

be reached. Countries are groaning under the liquor curse. Does it not behoove all well-disposed people to cast aside prejudice in order to gain substantial betterment? Let not the attitude of abstainers in relation to controlling the "unholy thing" any longer savor of the conduct of the priest and the Levite—passing by on the other side.

It is no part of my present purpose to find fault. I wish only to appeal. This volume has been written in the hope of contributing to public enlightenment, and so furthering the laudable ends which the Bishop of Chester and his distinguished associates have in view for England; and likewise in the hope that aid might be given similar workers in Massachusetts, whose public-spirited undertaking will accomplish great good not only for their own State, but also for the whole country. Personally, I believe profoundly in the system, because it operates educationally, and not solely by force of law. I grant it is not an ideal to those who look upon every sort of alcoholic drinking as unfortunate or wrong, but it furnishes the surest path of progress. The true ideal is as far beyond this system as it is beyond prohibition maintained by police power: an ideal which cannot be attained until the moral nature of man shall have been so renovated that he will instinctively or rationally shun all resort to evil, and make wise use of everything with which he comes in contact. As a means of education towards so lofty a standard, the Scandinavian plan presents superior advantages. Powerful object-lessons awaken the intelligence and move the heart. Best of all, it offers a common meeting-ground where radical and conservative exponents of temperance may join hands with simple wellwishers of the race, to advance momentous human interests.