proposed to set up Government canteens for this "education" in the face of the history of legalized sale, abolished in 1896 for its evils by the old Republican government, and in the face of the report of the Native Affairs Commission of 1902-04 that "the

weight of evidence has been overwhelmingly in favor of total prohibition for natives." The opposition developing in quarters where conscience has weight as against commercial interests gives some hope that so disastrous a step will not be taken.

3. The third element in the problem is the *Native Beer Traffic*. Up to fifteen years or so ago native beer, brewed from kaffir corn, was of domestic manufacture only. Native women began bringing in pots of it to the towns at the week-end. Low-class foreigners saw the profit in the business and a great unregulated business sprung up, the "shebeens" becoming hotbeds of vice and illicit traffic in spirits. To control this trade the Durban municipality about ten years ago erected breweries and established under legislative sanction a municipal monopoly of the native beer trade on a modified Gothenburg system. The system is controlled by a conscientious municipal Secretary for Native Affairs; the beer is tested daily and must not exceed 2% alcohol by weight. The number of arrests for drunkenness shows a decided decrease; the intolerable "shebeen" has been abolished and fair progress has been made in the betterment of native social conditions through the profits of the monopoly. But the enormous and steady increase in sales indicates that the amount of drinking has been largely increased. Sales now reach \$12,000 a month for a native population of 27,500 on a monthly wage averaging not over \$10. (It is now proposed to establish this system in the Rand, with the addition of malt liquors up to 10% proof spirits and "pure natural wine.")

Enough has been said to show that South Africa deserves the characterization "one of the most liquor-ridden countries in the world"; that vested interests are so strong as to make abortive every honest attempt at amelioration; that the traffic is rapidly demoralizing the natives, the colored and the poor-white classes of the community, and that the temperance forces, while by no means quiescent are making but little headway against the evil. The world wide prohibition drive should establish one of its strongest branches in South Africa. It should have a live director to mobilize and unify the temperance forces of the country and, say \$25,000 a year for the next five years. A campaign of education through schools, churches and temperance organizations, arousing of public opinion for the enforcement of present laws and the securing of further restrictions, campaigns for no license under the local option provisions, and when the time is ripe a drive for country-wide prohibition—such should be the program. There will never be a better time to start than in the days of reconstruction right after the war.

(A Paper by Sir Harry Johnston, on "Africa and the Drink" will be published in the June Review.)

What Some Organizations are Doing

THE INTERNATIONAL PROHIBITION CONFEDERATION

By REV. CHARLES SCANLON, LL.D., Treasurer, Pittsburgh, Pa.

THE International Congress Against Alcoholism is an organization which meets bi-ennially, in normal times, and is recognized by most of the governments of the world to the extent that delegates are appointed on invitation of the governments, and some of the representative governments pay the expenses of their delegate in attending the meeting. The last meeting of this Congress was held in 1913, at Milan, Italy, which was the 14th session. On authority of the American Government, the 15th session was invited to meet in the United States in 1915, but the World War prevented. However, the date of the next meeting, to be held in the United States, is September 14th to 20th of the present year.

The International Congress maintains no salaried agents, it is for conference only, and does not even pass resolutions. It was felt, however, by many of the official delegates that there ought to be an international agency of such flexibility as would enable them to undertake definite work and give expression to accepted ideas, based upon experience and observation. To meet this situation the International Prohibition Confederation was established and vice-presidents, representing more than forty countries, were elected. The Confederation has issued large quantities of literature, conducted an extensive correspondence, published "Prohibition Advance in All Lands," a volume of several hundred pages, reviewing the situation throughout the world.

Recently many large religious organizations in America have agreed to cooperate in other countries under the name of the Confederation. Among these organizations are the Federal Council of the Churches of Christ in America, the International and World's Sunday School Associations, the United Society of Christian Endeavor, the several denominational temperance agencies and the Conference of Foreign Mission Boards of North America.

Four lines of effort have been agreed upon, the methods approved and the financial plans arranged. No funds whatever will be asked of the foreign missionary agencies, but the temperance forces will have the cooperation of the foreign missionaries and foreign mission boards. It has been agreed to syndicate the literature and have it translated and printed in the several countries. This will apply to books, tracts, periodicals, posters, cartoons, etc. syndicate the literature and have it translated and printed in the several countries, instruct and inspire them. An exchange of the delegates between this and other countries will be useful in understanding each other's problems and suggesting methods of work.

The basis of the Confederation is sociological rather than theological. It will conduct its work without reference to creed, party, race, sex or other distinction. It will try to understand rather than judge, to counsel rather than to criticise. It offers its help in the most fraternal spirit, and asks only an opportunity to serve. So far as it is at all practicable, the Confederation will work through existing agencies in the several countries, thus avoiding duplication and confusion.

Arrangements have been made to begin work in Japan, China, India, Guatemala, Siam, Cuba, Korea, Africa and other countries.*

* Further information may be had of the President, Mr. Guy Hayler, South Norwood Park, London, S. E. 25, or Captain Edward Page Gaston, 222 Madison Avenue, New York, N. Y., U. S. A., or the Treasurer, Rev. Charles Scanlon, Columbia Bank Building, Pittsburgh, Pa., U. S. A.

THE NATIVE RACES ANTI-LIQUOR TRAFFIC COMMITTEE

By REV. HERVEY WOOD, Secretary; New York City

WITH a desire to prevent the demoralization of native races abroad and the destruction of foreign missionary work by the liquor traffic among the primitive peoples, a non-partisan and non-sectarian organization was formed in New York City in 1916 at a meeting which included delegates from missionary societies of the largest evangelical churches. Its mode of operation has been along two lines, viz.: *educational and legislative* where possible.

In conjunction with the Native Races Anti-Liquor Traffic United Committee of London, England (organized in May, 1887), the American Committee has been able to prevent the opening of distilleries in Liberia. The American Committee is sending Temperance Literature to the Congo Valley, to the colleges in Monrovia, and to Bishop Tugwell, of Southern and Northern Nigeria.

In conjunction with the Anglo-Indian Alliance the same Committee is sending to missionaries in India a strong pronouncement signed by fifty-seven of the leading physicians and scientists in India, fourteen in Great Britain and ten American physicians and scientists.

All kinds of temperance literature is being sent missionaries, including Horsley's "Alcohol and the Human Body," and Rev. J. H. Crookes' book, "Shall I Drink?", which has been introduced into the Public Schools of China as a text-book. There are also scientific temperance charts showing how the organs of the human body are injured by alcohol. Text-books have been introduced in St. Johns University, Shanghai, and into the Soochow University. A Chinese Temperance organization of 600 members, has been formed. Missionaries have translated the charts and text-books and are putting them out as posters. They have just printed 10,000 of these in two-three and four colors. These are designed to counteract the work of the German-American brewers, who are spending millions erecting breweries in the principal cities of China.

THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION

By MRS. ELLA A. BOOLE, Vice-President, Brooklyn, N. Y.

WOMAN'S faith and woman's work have made a distinct contribution to the winning of prohibition in the United States. With a deep conviction that alcoholic liquors are an enemy to the home, in the presence of which they have long been suffering, the women of the nation have been relentless in their efforts for its destruction. The Woman's Crusade in the winter of 1873 and 1874 was recognized as the call of God to service. This was followed by the organization of the National Woman's Christian Temperance Union in November, 1874. Mrs. Anna Wittenmeyer, who received her training in the United States Christian and Sanitary Commission, was the first president, and Miss Frances E. Willard, the college woman, was elected president in 1879. To her great organizing ability, her large vision, her platform presence, and her deep consecration to the temperance reform, is due in large measure the success of the organization. She too was responsible for the *Do Everything* policy under which the forty departments were organized including: Preventive, Evangelistic, Educational, Legal and Social work.

The next president, Mrs. Lillian M. N. Stevens of Maine, a woman of business ability, had the conviction that prohibition must win; and in 1911 issued the famous proclamation calling upon friends to unite in a campaign for national constitutional prohibition. Her successor, Miss Anna Adams

Gordon, was closely associated with both Miss Willard and Mrs. Stevens. It was she who assembled the monster petition signed by millions of women, asking President Wilson for war prohibition.

Woman's work has been an essential factor in the final victory. The women have trained the children, taking for their motto—"Tremble, King Alcohol, we shall grow up." Under the leadership of Mrs. Mary H. Hunt, the National Superintendent of the Department of Scientific Temperance Instruction, the W. C. T. U. secured the laws requiring the teaching of physiology and hygiene in Public Schools, with special emphasis on the effect of alcohol and other narcotics on the human body. Frances E. Willard went before the International Sunday School Association and asked that one Sunday of each quarter be devoted to a temperance lesson in the Sunday-schools. Mrs. Martha M. Allen issued the first leaflet showing the danger and harmfulness of patent medicines, and how in many of them the chief ingredient was alcohol.

The campaign for National Constitutional Prohibition began with a day of earnest prayer for God's blessing, and throughout all the years prayer has been interwoven in all the work. The meetings of local unions, public temperance meetings and thousands of pages of literature have helped to forward the great cause.

Women are also organized for prohibition in China and Japan, in India, in Africa, and in every nation on the globe. The National W. C. T. U. in America is inaugurating a *Jubilee Fund* of a million dollars as a thank offering for the great victory for National Prohibition. One-third of this amount has been set aside to help promote prohibition sentiment in mission lands, and trained workers have been sent to China to visit the schools and colleges and present to the young people the scientific facts of the effect of alcohol and other narcotics. Win the women and children of a nation and you lay a foundation upon which law can rest.

THE ANTI-SALOON LEAGUE

THIS League was organized in Oberlin, Ohio, in 1893, under the leadership of Rev. Howard Russell, D. D. Since that time its work has spread to every state in the Union. Its general offices are in Westerville, Ohio. The League has worked with the support of the church people of all denominations, and its activities have been generally along legislative and law enforcement lines. It maintains a large prohibition press and publishes a weekly paper, *The American Issue*. It has state organizations which have done effective work in the national prohibition movement. The Anti-Saloon League has made plans to carry its educational and law enforcement program into other lands, for whatever may be done to free the world from the liquor curse is distinctly a missionary enterprise. Branch offices will be opened in many world capitals. Already London has an office; three leading organizers are in France, and as rapidly as possible offices will be opened in Singapore, Bombay, Petrograd, Rome, Peking, Tokyo, Melbourne, Mexico City and probably even in Berlin.

THE INTERNATIONAL REFORM BUREAU

THIS Bureau, which was founded by Dr. Wilber F. Crafts, was incorporated in 1896, with its object "to promote those moral reforms on which the churches sociologically unite"—especially prohibition of intoxicating drinks, suppression of prostitution, polygamy and gambling and the maintenance of the American Sabbath in place of a holiday Sunday. These reforms are promoted by education, substitution, legislation and law enforcement. The bureau has been very active in its fights against the liquor traffic among Africans and other primitive races. It has also an Oriental secretary in China, Rev. E. W. Thwing, who has been active in the Anti-Opium Campaign. There are advisory Councils in the Southern, New England and Middle States. The Headquarters are in Washington, D. C.

ADDRESSES OF SOME LEADING TEMPERANCE ORGANIZATIONS

INTERNATIONAL PROHIBITION CONFEDERATION

Organized in London, 1909, now in 41 countries.

Edward Page Gaston, Secretary, 222 Madison Ave., New York.

INTERNATIONAL REFORM BUREAU

206 Pennsylvania Avenue, S. E., Washington, D. C.

Dr. Wilbur F. Crafts, Ph. D., Superintendent.

THE NATIVE RACES ANTI-LIQUOR TRAFFIC COMMITTEE

Mornay Williams, President.

Rev. Hervey Wood, Secretary, 49 Claremont Ave., New York.

ANTI-SALOON LEAGUE

Rev. P. A. Baker, Superintendent, Westerville, Ohio.

Each state has its cooperating organization.

THE FEDERAL COUNCIL OF CHURCHES

Strengthen America Campaign.

Rev. Charles Stelzle, Manager, 105 East 22nd St., New York.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION

Miss Anna A. Gordon, President, Evanston, Illinois.

Many local Unions are working in America and other lands.

NATIONAL DRY FEDERATION

Rev. Charles Scanlon, LL. D., Secretary.

Columbia Bank Building, Pittsburgh, Pa.

SCIENTIFIC TEMPERANCE FEDERATION

Miss Cora Frances Stoddard, Secretary, 36 Bromfield St., Boston, Mass.

Publishes textbooks and other literature.

SAFETY FIRST CAMPAIGN FOR JAPAN

Hon. K. Uchida, Japan.

BOARD OF TEMPERANCE, Presbyterian Church, U. S. A.

Rev. Charles Scanlon, LL. D., Secretary, Pittsburgh, Pa.

BOARD OF TEMPERANCE AND PUBLIC MORALS of M. E. Church

Rev. Clarence True Wilson, D. D., Secretary, 204 Pennsylvania Ave.,

Washington, D. C.

UNITED COMMITTEE ON WAR TEMPERANCE ACTIVITIES

Harry S. Warner, Secretary, 289 Fourth Ave., New York City.

THE NATIVE RACES ANTI-LIQUOR TRAFFIC UNITED COMMITTEE

116 Victoria Street, Westminster, London.

Mr. John Newton, Secretary.



BEST METHODS



EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

BUT HOW?

This number of the REVIEW is a veritable gold mine for program builders. Its appearance should be the signal for missionary-temperance meetings that shall sweep across the land. Here are facts from the highest authorities. Here is fuel for red hot eloquence. Do not keep this to yourself. Plan a mass meeting for your community or city and help to usher in the day when the whole wide world shall be freed from the gripping curse of strong drink.

"BUT how?"

is the query that comes from thousands of missionary organizations and missionary workers who long to aid in the great fight for prohibition and temperance. Every Christian is convinced of the "why," but the "how" is the staggering question. A number of leaders have submitted the following answers:

"The signing of the prohibition amendment, even were it done by a thousand pens, is not the declaration of final victory. Unless public sentiment stands back of the signatures they are of little worth. We must continue to make right sentiment. Ours is the danger of the fatal relaxation that overtakes the victorious army when success seems assured. Public meetings should be held now even more than formerly—meetings of praise for what has been done and of prayer for what is yet to be done, with strong speakers to present telling facts in addresses. A continued wide and effective distribution of literature showing the relation of temperance to both home and foreign missions should be part of our plan."

"Why not have a 'Prohibition Side Light' follow-up meeting of our mission study classes, giving temperance sidelights on the mission study books?"

The "Path of Labor" could be taken chapter by chapter showing how prohibition will affect the problems of the women workers, the children who work, the negro laborers, the toilers in mountains and mills, in lumber camps and in mines. One person to present the plea for each class of workers could make a strong case. The "Gospel for a Working World," "Women Workers of the Orient" and other books would lend themselves well to a similar presentation."

"One answer to the question 'How' is to have one member of each congregation, or of each missionary society, appointed as legislative secretary to keep in close touch with pending legislation, both state and national, and to see that letters or telegrams or resolutions are sent as occasion requires."

"We simply must address ourselves now to making the amendment effective. Churches, men's or-

ganizations, women's societies, and clubs can do it. The agencies through which we can work are the pulpit, the platform, the press, our law makers and our law enforcers, our schools and our Sunday-schools."

WOMAN'S MISSIONARY SOCIETIES AND PROHIBITION

By Mrs. HENRY W. PEABODY

The prohibition amendment, ratified January 21, 1919, was signed in the office of the Secretary of State and became a part of the Constitution of the United States.

While the sympathy of Christian people has always been, with few exceptions, with the temperance forces, it was difficult to mass their opinion until all realized that the last great struggle was on and every force that makes for righteousness must be brought to bear on the question. So the Women's Missionary organizations brought their influence and effort to supplement the fine, untiring, long continued effort and education of the W. C. T. U. They tell us that it did help—all the thousands of telegrams, letters, petitions, meetings and committees.

The question arises now that victory is won, may we relax our efforts? Along what lines shall we help to make effective the new order? Liquor men and their hirelings in press and in politics are threatening dire calamities. They tell us that Bolshevism will stalk through the land. Judging from the history of Russia we would prefer a sober Bolshevik to one who is drunk. The "Red" reign is by no means under prohibition auspices. They raise the question of unemployment and the loss of the saloon to the working man.

Many have questioned whether the Church ought to undertake the establishment of popular clubs. This seems to be not primarily a charitable proposition. The saloon has never depended on charity. The shrewd business men in New York

who offered to replace every saloon with a club where men could meet socially and find good, cheap refreshment, will not lose money. States that have made the readjustment and great cities like Seattle and Detroit have not found it difficult. It is interesting to read the list of industries undertaken by the discontinued brewing and distilling plants: Malted milk, grape juice, preserves, cereals, etc., are put in place of rum and whiskey and beer, and provide far more opportunities for the unemployed than the former industries. We need not at present give up our foreign missionary interests to finance the reformed saloon. There may be towns and villages where we can help make pleasant places for men who need such recreation. We believe our great home missionary organizations with their splendid plans for Americanization are going to help.

Perhaps the best work women can do is to create public opinion at the present time. Where people are not convinced or have been deceived by specious arguments and lies, it is well for us to be informed as to facts. Charles Stelzle's book, "Why Prohibition?" ought to be in every Sunday-school library and every public library. We should subscribe in our homes for temperance papers, such as *The Union Signal* and the *American Issue*. Other temperance publications are full of significant facts.

Perhaps the greatest service we can render at present is along foreign missionary lines. There is a possibility of the fulfillment of the threat of liquor men to take their distilleries and breweries into China, Mexico and South America. We know the awful ruin wrought in Africa. With the present idealism of the leaders of Government regarding international responsibility, we ought to find a response in the commissions of the Peace Table. We recall our hot indignation over the invasion of Belgium and North-

ern France. Surely we shall not tolerate a movement to inflict on sister nations that "traffic which has become a crime!" A League of Nations by all means, but one founded on the principles of righteousness which would prevent one nation from exploiting another through such discredited commercial interests as these. China has nobly risen from the oppression of the opium traffic inflicted upon her by a great nation. Even now in her dire need for funds she is burning \$14,000,000 worth of opium forced upon her, rather than have it distributed at great financial profit among her people. China is doing her utmost to prevent the entrance of great stores of morphine through Japan. Let us stand by the sister nations and help them to resist this enemy invasion. "More things are wrought by prayer than this world dreams of."

When the *New York Tribune* published an editorial on the ratification of the amendment in the state legislature it described the movement as a "mystery" which no one could explain. It used the figure of a great ship on a windless ocean with no apparent propelling power, moving steadily and resistlessly toward a desired goal. None of the *New York* papers, which have so consistently fought the prohibition movement, could understand what had happened. Various explanations have been given. None is sufficient without consideration of the great Divine power which has accomplished through the efforts of Godly men and women that which seemed impossible. The *New York* papers have no wireless communication with the Heavenly Power. We who believe in prayer should come with great faith and earnestness at this time to ask for guidance and preparation for the reconstruction of our own social life, now that this major evil has been removed. We should pray for courage to help

enforce the law. In the states where women vote they may yield a tangible power, but in every state where women live and believe in God they may help through His leading to accomplish the work which He has begun.

Surely it is the work of the Women's Missionary Societies to keep in touch with the situation and to use every atom of influence that God has put into their hands to prevent the frightful thing which is being urged by evil men with regard to this transportation. They will be supported by those who consider politics before principle and commercial rights rather than righteousness. We will be supported by enlightened public opinion, by the moral sense of our people and by the Lord of Hosts.

FROM GENERATION UNTO GENERATION

Unquestionably the temperance sentiment of today is largely the result of the temperance teaching begun in the schools and the Sunday-schools of a generation ago. Just as unquestionably, if the next generation is to be possessed of temperance sentiment we must have temperance teaching continued. Miss Pearl L. Weaver, who has done signally successful work as Temperance Superintendent of the Indiana Sunday School Union, furnishes this outline of the opportunities before the Temperance Committee:

"The chairman of the Committee should have general charge of the work, and should assign each member some definite work to do, and see that it is done.

"Each member of the committee should be responsible for the temperance life of one department (or two as the case may be).

"Each member should study the needs of the particular department or departments under his care; be prepared to make suggestions to the teachers and department super-

intendents; gather helpful material to put into the hands of these teachers and superintendents; see that the pledge signing is properly observed and at the proper time, etc.

"The chairman of the committee or some member should be responsible for the following items:

"Providing and putting up timely temperance charts. Entering interesting facts on the bulletin board. Making and securing suitable temperance posters and seeing that they are put up."

TEMPERANCE POLICY FOR CHILDREN

Mrs. Maud Junkin Baldwin, Children's Division Superintendent for the International Sunday School Association, has prepared the following temperance policy for primary and junior departments and the suggested temperance five-minute periods:

1. To furnish constructive temperance education in the lesson and in the program through the use of Bible stories, stories which arouse the desire to care for the body, Scripture passages, temperance songs and prayers for help and guidance in the care of the body.

2. To furnish opportunities for self-expression by learning or signing a temperance pledge; by making choice of certain right actions, such as keeping the body clean and pure, going to bed early, eating the right food, refusing to use impure language or listen to unclean stories.

3. To furnish examples of pure, clean, abstemious living in the lives of the teachers and officers of the department.

4. To do what it is possible to do to have the children associate with good, clean companions at school and at play.

5. To so live and work as to help create public sentiment in favor of right habits of self-control and self-denial, and not in favor of self-indulgences which destroy the body

and impair the faculties of the brain.

Suggested Temperance Five-Minute Periods

1. Let children sing a temperance song.

2. Ask some teacher to pray for the temperance cause.

3. Speak of the evils of the use of tobacco.

(Purchase "Tobacco as a Physician Sees it." (3 cts.), Sunday School Times Co., Philadelphia, Pa.; also "Tobacco," by Fink, 50 cts., Association Press, New York. Purchase tobacco charts from National W. C. T. U., Evanston, Ill.)

4. Distribute and explain the value of leaflets furnished free of charge to older pupils.

Such leaflets as the following are good: Why We Boys Don't Smoke Cigarettes, 5 cts., Sunday School Times Co., Philadelphia. A set of five for two cents from the National Temperance Society, New York. Clean Hands: \$25,000 for a Boy; Three Manly Boys; You're a Brick; Kept Clean.

5. Show and read a temperance poster.

6. Relate some of the famous deeds of such persons as Frances Willard, John B. Gough, Neal Dow, Father Matthew, Francis Murphy and Anthony Comstock.

(Write to the National W. C. T. U., Evanston, Ill., for information in regard to these temperance heroes and heroines.)

7. Have a memory drill on Bible temperance texts. See a Junior Temperance Service (10 cts.), W. H. Dietz, 20 E. Randolph St., Chicago, Ill.

8. Narrate briefly a striking instance of temperance or intemperance read in the newspaper or seen on the street.

9. Report current temperance events as seen in the newspapers.

10. Hang a picture of a temperance hero or heroine on the wall for the day.

11. Tell an incident from a book in the temperance library. (Such books as The Broadening Path, Forbush; The King and His Wonderful Castle, Brown; A Song of Life, Morley.)

12. Give an opportunity to sign the pledge.

13. Have the junior choir sing a temperance song.

14. Have a temperance recitation.

15. Have a temperance speaker outside the school present the temperance cause.

16. Have all those who have signed the pledge repeat it in concert.

17. Have a talk by a policeman in uniform or other officer of the law, such as a Juvenile Court Judge, detective, etc.

18. Celebrate the birthday of one of the temperance reformers. (Write National W. C. T. U., Evanston, Ill.)

19. Salute the United States or Canadian Temperance and Christian flag. The Temperance flag is pure white.

Salute for the United States flag: "I pledge allegiance to my flag and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

Salute for Canadian flag: "I pledge allegiance to my flag and to the Empire for which it stands, one nation, indivisible, with liberty and justice for all."

Salute for the Temperance flag: "I pledge allegiance to my flag, emblem of temperance, self-control, pure thoughts and clean habits; the white flag that surrenders to nothing but purity and truth, and to none but God, Whose temples we are."

Salute for the Christian flag: "I pledge allegiance to my flag and to my Saviour for Whose Kingdom it stands; one brotherhood uniting all mankind in service and love."

A MISSIONARY MEETING THAT WAS DIFFERENT

THE STORY OF WHAT HAPPENED ONE WEDNESDAY NIGHT

To begin with, the deacons started it. They, the deacons of the First Baptist Church of Montclair, N. J., asked the women of the Missionary Society to conduct the Wednesday

evening meeting on January 22nd. The program was prepared in the shape of a newspaper "The World News and Observer." The skill of the headline writer was shown in the many attractive titles given news items on important events at home and abroad. One of the members was appointed to "swing" the first page, the newspaper being fastened to a blackboard and set on a low platform. The short articles, striking headlines of which appeared before the audience, had been previously typed for the reader who delivered them tellingly to the audience.

Then sheet number two was turned and disclosed brief overseas letters from the front. One member read a letter which was written by her daughter in Japan. The second was from a missionary in India who was supported by the congregation. A third member read extracts from a letter written by Mrs. W. R. Stewart of China and printed in January "Missions." The fourth letter was from a Home Mission worker in New York City, who is partly supported by the congregation, telling of successful efforts to reach the foreigners among whom she is working at Mariner's Temple.

The Reviewing Stand was conducted by Mrs. Thomas Gladding and was a bright and breezy but brief presentation of the "Missionary Review", the "World Outlook" and "Missions" as indispensable equipment for up-to-date-people.

The editorial was an able paper based on Mr. Murray's new book, "The Call of a World Task," with a bit from Women Workers of the Orient, which had just been studied by a class led by Mrs. W. H. Farmer.

"Clippings from Contemporaries" consisted of quotable paragraphs from recent magazines and books.

Then came the following "Help Wanted" and "Business Opportunities," which called forth some

smiles and a great deal of serious thought with personal application.

WORLD NEWS AND OBSERVER

Business Opportunities

Address all replies to the care of the World News and Observer
Correspondence strictly confidential

B-147. Party desiring to store wind-mill or gasoline engine driven pump can be accommodated at the Clough Memorial Hospital where, for the privilege of using it, the apparatus will receive the best of care.

B-148. Foreign correspondent would like to write a letter to a well bred lady or gentleman who will furnish the necessary typewriter to Mrs. Stedman, Morioba, Japan.

B-149. Unusual opportunity for a business woman to secure a position as secretary to the Secretary of South China Conference at Swatow, China. *Not necessary to learn the language.*

B-150. Big bargains in happiness for Baptists. Bring or buy books to boost the Boy's Club begun by the BYPU to brighten the brains of boys of the big burgh.

B-151. Employment for discharged war knitters making woolen sweaters and stockings for missionaries in North China where it is "six coats cold."

B-152. Best quality brass name plates lettered according to your own specifications and attached to beds in Clough Memorial Hospital for \$250 each.

B-153. A well established hospital in South India needs additional capital to open a traveling branch. No competition in the field and big business assured. Party with good reference wishing to invest about \$2,000 may be admitted to firm as a silent or active partner.

B-154. Best investment in the world—BRAINS. Scholarship for their development can be had in all parts of the world in all sizes at costs ranging from \$20 to \$1,200 per year. Especially attractive offerings for Bible school classes. Satisfaction guaranteed to the most particular persons.

WORLD NEWS AND OBSERVER

Help Wanted

Women—Steady work all the year round. Pleasant surroundings. Make all the overtime you want. Apply at the office of the World News and Observer.

Men and Women—Essential Industry. Permanent Employment. Help the Government. Train small ideas—and large ones also. Apply at the plant, ready for work, before 9:45 Sunday morning.

Paul J. Hudson, Employment Agent, Unity end of Trinity Street.

Women—Opportunity for a few more women to become vertebrae in the "Backbone of the Church." Ideal working conditions. Easy hours, chance to meet the members of the First (Baptist) Church families and to *Do your bit*. Apply to Woman's Guild, Trinity Street entrance, First Baptist Church.

Representative—Unexcelled opportunity for travel and adventure. None should apply unless physically, mentally and temperamentally qualified for the most strenuous activity, combined with exacting requirements of sagacity and tact. Apply to Candidate Secretary, Foreign Mission Society.

Mrs. George Whitfield, who has furnished us the facts about this striking meeting writes of it:

"The literature chairman had a table full of free literature. Also of books, magazines and leaflets for sale. The wall behind was hung with striking pages and sample copies of missionary magazines. We began the meeting with the salutes to the Christian flag and the American flag, which stood at either end of the platform. The whole meeting took from 8:15 to 9:25, which was ten minutes over the usual closing hour. The variety of topics which was made possible by the newspaper form of the program and the brevity of all except the editorial, which was necessarily more extended (about 20 minutes) seemed to please the congregation, and we hope that the central thought which was in the minds of those who arranged the program—that the aims of the Allies in the world war have inspired the missionary enterprise for many years—made a real impression on the minds of some, at least, who have been greatly absorbed in war work, while not fully realizing the claims of missions to the devotion of the lives of Christians.

"Any society could have as successful and interesting a meeting as ours if someone would put the time and thought in it that the lettering and the gathering of material really require."

The Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.

COUNCIL OF WOMEN FOR HOME MISSIONS

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Vice-President-at-Large—Mrs. May Leonard Woodruff, Allendale, N. J. (Methodist).
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Members-at-Large—Mrs. Frank M. Goodchild (Baptist), Mrs. Ida W. Harrison (Disciple), Mrs. Chas. L. Fry (Lutheran).

STANDING COMMITTEES

Home Mission Study Courses and Literature—Mrs. John S. Allen, 25 East 22nd St., New York (Reformed).
Home Mission Summer Schools—Mrs. Luke G. Johnson, 31 Wesley St., Newman, Ga. (Methodist South).
Home Mission Interests in Schools, Colleges and Young People's Conferences—Miss Carrie Barge, Delaware, Ohio (Methodist).
Home Mission Interests among Immigrants—Mrs. D. E. Waid, 1 Lexington Avenue, New York (Presbyterian).

WORKING TOGETHER

In Utah

BY HERBERT W. REHERD, D. D.

President Westminster College, Salt Lake City

A GOOD illustration of the tendency toward cooperation in religious work is found in Utah. Five years ago a federation of Protestant mission workers in the state was formed under the leadership of secretaries from various denominational boards located in the east. Into this federation most of the denominations at work in Utah entered. By means of the Council and Commission, on which the various local mission agencies had representation, the work of the entire state was studied and effort was made to remove duplication in small fields and to open work in needy sections.

Commendable progress has been made in reducing duplication. In many fields one denomination or an-

other has withdrawn upon the recommendation of the Council. There are four cities of 8,000 or over where more than one denomination can work to advantage. Beside these, there are but three towns in the state where more than one denomination is at work and in two of these places a union of forces is likely to be consummated within a year.

A second illustration of cooperation is found in the *Intermountain Christian Workers' Institute*, which has held its sessions on the campus of Westminster College in Salt Lake City during the last week of August each of the past four years. This Institute is organically connected with the mission federation and is thoroughly interdenominational. It draws its speakers from coast to coast and its attendance from several intermountain states. One denomination brings all its missionaries to this yearly feast, where the problems peculiar to this section are thoroughly discussed, and at least

two denominations hold their annual gathering in connection with or following the Institute. The attendance and interest have grown; the last session, in spite of the war, was the best of all in attendance and strength of program.

Another illustration of cooperation is found in Christian education. Five academies conducted by three denominations at strategic points in the state head up in one Christian college—Westminster of Salt Lake City. Westminster is technically Presbyterian but practically interdenominational. It is positively Christian on an evangelical basis, and is the only institution in Utah where one can stand up and ask a college student to come to the Christ in whom the evangelical churches believe. The trustees and faculty represent the various denominations. Very naturally the several Protestant peoples of the state call Westminster "*Our Christian College.*" The Boards of Education of three great denominations have agreed that so far as they are concerned Westminster shall be the only Protestant Christian college in the state. This means cooperation in the upbuilding of higher Christian education in Utah. A campaign for \$500,000 to expand Westminster's work has just been announced.

Cooperation in Utah as represented in these three lines of effort should commend to thoughtful people the Christian work in this, the most difficult Home Mission field in America. This work calls for the cooperation and hearty support of Christian America.

In Alaska

By S. HALL YOUNG, D. D.

Alaska Office, Presbyterian Board of Home Missions

Of all the states and territories of the United States, Alaska is perhaps better situated than any other to afford a great object lesson

to the world, in Christian union. I have long felt that the solution of our church problems in Alaska depended upon the formation of the *Evangelical Church of Alaska.*

Those of us who have been actively engaged in founding missions in Alaska have often had to deplore the over-churching of small towns and the multiplication of denominations in "boom towns," resulting in struggling rival churches when the boom "burst" and in the neglect by all denominations of large tracts with considerable population.

I have organized many Presbyterian churches in the Northwest, and in each case the charter membership represented from five to eleven different denominations. When we had to elect Boards of elders and trustees in those churches, we did not ask their previous church affiliations, but only their fitness for the office.

It often happened that after one or two self-supporting churches were organized in a new mining camp, other denominations would come in after a year or two, and pull their members out of these churches, thus making three or four struggling mission churches out of the one or two self-supporting churches. This is an evil so great that it could almost be called a crime, and yet practically all of the denominations in our country are guilty of it again and again.

In 1883, five years after I had organized, at Fort Wrangell, the first Protestant church in Alaska, a convention of representatives of the mission Boards of all the principal evangelical denominations in the United States was held in Baltimore. The moving spirit in calling this convention was Dr. Sheldon Jackson. At that convention, in a perfectly peaceable and Christian way, the Territory of Alaska was divided among these denominations for work for the natives, and the parts of the territory selected by each Church have been conceded to

those Churches ever since, with only two or three exceptions of breaking over the lines. With the work among the whites, however, it has been different. There has been no general agreement among the denominations, and the evils of the "grab system" have been very apparent.

Two or three years ago, I brought before the Presbyterian Board of Home Missions, and afterwards before both the Home Missions Council and the New Era Movement, a scheme for uniting into one body the different denominations doing work in Alaska. This contemplated the formation of a Board composed of representatives of these different bodies with an office at Seattle. The Churches which are supporting the work in Alaska would continue the support of their missions, but the ministers and missionaries would belong to the *United Evangelical Church of Alaska*, holding conventions and transacting business as a separate body of Christians.

While this plan has not been adopted in its completeness by the Home Missions Council steps have been taken by that body to form *The Associated Evangelical Churches of Alaska* with the following principles: A Central Committee will be constituted, composed of one representative from each missionary agency and three members appointed by the Home Missions Council. This Committee will consider the work in existing mission stations and advise relative to extension or modification of work now in hand and allocation of responsibility; will consider the needs of Alaska as a whole and make recommendations to the cooperating missionary agencies concerning the opening of new fields and planting of new mission stations; will advise the Boards in regard to appropriations, and plan for greater efficiency of religious work in Alaska; will aim to promote, in all ways possible, the spirit of Christian fellowship and Christian cooper-

ation. Conventions will be held where most convenient, and the expenses of this Interdenominational Committee will be met by the various Boards represented.

This is considered a step toward complete union of the churches doing work in Alaska. As the Methodist, Congregational and Presbyterian Churches of Australia have recently come together, and church union is in the air as it has never been before, why not make Alaska a great object lesson?

THE NEW STUDY BOOKS

By MRS. JOHN S. ALLEN

Chairman, Committee on Study Courses and Literature

Significant of the desire and yearning of some aliens among us to apprehend the inner meaning of our national life and to understand something of the sources of its inspiration and development was the meeting of the Japanese Forum in New York City recently. The audience represented the intellectual, student and higher grade young business-man class of Japanese. About a dozen American guests were present by invitation.

An American lecturer of acknowledged standing, in an hour's brilliant address, opened the discussion on the theme, chosen by the Japanese: *What is the American Democracy?* In a subtle analysis he showed the political and industrial interplay of forces and power in the development of our democracy from its beginning to the present fateful hour. At the conclusion of the address a Japanese rose, and in a voice vibrant with feeling, said: "The speaker has given us a wonderful, technical exposition of the political philosophy and the national expression of American democracy, but we want to know what the *people mean* when they say, *American democracy*. This phrase is on the tongue of every one in Japan. What is its power? What is its simple meaning?"

This is only one of the myriad voices that, not only in America, but all over the world, are demanding to know the magic for new life that inheres in the cooperative spirit of humanity and is consciously operative in the field of human relationships, which is known as democracy. Followers of Christ know that a Christian democracy, only, can realize the hopes of humanity.

Having this background of national and world mood and attitude, the new Home Mission text-books of the year are a needed and timely contribution. For adults: *Christian Americanization, A Task for the Churches*, by Charles A. Brooks, D. D., published by the Council of Women for Home Missions and the Missionary Education Movement of the United States and Canada (Cloth, 75 cents; paper, 40 cents). Full and suggestive supplemental material for the use of study class teachers and leaders of discussion groups is available. For Juniors: *Called to the Colors*, by Martha Van Marter, published by the Council of Women for Home Missions (cloth, 45 cents; paper, 29 cents). A *Leaders' Manual with a Take-Home Envelope* gives delightful material for interesting and enlisting children.

Other material for use in connection with the books is a set of six devotional exercises: *The Bible Message for the Stranger within our Gates*, by Mrs. Ida W. Harrison (15 cents), *A Pageant of Democracy* (15 cents), and an interdenominational illustrated lecture on Americanization, showing striking pictures of the Americanization process. Orders for the books and all supplemental material should be addressed to denominational headquarters.

Attractive posters for advertising the books and supplemental material may be had upon request from the Council of Women for Home Missions, 156 Fifth Avenue, New York, N. Y.

SUMMER SCHOOLS

Definite plans for many of the conferences had not been formulated when this magazine went to press, nor had a few of the dates been decided. The following list is as complete as information available permitted:

Bay View, Mich., Date in August not yet decided—Miss Carrie Barge, Delaware, Ohio.

Boulder, Colo., Date not yet decided—Mrs. D. B. Wilson, 1400 Detroit St., Denver, Colo.

Dallas, Tex., Sept. 21-27—Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D. 10, Box 246, Dallas, Tex.

DeLand, Fla., Winter School, Feb. 1-9—Mrs. J. W. Smock, DeLand, Fla.

East Northfield, Mass., July 1-8—Mrs. Taber Knox, Warwick, N. Y.

Los Angeles, Cal., June 2-7—Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Cal.

Minnesota, June 2-7—Mrs. W. M. Smith, 1044 Marshall St., St. Paul, Minn.

Mount Hermon, Cal., July 5-12—Mrs. J. C. Alter, 21 Mountain Ave., Oakland, Cal.

Mountain Lake Park, Md., Aug. 1-8—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

Oklahoma City, Okla., June 1-7—Mrs. H. S. Gilliam, 2244 West 13th St., Oklahoma City, Okla.

Winona Lake, Ind., June 19-26—Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

The Bay View Conference, noted first on list, is not yet affiliated with the Council, but has requested to be and credentials are shortly expected.

The date for the Northfield Summer School should be especially noted, it having been changed from that stated in early announcements. Mrs. D. E. Waid, always inspiring and forceful, will again be welcomed as leader of the mission study course; it is hoped that Mrs. E. C. Cronk will conduct the hour on methods; Rev. W. S. Beard, who so acceptably served last year, will present "Reconstruction for Young People"; Miss Annola F. Wright, for two years efficiently in charge of the music, will again serve; two evening stereopticon lectures and a special address for Fourth of July are planned.

THE MISSIONARY LIBRARY



Why Dry. Briefs for Prohibition. By Dr. Wilbur F. Crafts. Pamphlet, 126 pp. Illustrated. 35 cents. International Reform Bureau, Washington, D. C. 1919.

This is a new and enlarged edition of a book of facts in regard to local, state, national and world wide prohibition. The arguments are presented concretely and forcefully—showing why war prohibition was adopted and why national constitutional prohibition should be ratified. There is much material here for sermons and addresses.

Why Prohibition. By Charles Stelzle. Colored charts. 8vo. 310 pp. \$1.50 net. George H. Doran Co. New York, 1919.

The "Strengthen America Campaign" was largely influential in bringing about war time prohibition and the National Constitutional Amendment. Rev. Charles Stelzle furnished a large amount of the publicity material which helped to win the campaign. He has now gathered a wealth of this material—the facts on which the campaign was founded—and they appear in the above volume. Dr. Stelzle has given us a whole arsenal to use against the liquor traffic. He begins with a "confession" and a challenge to America, but the main body of his volume is an arraignment of the liquor traffic on the ground of its waste of money and material, and its influence on the labor situation and industrial efficiency.

Alcohol and the Human Race. By Richmond Pearson Hobson. 12mo. 205 pp. \$1.25. Fleming H. Revell Co. 1919.

Captain Hobson who was brought to public notice by the sinking of

the Merrimac in the attempt to bottle up the Spanish fleet in Santiago harbor, has shown similar courage in his efforts to bottle up the liquor traffic by prohibition legislation. He has written a book which is a study not of theory but of facts—of scientific investigation to discover the whole truth about the use and abuse of alcoholic drinks. Captain Hobson first proves that alcohol is a "protoplasm poison" and a habit forming drug. He describes its effects on the cells of the body and on the mental faculties and good will. Alcohol is shown to be a specific cause for degeneracy, physical and moral. Abundant evidence is drawn from scientific research and from experience. The deleterious influence of alcoholic drink on industry and civilization is also abundantly proved. The only cure Captain Hobson believes to be prohibition through legal enactment.

Ammunition for the Final Drive on Booze. By Louis Albert Banks. 12mo. 402 pp. \$1.50. Funk and Wagnalls Co. 1917.

Prohibition and temperance speakers all over the world can find here arguments, facts, stories, poems and testimonies for addresses and articles. They are of varying merit and arranged without any apparent system, but there is much excellent ammunition here and the alphabetical index makes it easily available. The majority of quotations are from such well known speakers as William Jennings Bryan, Dr. P. A. Baker, John G. Woolley, Bishop Francis McConnell, Captain Richmond Pearson Hobson, Governor Patterson of Tennessee, Rev. Charles Stelzle, Dr. Howard H. Russell and others.

OTHER BOOKS ON THE ALCOHOL QUESTION

- Cyclopedia of Temperance, Prohibition and Public Morals.** By Deets Picket, Clarence True Wilson and E. D. Smith. 12mo. 460 pp. 50 cents. The Abingdon Press. 1917.
- Intoxicating Drink and Drugs in All Lands.** By Mrs. Wilbur F. Crafts. 12mo. 288 pp. Cloth 35 cents. International Reform Bureau.
- The King in His Wonderful Castle.** (For Young People.) By George P. Brown. 35 cents. International Prohibition Confederation, Columbia Bank Building, Pittsburgh, Pa.
- Hand Book of Modern Facts about Alcohol.** By C. F. Stoddard. Cloth 75 cents. Scientific Temperance Federation, Boston.
- Anti-Alcohol Movement in Europe.** By Ernest Gordon. 8vo. \$1.65. Fleming H. Revell Co.
- Prohibition Advance in All Lands.** By Guy Hayler. 8vo. \$1.50. International Prohibition Confederation, London.
- Economics of Prohibition.** By Dr. James C. Fernald. Funk and Wagnalls Co.
- Social Welfare and the Liquor Problem.** By Harry S. Warner. 12mo. \$1.00 cloth. 50 cents paper. Inter Collegiate Prohibition Association, Chicago, Ill.

Physiological and Psychological

- Alcohol in Medicine. Mrs. Martha M. Allen.
- Alcohol—Its Influence on Mind and Body. Edwin F. Bowers, M. D. \$1.25
- Disease of Inebriety. T. D. Crothers, M. D. Postpaid \$2.15
- Psychology of Alcoholism. Geo. B. Cutten. \$1.65 postpaid
- Alcohol—Its Relation to Human Efficiency and Longevity. Eugene Lyman Fisk. \$1.00
- Alcohol and the Human Body. Sir Victor Hersley and Mary D. Sturge, M.D. \$.50
- The Drink Problem of Today. T. N. Kelynack, M. D. \$2.60.
- The Modern Treatment of Alcoholism and Drug Narcotism. C. A. McBride.
- Studies in the Psychology of Intemperance. G. E. Partridge. \$1.08
- Alcohol: How it Affects the Individual, the Community and the Race. Henry Smith Williams M. D. \$.55

Economic, Sociological, Legislative, Etc.

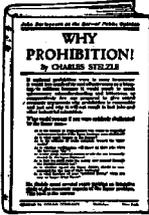
- Economic and Moral Aspects of the Liquor Business. Robert Bagnell, Ph.D., D.D.
- The Drink Traffic in Its Relation to Work and Wages. Whyte.
- The Legalized Outlaw. Samuel R. Artman. \$1.00
- The Saloon Problem and Social Reform. John Marshall Barker, Ph. D. \$1.00
- Prohibition of the Liquor Traffic. Lamar T. Beman. \$1.00
- The Alcohol Factor in Social Conditions. George Blaiklock.
- Breakdown of the Gothenburg System. Ernest Gordon. Postpaid cloth \$.75, paper \$.35
- Russian Prohibition, by Ernest Gordon. American Issue Publishing Co. 1916
- The Liquor Problem. Norman E. Richardson. \$.50
- Moral Law and Civil Law. Col. Eli F. Ritter. \$1.00
- Alcohol: Its Place and Power in Legislation. Robinson
- Turning Off the Spigot. Elizabeth Tilton.

Historical and Miscellaneous

- When a State Goes Dry. Fred. O. Blue. \$.75
- Drink Problem in Australia. Canon Francis B. Boyce
- Compendium of Temperance Truth. E. S. Davis. \$.50
- Winning the Fight Against Drink. E. L. Eaton, D. D. \$1.00
- A Century of Drink Reform. August F. Felhandt. \$1.00
- Nineteen Centuries of Drink in England. Richard Valpy French.
- Temperance Talks With Children. Mrs. Frank Hamilton. Postpaid \$.29
- King Alcohol Dethroned. Rev. F. C. Iglehart, D. D. \$1.00
- A Sower. John G. Woolley. \$.50

WHY PROHIBITION!

By Charles Stelzle

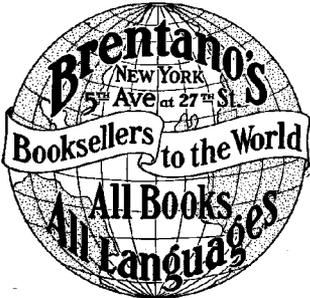


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NEW BOOKS ON MISSIONS

A History of Latin America. By William Warren Sweet. 8vo. 283 pp. \$3.00. The Abingdon Press. New York. 1919.

The White Eagle from Poland. By E. F. Benson. 12mo. 255 pp. \$1.50. Geo. H. Doran Co. New York. 1919.

Progress of Education in India. By H. Sharp. 215 pp. 5s, 6d. Government Press, Calcutta. 1918.

Round About Jerusalem. Letters from the Holy Land. By J. E. Wright. 247 pp. 7s, 6d. Jarrolds. London.

Native Races and their Rulers. By C. L. Temple. 252 pp. 6s, 6d. Argus Printing and Publishing Co. Cape Town. Africa. 1918.

Light in Dark Isles. By Alexander Don. 12mo. 195 pp. 2s, 6d. Foreign Missions Committee. Dunedin. Scotland. 1918.

Congo Missionary Conference. Report. 158 pp. Baptist Missionary Press. 1918.

Palestine of the Jews. By Norman Bentwich. 288 pp. 6s. Kegan, Paul. London. 1918.

Zoroastrianism and Judaism. By George William Carter. 116 pp. \$2.00. Richard G. Badger. Boston. 1918.

The Making of the Church of England. By Thos. Allen Tidball. 12mo. 227 pp. \$2.00. Stratford. Boston. 1919.

Village Evangelization. Edited by H. D. Griswold. 44 pp. Wesleyan Mission Press. Mysore. 1918.

World Facts and America's Responsibility. By Cornelius H. Patton. 12mo. 236 pp. \$1.00. Association Press. New York. 1919.

The Kingdom That Must be Built. By W. J. Carey. 12mo. 111 pp. \$1.00. Macmillan. New York. 1919.

Christ and Glory... Addresses delivered at the New York Prophetic Conference. Edited by A. G. Gaebelein. 8vo. 240 pp. "Our Hope." New York. 1919.

Reunion in Eternity. By W. Robertson Nicoll. 8vo. 295 pp. \$1.50. Geo. H. Doran Co. New York. 1919.

A Crusade of Compassion for the Healing of the Nations. Compiled by Belle J. Allen and Caroline Atwater Mason. 12mo. 240 pp. \$0.50. Central Committee on United Study of Foreign Missions. West Medford, Mass. 1919.

Stewardship Stories for Boys and Girls. By Emma A. Robinson. 16mo. 70 pp. \$0.25. Methodist Book Concern.

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