



Temperance Department.

THE BRATTLEBORO' METHOD.

In the solution of the knotty problem which the control of the liquor traffic presents to society, help from any quarter is welcome. If, too, instead of deductions drawn by a priori reasoning from well-settled principles—which, to be sure, are valuable aid comes in the more tangible form of results derived from actual trial, faithfully carried on by competent experimenters and honestly reported, it is doubly welcome.

Brattleboro's method—for it is of this beautiful Vermont village that we write—is the very practical one of attempting no more than can be accomplished. The authorities of the village do not aim at making it a temperance village specially. They say that with the temperance question as such, they, as officers, have nothing to do—any more, for instance, than they have with religion or education. They claim, however, that so far as the habit of intemperance interferes with the good order of their village they have a great deal to do with it. It is their business, they hold, to preserve order, and when "drunk" disturbs order, they will disturb "drunk." So far, then, there is a warfare between the village authorities and the liquor-sellers, but the former maintain that the board of bailiffs is not a temperance society, they therefore decline to use the extreme power of the law, believing that in this way they obtain better results than in any other. The facts seem to bear them out in their course, for they have made the bustling village of Brattleboro' the quietest village in all New England. Their method of securing this result is as follows.

Under the law every case of drunkenness is capable of producing four distinct prosecutions,—one against the drunken man and three against the seller. The three against the seller are—first, a prosecution for the act of selling the liquor, second, one for the keeping it with intent to sell, and, third, one for the search and seizure and confiscation of liquor if found. It is the last two prosecutions which the Brattleboro' authorities decline to bring, but which are brought everywhere else where the enforcement of the law is attempted.

To detail a particular case that the practical working of this plan may be more clearly seen. A. is found in the streets intoxicated, and because of such intoxication a disturber of the peace. He is arrested and sent to the lock-up. When sober enough to be examined, he is brought before a magistrate and fined five dollars and costs. In default of payment, he is committed to the county jail, and stands committed until the fine is paid. During his examination he is compelled under the law to disclose where he obtained his liquor. (The law is imperative on this point, the magistrate must inquire and the accused must tell where he procured it.) The liquor-seller is then arrested, and if the offense is proved, he is fined ten dollars and costs. Infrequently happens, where the case is an aggravated one, that more than one offense is charged against the seller in the same prosecution. In such a case the fine may be for several offenses—ten dollars for each—according to the rulings of the magistrate and the pleasure of the prosecuting officers. At these trials for the sale of liquor—and here is another feature of the Brattleboro' plan—one or more of the village bailiffs are present, not as prosecuting officers, but in the interest of law and order. No statute compels their attendance, no custom even, but a sense of the responsibilities of their position incites them to see to it that the law is effectually put in force so far as it is necessary to preserve the peace. Public opinion requires this of them. The offender, too, is more sensibly confronted with the majesty of the law in the presence of an official of this character than he is by a constable, grand juror, or village policeman. The effect of such attendance by the bailiffs is very marked. Here the prosecution ends, the two further cases in which the seller may be involved are not brought, and he knows that they will not be. Consequently, he pays his fine and keeps on selling as before, but he is very careful to whom he sells. He keeps an orderly house, well knowing that if he is caught again the penalty will be heavier. Furthermore, he is well aware that what has been done to him has not been done out of any spirit of revenge, nor from what he is very likely to look upon as a spirit of fanaticism. It has not been done by the temperance people, as such, at all, in fact, the very persons who perhaps have been most active in punishing him have not unfrequently, it may be, bob-nobbed with him at his own bar. So he knows very well that what has been done has

been done by society, represented by the officers of the body politic of which he is a member; and that public opinion has compelled these officers to do it for the preservation of that society. He takes a common-sense view of the case, and while he feels that he has been severely dealt with, he knows that he has not been unjustly dealt with. The logic of the whole proceeding is very clear to his mind. He therefore submits with a good grace, and tries to do better in the future.

It is altogether likely that were the sentiment of the community in favor of the full prosecution of the law so as to drive him out of business entirely, he would be equally philosophical and submit to the inevitable just as gracefully, but so long as he knows it is not, he wars against the extreme penalties. Herein consists the gist of the Brattleboro' plan. It works up to the requirements of public sentiment, and there it stops. It can only go farther by the demand of public sentiment for an advance. It is such a nicely adjusted system too, that it can follow just as fast as public sentiment leads. The friends of temperance have the matter entirely in their own hands under such a system. They have only to educate the public up to total prohibition, and under the Brattleboro' system this final result is accomplished. It only falls short of total prohibition, because such prohibition is not demanded by the community.

Another marked feature of the plan is the adherence to the well-known principle that it is easier to execute the provisions of a prohibitory liquor law through the regular officers of the law than through any special officers designated for that purpose. In some places in the state, special constables (who, however, serve processes in other cases, are appointed to serve processes in liquor cases, and always with a bad effect. Brattleboro' resorts to no outside aid, but depends upon its own regular officers to enforce all its laws. Nor is it essential that these officers be temperance men. They know their duty as the soldier knows his, and they do it whether they approve the object or not. It is "theirs not to reason why, theirs but to do or die" at the next election. The execution of the prohibitory law in Brattleboro' is practically in the hands of the board of bailiffs of the village. This body is to the village what the aldermen and common council are to a city, the selectmen of a New England town. They are not, as their name might seem to imply, simply police officers. Indeed, are not police officers at all, but have a corps of policemen under them. They perform the general police duties of the village. In most incorporated villages in Vermont this body is called the board of trustees. Under the State laws, any board of trustees, the selectmen of any town, or the municipal authorities of any city, can exercise the same authority in regard to the sale of intoxicating liquors that is exercised by the board of bailiffs of Brattleboro'. The system, therefore, can be extended throughout the State wherever public sentiment demands its introduction. It is capable, too, of a much wider application. Its main features are susceptible of imitation in all States where prohibitory laws or "local option" laws prevail, and had they been in extensive use in Massachusetts for a few years previous to the repeal of the prohibitory laws there, it is safe to say it could not have been removed from the statute book.

Brattleboro' had been through with that experience of New England communities in attempting the suppression of the liquor traffic common to most villages and large towns where prohibition is adopted as the policy of the law. Its temperance people had the usual tried methods of liquor-seizures, of arrests for keeping liquors with intent to sell, and of a general warfare against the traffic, and with the usual result. The sale was diminished for a time—it always is during these sporadic attempts to suppress the sale. The hopes of the temperance people are consequently crushed, the rigor of the prosecution is relaxed, the old ways are gradually resumed, and by and by matters resume their wonted condition. In such a state of things, the sale of liquor is practically free, there is no restraint upon it whatever, everybody who cares to sell it, sells it, keeping an eye out, however, for a possible "raid,"—for in the deepest calm the liquor-seller knows there may be a storm brewing. He knows that in selling liquor at all he is a law-breaker, and that at any time he may be called to account. This makes him cautious in the display of his goods, but he keeps them on hand, nevertheless, and in sufficient quantities for his thirsty customers. It is this sort of an experience which has been chiefly instrumental in leading Brattleboro' to adopt the new method of stopping the indiscriminate sale usual in towns where the enforcement of the law is intermittent.

The writer's individual experience in attempting to enforce the Vermont prohibitory law is in point here, as illustrating what takes place always when public opinion is not equal to its execution. It occurred in a little country town on the top of the Green Mountain range, where he lived many years. Here, though

the general sentiment was against the law, a few were in favor of it, and the representatives in the legislature generally (for political reasons, doubtless, voted to keep it on the statute-book. But, though public opinion was strongly against it, occasional attempts were made to execute it. Yet there has never been a fine paid by a liquor-seller in that town, though the law has been in existence more than a quarter of a century, and the town has never in that time been without at least half-a-dozen places where liquor was sold openly. It is commonly said by the advocates of prohibition that a few determined men in any town can insure the enforcement of the law, but in this town the few determined men could not be found. After repeated failures to put a stop to liquor-selling by a resort to the law, all attempts at enforcement were abandoned until an event happened which awakened the people to the evils of the free and unrestrained sale of liquor. A farmer from a neighboring town came up the mountain with his team for a load of lumber. He loaded himself up so heavily at the numerous establishments on the way up and while there, that he was unablenessfully to guide his horses with his double load on the way down. The consequence was that he rolled off his wagon, and the wagon rolled down the mountain, over him and over his horses, scattering the lumber in all directions, and ending in a general wreck. The farmer was picked up for dead, but it was soon found that he was not killed, though he was seriously injured. But the disaster and its cause was the town talk for many days. There was a storm of indignation against the liquor-sellers—a "fire along the whole line." The writer had seen many such scenes, though none so exciting, and he waited quietly for some one to move in the matter. And the people did move, a complaint, numerously signed, was made out and presented to a grand juror—the proper official—asking him to prosecute. He declined or neglected to do so, and it was at once decided to go to the State's attorney, also a proper official and of a higher grade. Now here came in the peculiar phase of things which is always more or less apparent under the old method of executing the law where public opinion is against it. The excitement began to subside, the liquor sellers began to put in a plea of extenuating circumstances—some stoutly denying any sale, and others admitting a drink or two, but all were so very innocent of all intent of wrong-doing, and so sincerely regretful at what had occurred, that the prosecutors began to waver. It was their neighbors and friends whom they were about to make criminals before the law, and for doing only in a greater degree that which they had often done in a less in their own behalf—for many of the prosecutors were drinking men themselves. The law makes it the privilege of every citizen to become a prosecutor—a modder, as it is considered in many communities, and so in this. Each man, therefore, said to himself finally, "It is not my business, any more than it is that of any one else, to complain of Mr. Brown and Mr. Jones and Mr. Smith for selling this farmer liquor. I shall only make enemies of these men, and do no good anyway. They will sell again if we do fine them now; it will not stop them. I will have nothing further to do with it." So the prosecution was abandoned, and the writer was left alone. Under the Brattleboro' method, however, the case is different. The officers of the law take up the matter, and press it to a conclusion. They fine the drunken man for getting drunk—a proceeding we had no thought of—and then fine the sellers, and stop there, and the community bears them out in it.

It should not be inferred that in all the back towns of Vermont the attempts to enforce the liquor laws are so abortive as the one described. In many of the smaller towns no liquor is sold at all, and public sentiment will not permit any selling, the law is strictly enforced. At least it is so stated by the prohibitionists, and they are probably correct, though the writer cannot from personal experience vouch for the truth of any such statements. We frequently have statements from Vermont that the law is generally enforced here, and clergymen and judges and governors are occasionally invoked to prove the diminution of crime in consequence of such enforcement. It should be remembered that these classes of persons do not come in social and business contact with that element of society which contains criminals and drunkards to so great an extent as the rest of us, and their testimony—of course given with the best of motives—must be weighed accordingly.

Another feature of the Brattleboro' plan is the closing of all the saloons and hotel bars on Sundays, so on any other occasion when in the judgment of the village authorities they should be closed. At the Soldier's Reunion held here in the summer of 1875, the places where liquors were kept for sale were closed at six o'clock every evening, by order of the board of bailiffs. There was no exception to this rule, no seller daring to defy this authority, which he well knew was the authority of public opinion. A grogery of the lowest class, with

its constant brawls and fights, does not exist in Brattleboro'. The strict prohibitionist will of course not admit this to be a gain, he looks upon all liquor-selling alike, and will admit of no degrees in its criminality. In fact, if anything, he thinks the "respectable rum-seller" a little worse than the other kind, on account of the higher position in the social scale which the former holds; but the civilized world generally will agree with the "Quarterly" that there is a real gain to society when, from any cause, the lowest class of liquor-sellers are forced to close their chops.

TAKING AWAY THE APPETITE.

In a recent article upon "Taking Away the Appetite," the Chicago Interior says.

"Multitudes of drunkards have been converted. They have been transformed from tipplers, periodical drunkards, habitual drunkards, and continual sots into men free from the course which had before enslaved them. What has become of the appetite?"

"The appetite for strong drink, when once cultivated, is somewhat different from the dominion of other sins. It is not only a passion of the mind, but a physical infirmity, often amounting to positive disease. It enters the blood and inflames it, it sends its poison along the nerves and shatters them, it mounts the brain and fills it with fire, and changes its very texture. When the man has been regenerated by the Spirit of God, has a new mind and heart, is in both these parts of his nature a new creature in Christ Jesus, what effect has this conversion on the blood, the nerves, and the brain? Is his physical nature so affected that it no longer makes that fiery demand which is the drunkard's uncontrollable appetite? Or is the spiritual mastery given to the man so absolute and commanding that in its supremacy he is forgetful of the physical passion, which, neglected, naturally dies? Is it the heart's new passion reigning on the death of the old passion of body, mind, and soul at once? Or, yet again, is it a prolonged battle, the appetite sometimes slumbering, sometimes aroused and terrible, which a manhood, enforced by the grace of God, holds in check, and at last overcomes? The answers of these questions in the experience of young converts are various, and furnish matter for most serious reflection."

The New York Evangelist, discussing the same topic, says.

"The other day we heard from the lips of a man who until recently had been literally steeped in liquor the earnest declaration that his only help in times of temptation was found at the mercy-seat. He denied the oft-repeated assertion that a converted man has no longer any appetite for strong drink, he testified, with tears in his eyes, that the old appetite sometimes came back with such power that he only could find safety by clinging to the divine arm for protection.

—The smoke-nuisance is becoming well-nigh universal. To escape it is each year more and more difficult. Those who do not smoke are treated by smokers as having no rights which the latter are bound to respect. The London World mentions that General Grant, who has done much by his conspicuous example as Chief Executive of the nation for eight years, and as a distinguished military hero, to popularize smoking in this country, scrutinized one of the clubs of that city by his license in smoking as its guest. At this entertainment, given by the United Service Club, it appears that "smoking was freely indulged in, not only in the drawing-room, but all over the house, General Grant and the Duke of Cambridge setting the example." The World adds that "on all ordinary occasions the use of tobacco is strictly limited to a room just under the roof, and this wide-spread contamination was a shock to many prejudiced." Thus, one by one, do the smokers rudely and selfishly break down the barriers which good-breeding and a due regard for the comfort of others should preserve intact.—National Temperance Advocate.

TEMPERANCE IN SUNDAY-SCHOOLS.—It is cheering to see so many temperance-charts, with the goodly number of names enrolled, hanging on the walls of our Sunday-school rooms. The children, being included in the temperance revival that is now blessing the land. That is wise. It ought to be regarded as a part of the duty of every Sunday-school teacher to see that each member of his class has faithful instruction as to the evil and sin of indulging in intoxicating drinks. "Temperance" is expressly stated to be one of the fruits of the Spirit which the Christian is to produce. And certainly it ought to be one of the features of Sunday-school instruction. Superintendents and teachers, has the pledge been circulated in your schools or classes during the past year? Do not regard the subject as of little consequence. At least, let every member of the schools have the opportunity to enroll their names on the temperance pledge.—Zion's Herald.