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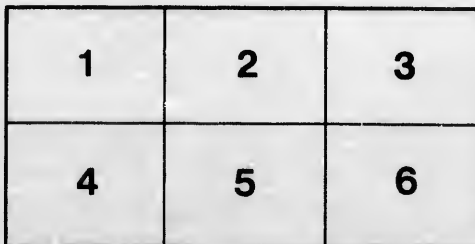
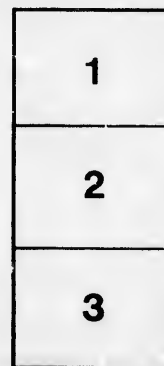
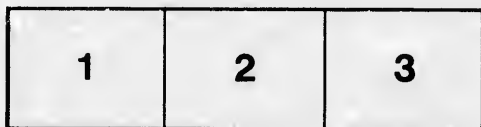
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PAPERS ON PROHIBITION

BY

GEO. J. LOW,

RECTOR OF ST. PAUL'S CHURCH,

ALMONTE, ONTARIO, CANADA.

REPUBLISHED FROM THE *BROCKVILLE* (ONTARIO) *TIMES* WITH THE
PERMISSION OF THE AUTHOR.

NEW YORK:
THE UNITED STATES BREWERS' ASSOCIATION.
1887.



with the Author's Compl^{ts}

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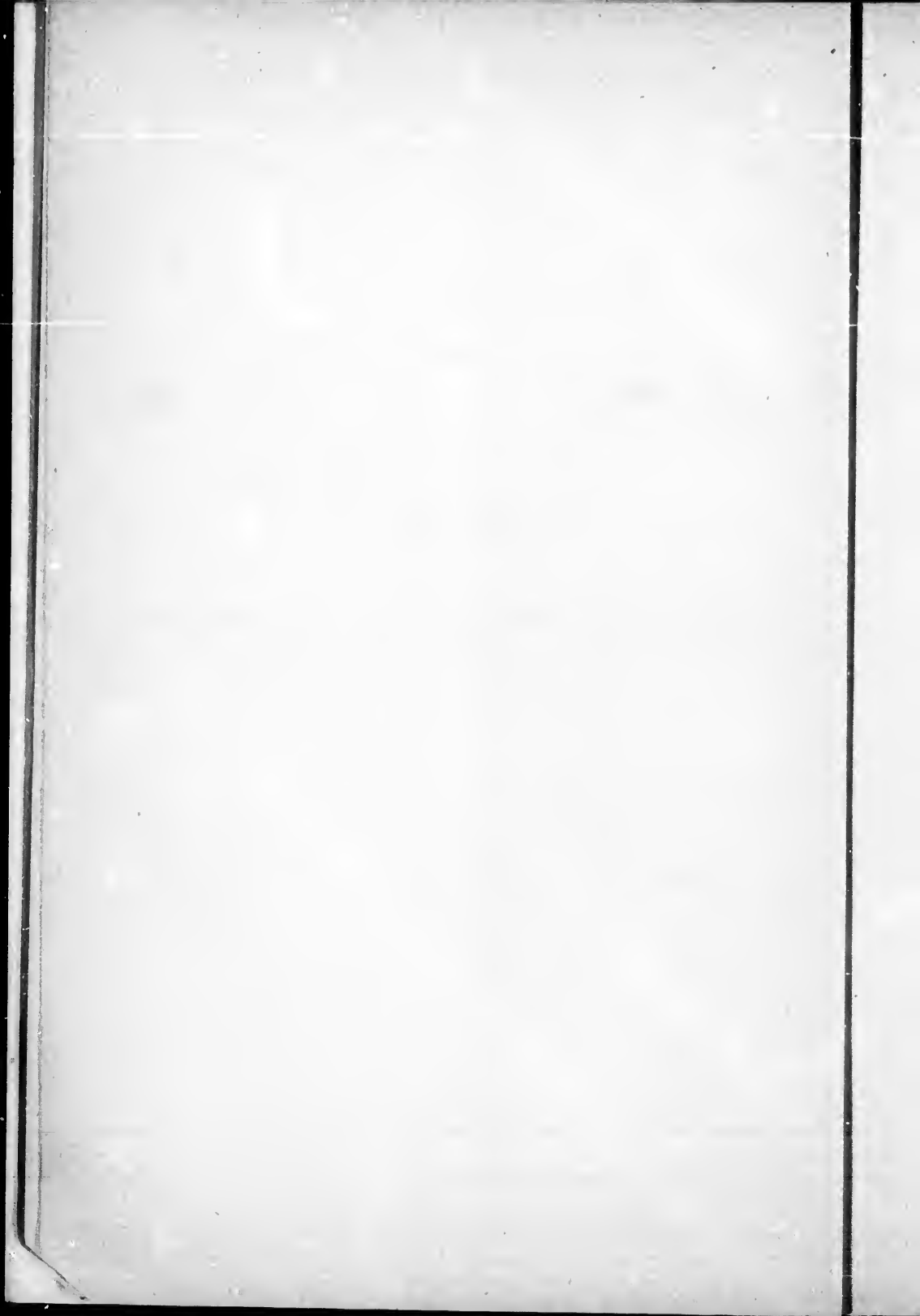
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G. THOMANN, Esq., Manager Literary Bureau,
U. S. Brewers' Association.

MY DEAR SIR :

It is with very great pleasure I accord you the permission you ask to republish my Papers on Prohibition in pamphlet form ; and I accord it the more readily, because I am indebted to your valuable publications, with which you kindly furnished me, for so much of the matter contained in these papers of mine.

Besides yourself, allow me here to express my obligations to Rev. J. R. Sikes, of Perrysville, Ohio ; to Rev. Dr. Carry, of Port Perry, Ont., and to Rev. Dr. Jewett, from all of whose publications I have quoted ; and also to Geo. Bousfield, Esq., of Glencoe, Ont., for the loan of most valuable literature—compilations of statistics on the subject of the working of prohibition in Maine, Kansas and elsewhere, etc., etc. I have not quoted Mr. Bousfield's figures, but have boldly stated his deductions. I have endeavored to write *ad populum*; and I know that, to reach the minds of the majority, intricate and elaborate arguments and long arrays of dry figures are useless. I have therefore given certain conclusions which, if necessary, can be substantiated by an appeal to your works and the figures of Mr. Bousfield.

It is to me most painful that so many men—educated men, clergymen, physicians, men high in social position—should say to me, as they have said over and over again : “What you have written is quite true ; we endorse every word of it ; but then it is injudicious to write so.” *Can* it be “injudicious,” in the right sense of the word, to speak the truth ? Of course, it was “injudicious” in the prophets and confessors of old to speak as they did : it brought no end of trouble upon themselves ; but we have to thank their “injudiciousness” for the freedom and light which we enjoy to-day.

Others, again—even of my clerical brethren—have urged upon me : “We quite agree with you ; prohibition is a mistake and a

great evil ; but there, hush ! let it alone, it is an evil that will cure itself." Are the ministers of the Gospel to let all evil alone on this plea ? If we are bound, as we are, by our Ordination Vows to "banish and drive away all false doctrine," must the minister of the Gospel who honestly believes the doctrine of prohibition to be false,—subversive of the Christian faith, subversive of true morality, and productive of far greater evils than those which it strives to abolish—must he be hounded and persecuted, while all applause for holy zeal is accorded to the minister who (with equal honesty, of course,) goes stumping the country in favor of prohibitory enactments ?

Those of the clergy of Canada who still use, from conviction, fermented wine at the Holy Communion, and withal keep dumb on this question of prohibition, may yet, perhaps be subject to the indignities that were offered to the Lutheran congregation in Decorah, Iowa, when a policeman walked into the church, forbade the use of wine, and threatened to arrest the communicants. This event, which occurred (14th May, 1887,) since the writing of my papers, is a striking commentary on the forebodings of paper No. 4.

There is another class, for whom one feels more than pity, one feels contempt. I refer to that large class of those who are habitual consumers of more or less alcohol, and who always intend to be so, whatever the law may be. These people, nevertheless, think it is not a clergyman's business to interfere in this matter. They conceive that a clergyman should not run against the popular prejudice. However, for their part, they mean to get their alcohol all the same—surreptitiously or somehow, prohibition or no prohibition—and if it does cost them a little more, why, their pockets can stand it. "Oh, generation of vipers !" one is tempted to exclaim, in the words of holy scorn which our Blessed Lord used against the hypocrites of His day. If prohibition is right then go in for it—honestly, manfully, whole-heartedly ; give up your wines and beer and spirits altogether, as you want the poor man to do. If you don't intend to do this, and yet advocate prohibition—or what is as bad, by your cowardly silence and apparent acquiescence, let judgment go by default—then you are simply acting the hypocrite. The man who votes or works for prohibition and yet slyly takes his alcohol—in whatever shape—beer, wine or whiskey—is just as much a hypocrite and

criminal as the illicit dealer or peddler who votes for prohibition because it puts money in his pocket.

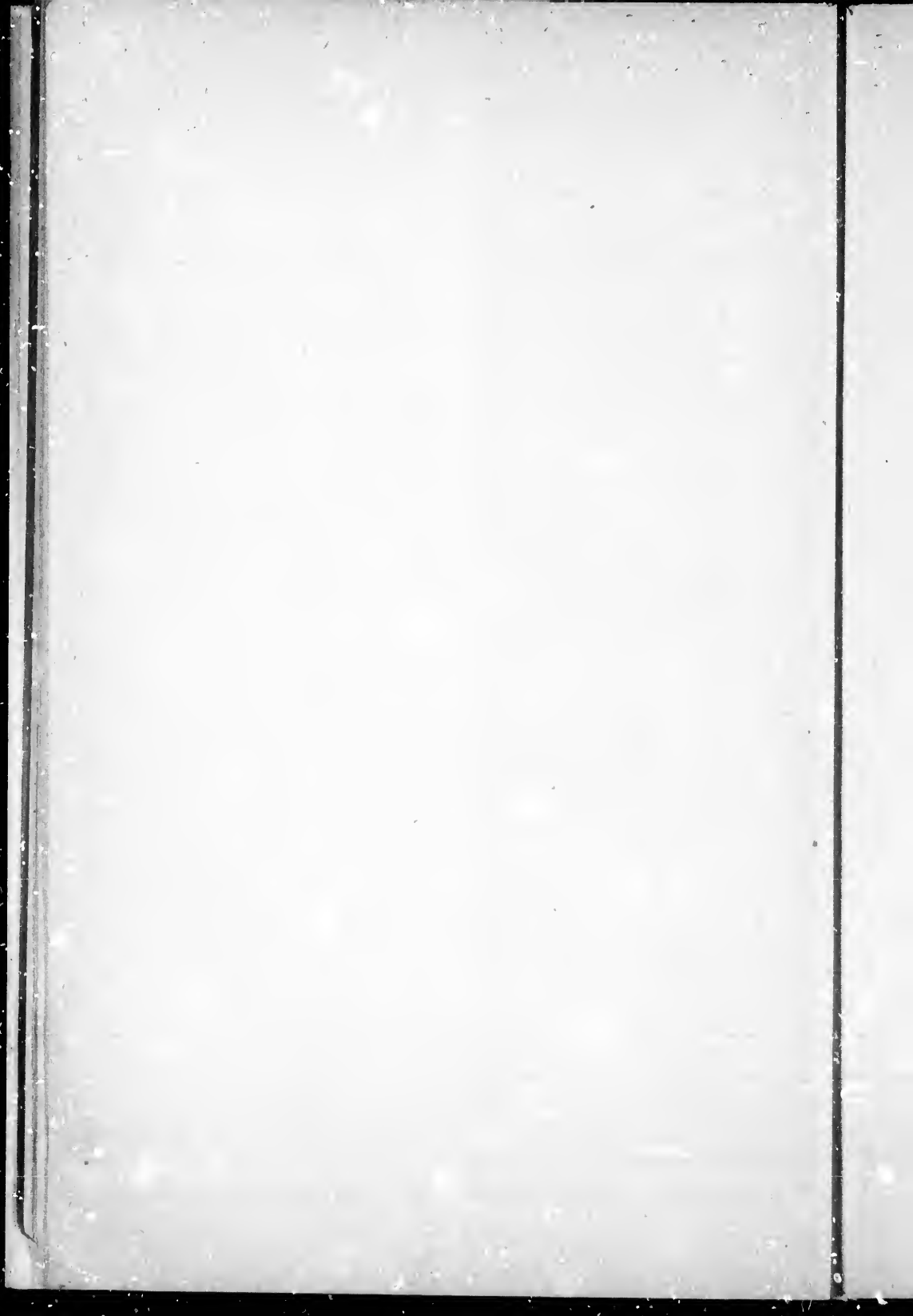
"Party Government," it is alleged, is the bane of all true statesmanship. We would suggest that "Party Government" must always be. But the trouble is that political parties cling too much to historical reminiscences and dead issues. The danger ever lies in the formation of a *Third* party on some living question of the day. Such party, finding itself in the minority and yet independent of both political parties, is tempted to sell itself to the highest bidder: and though insignificant in itself, is yet able to throw its weight into the scale of either of the opposing historical parties and so kick the beam.

This is the danger before us. Let then the prohibition question be made a direct "party" question. Let us for the nonce throw aside our old party names of *Democrat* and *Republican* in the U. S. and of *Tory* and *Grit* in Canada, and let the question be put fairly and squarely before the people: Prohibition or Christian Freedom; and I have no doubt as to what the honest verdict of the people will be.

Yours, very truly,

G. J. LOW.

ST. PAUL'S CHURCH RECTORY,
ALMONTE, ONTARIO, CANADA,
4th August, 1887.



PAPERS ON PROHIBITION.

No. I.

INTRODUCTORY.

BY the kindness of the editor I am allowed space in the columns of the *TIMES* to express my views on the most momentous question of prohibition. I shall write very plainly and frankly; and I wish it to be understood that whatever appears in these papers is simply the expression of my own convictions, for which I alone am responsible: and I am ready to bear that responsibility before God and man. The *TIMES* simply accords me space to assert what I think sadly needs asserting, in no timid tones, in this critical state of affairs in Canada. For this reason—because I wish to avow my own individual responsibility—I shall use, oftener than would be otherwise seemly, the “first person singular.”

That I am an anti-prohibitionist, my sermon published a year ago proclaimed. I have not yet seen a confutation of that sermon, but all such arguments as its critics have advanced shall be dealt with in the course of these papers.*

I might claim some indulgence, as the advocate of the unpopular side, but I do not ask it. Any reader of prohibitionist literature knows that indulgence to those of adverse views is not to be looked for from thence. But I beg my readers to bear in mind that it calls for moral courage now-a-days to proclaim oneself an anti-prohibitionist. Time was—and that scarcely a generation ago—when it required great moral courage for a man to say “I am a total abstainer.” Now the tide has altogether set the other way, and a man who has any regard for public opinion requires some courage to say, “I am *not* a total abstainer.”

I know, too, and am prepared for, the showers of invective and ill names that will be hurled on me for the stand I mean to take. One has only to read the speeches of prohibitionists, such as

* The sermon here referred to will be found at the end of this pamphlet

those of the Hon. J. B. Finch, to see what they can do in that line. But I cannot help that. The Master we serve told us to expect abuse ; and He Himself, though holy, harmless and undefiled, did not escape obloquy. His enemies could find no fault in Him save one ; they called Him a "drunkard." "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners"—and He says, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household."

I know, too—and this I do feel most keenly, it is the most painful part of all to me—that I shall incur the reproaches of many who have had terrible experiences of the evils of intemperance. I know that many wives, many mothers, many daughters are to-day rendered miserable, plunged in despair through the wreckage in life of their husbands, or sons, or brothers from the excess of drink ; and who, naturally enough, see the only cure for all this frightful state of things, the panacea for all these disastrous evils, in the prohibitionist cry : "Stop the traffic." I know there are men, too, who suffer in the same way ; for, alas ! there are drunken mothers and wives and daughters, as well as sottish men. I know there are Christian temperance women who will be ready to cry : "You are thwarting and undoing our work ! You are placing temptation before our boys, whom we are trying by our new legislation to shield from danger !" I grant that this is the most painful consideration of all in approaching this subject ; this it is which has shut the mouths of many, who yet cannot endorse this new policy of prohibition. But it is high time that in this matter, which is rapidly becoming a national and political one, we should learn to speak the truth, the whole truth, and nothing but the truth ; and putting mere sentiment and feeling to one side, follow the truth wherever it leads ; for out of truth only can ultimate good come.

Yes, Christian mothers, what I am going to say will bring danger before your boys. But danger is the lot of man ; your boys will be surrounded with danger whatever their sphere in life. There *is* danger in alcohol, I freely admit, just as there is danger in everything.

How many mothers are there that are ready to curse the noble river that flows at our doors ? And no wonder ; for its waters have engulfed many a precious and promising young life. I

deeply sympathize with their feelings. But still I say to you, young men :—Go upon that St. Lawrence ; go and paddle, and row, and sail, and swim. How many mothers are there that dread the very sight and name of a railroad, because their boys have been crippled for life, or crushed to death ! I feel for them keenly ; and yet I say to you, young men : Go and work on the railroad ; go and couple cars, and ride on the death-dealing locomotive ; fulfil your duties, no matter what the danger. How many mothers are there who weep and refuse to be comforted because their boys lie buried in the battlefield ! It is a sad and awful thought. Still I say to you, young men : Go and learn your drill, and fight for your country when she calls. How many a mother curses the day when gunpowder was invented, as she thinks of the ghastly accident that happened to her boy ! It is quite natural. I appreciate her sentiments. Still I say to you, young men : Go and hunt and shoot. Only in all these cases—whether on the water, or among railroad cars, or handling weapons of destruction—*take care* ; exercise your vigilance, your self-control, your manliness. And so I tell you, young men, regarding alcohol. The danger is before you to-day in spite of all the Scott Acts. If ever the system of prohibition is perfected, it will not be till long after you are in your graves. You can get alcohol to-day, and to-morrow, and all the time, surreptitiously, sneakingly, if you cannot openly. Alcohol is a most tremendous force—there is danger in it as in all forces. But I call upon you not to shirk danger, but to face it, battle with it, master it. My experience recalls hundreds of men, now living upright, noble, godly lives, who, from their earliest years, have been accustomed to see wine and beer on their fathers' tables, and have partaken of the same from their very childhood ; and again my experience can point to many miserable sots, who were brought up in strict "temperance" homes.

No, fleeing from danger is not the right course ; true manliness belongs to those who "out of the nettle danger" can pluck the flower of benefit and use. That is the kind of education that I feel the youth of Canada needs.

Only the other day I read in the *Canada Citizen*, that the church which used fermented wine in the Holy Communion introduced the communicant to "the first step in the downward path—the first step of the drunkard."

Well, be it so. I wish to tell you, young men, that at the altars of the Church of England you will never taste anything else than fermented wine. Yet, in the name of God, we invite you to that Holy Table. "As the ministers of Christ and stewards of the mysteries of God," and speaking by His authority, we invite you to—the first step of the drunkard!

Now, what do you think of that? I will tell you what I think of it. There is a struggle impending between prohibition and Christianity, and the question will ultimately have to be raised in our politics:—Who is on the Lord's side? I would never think of taking up this question of prohibition, except that I feel that it is a question in which the truth of God and of His word is involved. It is an insult to our Lord and Master; it is a device of Satan to undo the work of the Church of Christ, for we know he has often "transformed himself into an angel of light." The *Mail* newspaper, which has lately made such a fuss about "The Bible, the whole Bible, and nothing but the Bible,"* is at the same time advocating measures which are in direct opposition to the whole genius and spirit of the Bible. If the *Mail's* prohibition principles prevail it will have to get up a new volume of "Scripture Selections" compared with which the far famed Ross Bible † will be a trifle.

If prohibition were a mere political party scheme, I should be the last to touch it; but when men encroach upon the doctrines and truths of the Word and Church of God, under cover, however Pharisaic, of a regard for morals, it is time for ministers of His Word and Church to speak out. My object will be to prove that Almighty God did not make a mistake in not enjoining prohibition; for I shall set myself to show that the principles of prohibition are opposed to the Word of God; opposed to liberty and progress; opposed to science; opposed to the experience and history of the world; and degrading and demoralizing to the

* I wish I could believe in its sincerity; but only last May it had some leading articles of such a violently agnostic type, and speaking so scornfully of the Scriptures, that I felt it my duty to reply to them in my sermons.

† The "Ross Bible" was a volume of selections from Scripture, which, after being approved of by the ministers of the various denominations, including the Roman Catholics, was authorized by the Ontario Government to be used in the schools instead of the whole Bible. The Hon. Mr. Ross, the Minister of Education, was thereupon violently assailed by the *Mail*, the organ of the Opposition, as truckling to the Roman Catholics. About the same time the *Mail* ceased from becoming a "party" organ, and it now poses as Protestant and prohibitionist.

community. I shall essay to answer every argument I ever heard of in its defence—and I have read a good deal of prohibitionist literature—and to show that Canada is just now suffering from a blizzard of prohibition violence that is doing vast harm. In endeavoring to cast out the unclean spirit of drunkenness by such unrighteous means, we are letting in seven devils more wicked than itself, so the last state of this fair land of ours will be worse than the first.

No. II.

PROHIBITION vs. TEMPERANCE—PROHIBITION ANTI-CHRISTIAN—PROOFS THEREOF IN PROHIBITION LITERATURE.

Throughout these papers I intend to use the terms "Prohibition" and "Alcohol." I shall not use more than is necessary the word "Temperance," for it has been sadly prostituted and made to do duty in all sorts of dubious ways. And I shall talk of alcohol—because, though I fully concur with the Liberal Temperance Union in desiring to see fermented liquors preferred to distilled, yet I freely concede to the prohibitionist that the active principle of them all is one and the same. Alcohol is alcohol whether in cider or in brandy; and if its consumption is wrong in principle, then the rich man sipping his champagne is just as guilty as the poor man taking his glass of whiskey and water. It is alcohol, under whatever guise, which is brought before the bar, and it is alcohol for which I plead.

Again, I would not for a moment cast the slightest aspersion upon any of the temperance societies. When acting *within legitimate limits*, they are doing, and have done, good work. I would not and I do not cast any reflection on those who feel it to be their duty or their interest to abstain. I, at least, will strive to keep my part of St. Paul's injunction (Romans xiv, 3), "Let not him which eateth despise him that eateth not." I would that prohibitionists observed their share of that text: "Let not him that eateth not judge him that eateth." And here let me pay my tribute of admiration in this particular (for I have the misfortune of not being a disciple of his in other respects) to the manly Christian utterances of Hon. Edward Blake, in his speech

on "Prohibition," reported in the *Globe* of 10th January. He, at all events, carries out St. Paul's injunction: total abstainer as he is, he can say: "I have no sympathy whatever with the abuse poured on those honest men who . . . are not yet convinced of the duty of total abstinence. There are among these many better men than some of those who abuse them." For such utterances he has had, as a matter of course, abuse heaped on himself.

Now, apart from all other considerations, I object to these good people trying to monopolize the word "temperance." This, by the way, does not apply to the "Church of England Temperance Society," for this society differs from all others in that it admits non-abstainers to its membership. By this course it declares that one need not be a total abstainer to be a temperate man, and so implicitly *condemns* prohibition. But all other "temperance" societies would confine the term to the total abstainer. Now, as I have said, I find no fault with a man for abstaining; it may be his duty to do so: I find no fault with him for taking a vow to that effect: I find no fault with him for joining in a brotherhood with others like-minded, any more than I find fault with those who elect to take the vow of celibacy. There is a great deal more said in the New Testament about the advantages of celibacy (*e. g.* I. Cor. vii) than there is about the advantages of total abstinence from alcohol: in fact there is nothing at all said about the latter. There is a good deal said in the New Testament about the spiritual advantages of renouncing all right to property (*e. g.* S. Matt. xix, Acts ii, iv) "for the Gospel's sake." These doctrines are well understood in Catholic Theology as "Counsels of Perfection" (Matt. xix, 11, 12, 21, 25, 26), that is to say, these counsels are intended, not for Christians universally, but for those specially called to such a life—not for the many but for the few. Our Blessed Lord did not enjoin universal communism when he said to the young man, "If thou wilt be perfect go and sell all that thou hast." I have, then, nothing but respect for those who out of love for God and desire to devote their lives to his service take vows of celibacy, and band themselves into communities to further their aims. But I do object to one thing—it is a small matter, perhaps, it may seem like a mere wrangling about words; still "little leaks may sink great ships." I object to their calling this vow of celibacy by the name of the vow of "chastity." Now, I submit that the bride

and bridegroom, as they stand before the altar, take the vow of chastity just as much as any celibate. I know, of course, that it is only used in what may be called a technical sense; but the technical sense is too apt to become the conventional one. And so I object to the terms "temperance" and "chastity" being appropriated by those specialists; because temperance and chastity are of universal obligation; but *such* "temperance" and *such* "chastity," if universally practised, would speedily put an end to the human race.

I hope, then, it is perfectly understood that I wage war, not with any legitimate efforts to diminish drunkenness, but with prohibition. I am glad the question has now shaped itself into one of national prohibition. For a long time one could feel that all the "temperance" talk was shaping that way. Now "temperance" has at last shown the cloven foot; it has told us what it means to accomplish, and we can fight it on that plain issue. And I first charge against prohibition, that it is not only unscriptural but anti-scriptural. I shall not dwell on this point at greater length than is absolutely necessary (my published sermon has given the outlines of the argument). But to show the insidious nature of this new propagandism—to show that its tendency is to lower the tone of Christian faith, and make the Gospel of Christ subservient to itself, I quote two eminent prohibitionist authorities:

1. The Rev. J. Benson Hamilton, of the Cornell Memorial Meth. Epis. Church, Chicago, in a lecture on "God's wine, man's wine and the devil's wine" thus delivers himself:

"If" (mark the "if") "the Bible commends wine-drinking and thus intemperance! the Lord Jesus cannot be my example."

2. The second instance (*horresco referens*) is from the *Christian Advocate* of the M. E. C. in the U. S., edited by Rev. C. H. Fowler, D.D., L.L.D. "If" (mark the "if" again) "Christ made alcoholic wine, He must be put on his trial, not as a sot, but as a moderate drinker, who, according to the law of human nature with so many illustrations, was possibly saved from becoming an example for sots by being crucified in early manhood."

Now I will not stop to dilate on the horrible blasphemy of the above; for what do such prohibitionists care for the third commandment or any of the ten, if it interferes with their new com-

mandment, "Thou shalt not take alcohol?" I simply beg my readers to observe this: that these two authorities avow themselves "Christians if you please, but prohibitionists first." Their faith in Christ is contingent upon its being satisfactorily proved that He was a total abstainer. This can never be done, and the amount of exegetical gerrymandering that has been indulged in to distort passages of Holy Scripture to suit the views of those who confess that they cannot believe in Christ unless He were a total abstainer, is a disgrace to our common Christianity. It shows, if nothing else, how degrading and demoralizing prohibition is.

Thank God, the Church of England will have none of this scandalous word-twisting. She has proclaimed—in England, in the United States, in Canada, her abhorrence of this dishonesty, this "handling the Word of God deceitfully." Every priest of the Church is *bound* to celebrate and administer the Holy Eucharist in fermented wine. Thank God, our faith in the Lord Jesus Christ does not depend on the legerdemain of these novel "exegetes." With us it is Christ first, and the "commandments and ordinances of men" nowhere.

No. III.

"DIFFERENT HEBREW WORDS."

We now come to the consideration of this tremendous argument of the prohibitionists about there being "different Hebrew words to express different kinds of so-called wine;" and let us see what are the facts of the case.

There are three Hebrew words regarding intoxicants to which we shall confine our attention. Some four or five other terms are used by the later writers, but only casually, and they do not affect the argument either way:

1. "Shekar"—which occurs 22 times in the Old Testament and is rendered (generally in the authorized, uniformly in revised version,) by "strong drink." Its verbal root in all Semitic languages signifies, "to be drunken." There is no mistake about this word. It means intoxicating liquor of any kind, including wine.

2. "Tirosh"—which occurs 38 times. Of these it is used 34 times in connection with "corn" or "oil," or both, as signifying the annual products of the land. The juice of the grape as soon as expressed was called "Tirosh," just as we call the juice of the apple as soon as expressed "cider." When the word occurs elsewhere than in the above connection it is rendered in our version "new wine" or "sweet wine." It was "Tirosh" which, as our Lord says, (Matt. ix, 17) men never put into old wine-skins, because of its fermenting, alcoholic properties. But that this "new wine" did itself intoxicate is shown in Hosea iv, 11.

3. "Yayin"—this was *wine*—*genus. s. e.*, old, unmistakable fermented wine, which had passed its "Tirosh" stage. The difference is well shown in Mich. iv, 15. The authorized version says: Thou shalt . . . tread sweet wine but shalt not drink wine." The revised version says: "Thou shalt tread . . . the vintage, but shalt not drink the wine." Hebrew, "Thou shalt tread . . . the *Tiroshi*, but shalt not drink the *Yayin*." This, by the way, was not as a matter of "prohibition" but as the part of a terrible curse. This word "Yayin" occurs no less than 141 times.

It was "Yayin" which made Noah drunk (Gen. ix.) It was *Yayin* which Melchizedec, priest of the Most High God, "brought forth" along with the bread. It was *Yayin* and *Shekar*, "strong drink" which the law permitted the Israelites to buy and consume if they felt inclined (Deut. xiv, 26.) It was *Yayin* which Eli unjustly supposed that Hannah had been drinking (1 Saml. i, 14.) It was a bottle (a wine skinful) of "Yayin" which that same Hannah brought as a thank offering to the House of the Lord (v. 24.) It was *Yayin* "which maketh glad the heart of man" for which the psalmist praises God (Ps. civ, 15). It was *Yayin* which the book of Proverbs tells us is "a mocker" (Prov. xx, 1) and cautions us not to *tarry long at* (Ch. xxiii, 30) and yet bids us administer "unto those that be of heavy hearts," (Ch. xxxi, 6): and so on through the whole Old Testament.

And then again, as if to protest again this hair-splitting about fermented and unfermented wines, when any man took, for a certain time, the Nazarite vow of total abstinence, he was forbidden to touch anything whatever connected with the grape or the vine itself. (Numbers vi, 2, 3, 4). At the fulfilment of his vow he "may drink *Yayin*" (v. 20).

And once more. It was "*Yayin*," and not "*Tirosh*," which always formed the "drink offering," a necessary adjunct of every sacrifice, (Numb. xv, 2-7, xxix *passim*) along with the "meat offering" of cakes or wafers of unleavened bread. (Lev. ii.) In one verse, as if to emphasize the character of the wine, the "drink offering" is called *Shekar*—strong drink. (Numb. xxviii, 7, revised version). So "bread and wine, which the Lord hath commanded to be received" have always been most important features in the worship of God from the time of Moses.*

Now what argument do the Christian prohibitionists urge against all this? The main reason in defence of all their word-juggling is much the same wherever it appears, and is embodied in a short letter criticising my sermon and signed E. B. which appeared in the *Recorder* of 6th March, 1886. The argument may be summed up thus :

The Bible cannot encourage or allow anything intrinsically and absolutely evil. But the consumption of alcohol is intrinsically and absolutely evil. Therefore the Bible cannot countenance the consumption of alcohol. But the Bible, we admit, does speak approvingly of the consumption of wine and strong drink of some kind. Therefore the wine and strong drink spoken of with favor must have been devoid of alcohol. Otherwise the Bible and Christianity must be rejected. (So say the two authorities quoted on page 15).

Now our answer to this is that the second of the above premises (viz. that alcohol is absolutely evil) is begging the question. It is a baseless assumption. I deny the proposition *in toto*.

E. B. speaks of the impossibility of our Blessed Lord encouraging "a purely selfish indulgence." I deny that it is "a purely selfish indulgence." We shall take up this subject later on.

But E. B. adduces an argument for prohibition from Scripture, which is, I think, original ; at any rate it is put in a unique way. I quote it *verbatim* :

* Of course this is only a condensation of the argument from the Old Testament. Those who would wish to see it treated learnedly in full are recommended to read, *Wines of the Bible*, by Rev. C. Bodington, S. P. C. K. ; *Communion Wine*, by Rev. Dr. Jewett, (Church Guardian office, Montreal)—Rev. Dr. Carry's *Exposure*, &c., (Rowsell & Hutcheson). And to those who may be prejudiced against Anglican authorities, and indeed to all, I would strongly recommend *The Biblical Reason why Prohibition is Wrong*, by Rev. J. A. Sikes, an Evangelical Lutheran minister, of Perryville, Ohio, himself a total abstainer and temperance worker. All these pamphlets together would not cost much over a dollar.

"Is there not a curse connected with the very first account we have of wine drinking?" (This refers to Gen. ix, 20-27).

Now I admire the ingenuity of that argument; I admire the way it is put; interrogatively, you see. It is so innocent, so non-committal, so "child-like and bland."

Yes, brother E. B., there is "a curse connected," &c., &c. You were quite right to say "connected with the account." If you had said "a curse attached to the very first wine drinking" that would have been another affair. But you said—very properly—"a curse connected with the account," (v. 25). But you forgot to mention that there were also *two blessings* (v. 26, 27), so according to your own reasoning the blessings as compared with the curses "connected with wine drinking" are as two to one.

And now let me ask you, E. B., *on whom did the curse fall?* Not on the drunken Noah, for he "awoke from his wine" in the spirit of prophecy; a prophecy which has been wonderfully fulfilled to the present day. We shall allude to it again by-and-bye. Now, God forbid that I should condone the drunkenness of to-day by extenuating the conduct of Noah, but I conceive the Bible gives us here, in its own terse and vivid style, an account, not only of the first wine drinking, but of the first wine making. Noah partook of this newly-discovered liquor and found it exhilarating—he took more and got intoxicated—he took still more and became stupefied. It was a new experience; he erred through ignorance. Be that as it may, the sin was seemingly not imputed to him (Rom. v. 13) for he "awoke from his wine" in the spirit of prophecy. But on whom did the curse fall? Not on Shem and Japhet, those two noble sons who covered their father's failing with the mantle of charity, and who, in performing their filial act, took good care not *even to be* witnesses of their father's disgrace. No; the curse fell on—the informer—"Ham the father of Canaan"—the man who went and "told." Oh yes, E. B., there was "a curse connected with the very first account we have of wine drinking." I compliment you on your ingenuity.

No. IV.

W. C. T. U. AND COMMUNION WINE.

Is there not a cause? Is it not time that a stand was made against the encroachments of prohibition? This week's paper will mainly consist of the following prohibitionist tract. It came to me along with other temperance leaflets, through the post, from (I believe) the office of the *Canada Citizen*. The italics are mine. In all other respects the tract is reproduced unchanged.

THE IMPORTANCE OF THE USE OF UNFERMENTED WINE IN THE SACRAMENT OF THE LORD'S SUPPER.

A PAPER READ AT THE W. C. T. U. BY MISS S. WILLMOTT.

The vine in Eastern lands was regarded as one of the choicest blessings that God had bestowed upon his people. Its fruit, while most delicious to the taste, was exceedingly nutritious and conducive to health. Therefore, in Scripture it frequently symbolized the richness and fulness of the gospel feast. It grew luxuriantly, and produced prodigious clusters of grapes, as reported by the messengers who were sent to spy out the land of Canaan.

Palestine was indeed a land of vineyards, and as the heritage of obedience, it is said: "They shall sit every man under his vine and under his fig-tree."

We do not only gather from the Bible, but from other sources, that wine anciently was the mere pressed juice of the grape, free from fermentation.

The Egyptians drank no fermented wine—they believed it to be an invention of an evil genius—but partook freely of the pure juice of the grape. As was customary, the attendant, or cup-bearer, pressed the juice into the cup, and immediately bore it to his master; this is corroborated by the interesting narrative of the dream of Pharaoh's chief butler. "In my dream behold a vine was before me, and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth grapes; and Pharaoh's cup was in my hand;

and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Notwithstanding, every Bible reader must observe, that various wines are spoken of, and as so much is said of the evils of the wine cup, it has been too generally accepted, especially at the present day, that all beverages bearing that name must necessarily be fermented, and therefore intoxicating, which was not the case; that such wines were made and used, all must admit, but to affirm they were sanctioned by God is at variance with the whole tenor of the inspired word. God's heaviest judgments are pronounced upon the drunkard. The wine which the Lord approved was found in the cluster, according to his own declaration. "Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not for a blessing is in it."

Christ foreseeing that the term "wine" would be misunderstood most carefully guarded the cup that symbolized his shed blood from that appellation. Neither he nor his apostles called it wine, but "the cup," "the cup of blessing," "the fruit of the vine."

At the close of the "Passover Supper," which Christ had just commemorated with his disciples for the last time, and when about to fulfil in his own body all it had prefigured, "He took the cup (the passover cup, the pure juice of the grape, in accordance with the expressed law of that institution which strictly excluded all leaven from the elements of the feast), and when he had given thanks, he gave it to them, and they all drank of it; and he said unto them: This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God."

We think there is conclusive proof, in which the highest scientific authorities agree, that alcohol does not exist in the fruit of the vine, neither in its growth, nor in its decay, but it is the sole product of fermentation. By this chemical process the essential quality of the juice is destroyed, and converted into an intoxicant.

The art, of perverting this beneficent God-bestowed blessing into a curse, most assuredly emanated from "the Evil One," who employed man as his agent, to carry out his infamous devices. No language or pen can portray in the faintest degree the told and untold miseries that have followed in its course. Ruined homes, blighted hopes, crushed hearts, the destruction of the body,

and banishment from God ; for it is written, " No drunkard shall enter the Kingdom of God." We wonder not this perversion of God's bounty shall call forth His indignation, and fearful denunciations : " Woe to the crown of pride, to the drunkards of Ephraim ; the crown of pride, the drunkards of Ephraim shall be trodden under feet." " Woe unto him that giveth his neighbor drink!" " Wine is a mocker." We are commanded not even to look at it, when it giveth its color in the cup. For alas ! " at the last it biteth like a serpent and stingeth like an adder !"

We wonder, with profound astonishment, that the Church of the living God has been so long in recognizing *the imperative duty of removing from the table of the Lord, that which we are strictly forbidden even to look upon.* This is a vital question, all must admit. It therefore demands a most careful, earnest, and prayerful consideration. That sad consequences have resulted from the apathy of the Church in this matter, many affirm. And shall they be repeated? Shall the commemoration of that most precious and sacred ordinance, instituted by Christ Himself, and bequeathed as a legacy to perpetuate his dying love, be symbolized by an element that contains in itself the germ of moral ruin and death? O, that the Church would awake to her responsibility, and throw round the weak her protecting arm.

Many there are who have deprecated the evils of intemperance, and are striving to reform, and have therefore pledged themselves " to abstain from all intoxicants, *except for medicinal and sacramental purposes.*" And here we pause a moment to ask, *is it not high time this second reserve, if not the first, should be forever erased from the "Temperance Pledge?"*

There are earnest ones, but weak, who in full confidence in the ordinances of the Lord's house, forgetting that through wine or strong drink they have lost their will-power to control their appetites, have approached the table of the Lord, thereby testifying, by partaking of the emblems of Christ's broken body and shed blood, their faith in the atonement made for sin, when, alas ! the first sip from the deceptive cup inflames their desire for more, and they go on without power to resist, until their sun sets in endless night.

Dear sisters, members of the Women's Christian Temperance Union, and all who are in sympathy with this great Temperance Reform, let us each and all *awake to the duty of the hour, and by*

voice and pen, give no rest, until the fatal desecration of the "Lord's Table" be swept away.

Now I am not going to criticise the work of this good lady ; it shall tell its own story. But I beg leave to address myself, on this occasion, exclusively to my own fellow-members of the Church of England :

Brethren,—We are all alike committed to one line on this matter ; that line was drawn at the last provincial synod. At that synod all the delegates, I believe, clerical and lay, abstainers and non-abstainers alike, unanimously passed Dr. Carry's resolution, pledging the whole Church to follow the ancient customs and the Word of God in using fermented wine. Now I ask you to read the italicised portions of the above. Note what is the next plank of the prohibition platform : **THEY WILL LAY IT.** Observe what is the next step of the prohibition party : **THEY WILL TAKE IT.** They have not failed in any step hitherto. I give them great credit for their boundless energy, zeal and consistency in carrying out their convictions ; they will not fail in this step either. These tracts are disseminated by thousands, and their doctrines are affecting the tens of thousands. As Miss W. says, no effort will be spared ; it will be "here a little and there a little," until at last they will succeed in imbuing the minds of all "temperance" people with the conviction that it is a "sin" to taste alcohol, even at the Table of the Lord. Our own people will turn away from our altars, because that awful thing is there. I do not blame the prohibitionists for taking this step. They are consistent, they are logical ; they need that plank to complete their platform ; they need that doctrine to justify the whole movement ; they need that link to perfect their chain of reasoning, which was given in the last paper. If the consumption of alcohol is an absolute evil, the conclusion of the W. C. T. U. logically follows ; or the dreadful alternative of those two authorities quoted on page 15. The logic of events, as well as the logic of reason, points that way. The next prohibitory Act of Parliament which will supersede the Scott Act will, *you may be sure*, erase the "second reserve." The Protestant public will be educated up to it in the meantime. Remember that all the Methodists (and they are far more numerous than ourselves) are to-day just as much pledged to use unfer-

mented grape juice in observing the Lord's Supper as we are to use wine ; and remember that such an amendment will be a matter of perfect unconcern to our Roman Catholic fellow citizens ; for their laity receive only in one kind ; as for their priesthood, they will, *of course*—for they have the courage of their convictions—get a saving clause inserted to protect the integrity of the Sacrament in their own churches.

But we, brethren, what are we going to do? We have made a big talk in the synod about it ; we have made big talks before, which have resulted in nothing. What about this matter? We have crossed the Rubicon, and planted our banners with a great flourish of trumpets. What next? Shall we watch our opponents increasing day by day, swelling their ranks from those of our own household ; and then at last when we find ourselves completely overwhelmed by numbers—subside?

No. V.

NEW TEST—BIBLE AND SCIENCE—WAR NOTES.

We have so far confined our attention to the Old Testament, because it is from thence the prohibitionists have drawn their mystifying arguments about the "different Hebrew words." Concerning the New Testament, our remarks will be brief.

1. Our blessed Lord inaugurated His ministry with the miraculous manufacture of wine. (St. John II.)

2. He closed that ministry with consecrating that same alcoholic element as the sacrament of His own most precious blood.

Some capital has been made by the prohibitionists out of a quibble that the New Testament never actually mentions the word "wine" in connection with that "cup." To this we answer:

(a) We know from Jewish authorities what that "cup" contained, viz: wine (*real wine*) and water.

(b) "The bread" and "the cup" were the "meat offering and drink offering" which attended every sacrifice, as stated on page 18, and the Passover was a sacrifice. (Exodus XII, 27.)

(c) Whatever that "cup" contained, it could make men *drunk*. (I Cor. XI, 21.)

3. St. Paul says: (Eph. v, 18) "Be not drunk with wine." Why did he not say at once, "Never touch it?" He says (1 Tim. III, 3, and Titus I, 7) that the clerical overseer of the congregation should be "not given to wine," (rev. version, "no brawler" on margin, "not quarrelsome over wine"), and that the deacons should be "not given to *much* wine;" (1 Tim. III, 8) and that the aged should be "temperate" (in the true sense); and that the aged woman should be "not enslaved to *much* wine." (Titus II, 2 and 3.) Now, why this "much?" Why all this qualification? Why did he not say, out and out, "never touch wine or strong drink?" Nay, he even charges Timothy, the superintendent of all these congregations, (or as we now say bishop) who had been a total abstainer, to desist from that ascetic practice henceforth. (1 Tim. v, 23.)

Now, in the face of all this, for prohibitionists to tell us that the Bible insists on total abstinence, is taxing our credulity too far. As a great English statesman once said: "If a thing is not true, we should not *lie that it may be true.*"

Hitherto we have been acting on the defensive; we have shielded ourselves behind the ramparts of Scripture; now we mean to "carry the war into Africa," and assail the principles of prohibition on the grounds of reason and science. The Christian minister is bound to defend the Word of God. That Word has been trifled with by Christian prohibitionists in such a way as to cause the agnostic to laugh us to scorn. Prohibition agnostics—like the late Mr. D. M. Bennett, of New York, and W. McDonnell, of Canada—hold up The Book to execration for inculcating the use of wine. The anti-prohibitionist agnostics pour, and with good reason, ridicule upon Christian prohibitionists, for making "ducks and drakes" of the statements of their own Scriptures.

The prohibition line of reasoning, which we have already outlined, has for its minor premise, "The consumption of alcohol is absolutely evil." This we must disprove or the conclusion is inevitable.

The line of argument we pursue, on the other hand, begins with the Word of God. We state—what one would think any candid man would at once acknowledge as a truth—"The Holy Scripture sanctions the moderate consumption of alcohol." With this for our foundation-stone we proceed to construct, as follows:

The Scriptures cannot sanction an absolute evil, therefore the moderate consumption of alcohol cannot be an absolute evil. But further, the Scripture cannot sanction "a purely selfish indulgence," therefore the moderate consumption of alcohol is not "a purely selfish indulgence." But we go further yet—whatever the Scripture sanctions must be good in itself, therefore, the moderate consumption of alcohol is good in itself.

And then the thoughtful and educated believer in Christ must carry on that argument to the following conclusion: "Since the Scripture and science—when both are rightly interpreted—cannot disagree, therefore, both must agree in the previous conclusions. This it will be our next object to establish. We begin with quoting a prohibition paper :

In the early stages of the great Scott Act campaign there was issued (March 22d, 1884,) from the office of the *Montreal Witness*, a small sheet headed "*War notes—sample copy—distribute promptly.*" From the one in my possession I now quote. Its argumentative *pièce de resistance* had a glaring caption in thick type:—"Facts for the drinker; scientific investigation of alcohol; what the London doctors report; one out of ten deaths hastened by drink; one out of twenty-five deaths caused by it; terrible havoc," etc., etc. After this alarming heading it gave a compilation of its own out of the *British Medical Journal* for 1883. This compilation stated that the "habitual use of an excessive quantity of alcohol" had accelerated death or caused it in the above proportions in certain diseases there specified (chiefly those of the liver and kidneys). Now I should hope no one in the world would advocate "an *habitual* use of an *excessive* quantity of alcohol." The *Witness's* argument amounts to this: An *habitual* use of an *excessive* amount of alcohol causes "terrible havoc" in the case of certain diseases, therefore let us prohibit its use altogether. What kind of reasoning is this?

But this is not all. At the close of the article comes a strange admission; so striking that it made a deep impression on my mind at the time. Although I saw, as any man with an ounce of brains could see, the *non-utility* of the *War Notes* argument, still I was in grave doubts at the time whether, after all, notwithstanding the Bible's sanction, it were not better to join the Scott Act movement—whether a "purely selfish indulgence" should not be given up "for the present distress," if we could thereby stop this

"terrible havoc"—this shortening of life—on which prohibition speakers and prohibition literature so incessantly expand.

But that next sentence finished me ; it knocked all the Scott Act out of me. I have not space to comment on it now ; it shall form the text of my next paper. But I want my prohibitionist friends, who, like myself, are anxious to stop this terrible sacrifice of life, to think over it in the mean time, so I close by reproducing it *verbatim et literatim*.

"On the other hand, intemperate people did not seem to die of phthisis (consumption) in the same large proportion, or at the same early age, as the temperate. Neither did they die so soon of heart disease, bronchitis or emphysema."

No. VI.

CONSUMPTION—HEART DISEASE—BRONCHITIS.

"On the other hand, intemperate people did not seem to die of phthisis (consumption) in the same large proportion, or at the same early age, as the temperate. Neither did they die so soon of heart disease, bronchitis or emphysema."

In commenting on the above let us remind our readers of what we stated in our previous paper ; that the facts are drawn from the *British Medical Review* for 1883 ; while the *War Notes* is responsible for the diction.

1. We meet with a little difficulty at the outset. What is here meant by *intemperate* and *temperate* ? Are these words used in the prohibition sense, or in plain English ? This it would be very hard to determine.

2. "Intemperate people did not seem to die." I like that word "*seem*," it's so handy just there. When talking about the "terrible havoc" caused by an *habitual* use of an *excessive* quantity of alcohol, *War Notes* could be very positive. But when it has to admit how alcohol prolongs life in certain cases, then it says they don't "*seem to die*." It is a good word, that "*seem*." Like E. B.'s question, it sounds so "child-like and bland."

3. "Did not seem to die of phthisis (consumption) in the *same large proportion*, or at the *same early age* as the temperate ; neither did they *so soon* of heart disease or bronchitis."

Now I want my readers to thoroughly digest this paragraph ; it speaks for itself. Then let them turn to the annual reports of births, deaths and marriages issued by the Hon. A. S. Hardy of the Provincial Government of Ontario. Let them observe what a fearfully important place consumption holds among the "causes of death"—a long way ahead of all others. In the report for 1884 (the last to hand) we find 2,347 deaths from this disease ; and with reference to this, the report says (page 40) :

"If 2,347 human beings were annually killed upon the railroads of our province, the legislature would promptly prohibit the running of trains. If a contagious disease were annually imported into the province that swept from existence 2,347 living souls, the province would protect every rod of her frontier by a cordon that would require an army of 10,000 able men, and the expense would be of secondary account."

Now turn we to Heart Disease, first quoting the following passage from a *Temperance* medical pamphlet—"Alcohol, its place and power," by James Miller, F. R. S. E., &c. ; Glasgow Scottish Temperance League, p. 33. (The italics, of course, are mine in these extracts.)

"There are some affections of the heart in which the organ acts with great feebleness ; the functions of life flag in consequence, the general circulation is insufficient, and danger to life is apt to ensue. Now alcohol is a stimulant to the heart and blood vessels as well as to the nervous system ; and from small occasional doses, *as with the ordinary meals*, medical experience has shown that in such cases decided benefit may be obtained."

Now let us return to the reports of the Registrar General of Ontario ; and in that of 1883, p. 49, we read, concerning heart disease :—"The number of decedents is *increasing yearly*. In 1871 there were only 333 deaths recorded from this cause. In 1883 the mortality has increased to 921 or 276 *per cent*. It has held either the fifth or sixth place in the highest causes of death *every year since 1871*, both in the cities and in the whole province."

Let the reader bear in mind that *since 1871 total abstinence principles have made enormous strides*.

And then again, consider the great prevalence of Bronchitis and the number of its victims. Emphysema we shall leave out of consideration ; its ravages, according to the report, being trifling.

Now, on the admission of the *War Notes*, alcohol is in all these

cases a most powerful factor in prolonging life. Every household or family which has had experience of these dread diseases knows this. Physicians will endorse the conclusions of the *British Medical Review*. Now, in view of this fact, so grudgingly admitted by *War Notes*, so attested by universal experience, every family thus afflicted is, we submit, bound in conscience to stop this TERRIBLE HAVOC by determining that alcohol shall never be wanting in their homes. They are in duty bound to be "intemperate," in the prohibition sense. Nothing, of course, would warrant them in being intemperate in the true sense of the word; but "intemperate," in the prohibition sense, they should always be. There are some prohibitionists, I know, who would not allow this, such as Rev. Sam. Jones, who, in Toronto, uttered sentiments to this effect; I do not remember his exact words, but anyhow it is impossible to put them in coarser language than his own: "If my wife could not live without taking beer, I should say, let her die." Most men, however, I should hope, would regard such language with horror, as making the 6th commandment of none effect, in comparison with this new commandment of men, "Thou shalt not take alcohol." Besides, one does not understand this blowing hot and cold at once; this condemning of alcohol because it shortens life, in one breath, and in the next condemning it even though it lengthens life.

It will be said by those prohibitionists who do not altogether go the length of the Sam Jones school: "Oh, but this need be no objection to a prohibitory law, for those who are so afflicted can go to their doctors and obtain their orders, and so they will be secured."

Now to this we reply: No, thank you. Why should we have to submit to this incessant burden? Why should we be obliged to go to the medical adviser and pay him a fee every now and again; and then (because this particular traffic is *over protected*) pay double or treble prices for what we know, just as well as the doctors can tell us—thanks to *War Notes*—that our households need? And the more so considering what thousands of households are thus dependent on alcohol for prolonging life. No one can have a higher respect for the medical profession than myself. I believe the very study of physiology has a tendency, like all scientific pursuits, to make a man love truth for its own sake. I believe it has a tendency to make its votaries not only truthful but humane;

and as a clergyman I can bear ample testimony to the physician's generosity. But for all that—as a Briton, and in company with my fellow citizens of all classes, Tory, Conservative, Liberal, Radical—I am a lover of LIBERTY ; and I believe the secret of national liberty to be this : Not to put too much power into the hands of any order or class of men, be they priests or laymen. A medical man must need be under strong temptation to advocate prohibition ; for, of course, any one can see what tremendous leverage it confers on his order. It says very much for the honor of the profession, that they have not succumbed to this temptation. Highly as I think of physicians in general, still I know they are men of like passions with ourselves, and it is dangerous for any class of men—for doctors no less than parsons—to be invested with too much power. For my part, like that brilliant Irishman, Bishop McGee, of Peterboro, I would rather belong to a nation of “drunkards” than a nation of slaves, whether that slavery be to King-craft, Priest-craft or Leech-craft.

There are those (and they are by no means few in number) who confess, “I am ‘temperate,’ you know ; I go in for prohibition ; but then, don't you see, I have to take stimulants myself because the doctor orders it in *my* case.” I forbear to express my opinion of such diplomacy ; but I would ask such a one : Do you think you are a solitary instance ? Do you not reflect that there are hundreds, aye, thousands, that need it just as much as you do, but who cannot afford, like yourself it may be, to run to the doctor for his “dispensation” or his “indulgence” every few days ? And don't you know that the hardened sot, whom you are trying to reclaim, when he comes to hear of your little weakness, will only smile ?

There are others—and they are, alas ! too many—who are restrained by these prohibition principles from taking what they *ought* to take ; men and women of sensitive consciences, tender feelings, gentle lives ; men and women of whom the world is not worthy ; for among humanity's sweetest characters and most valuable lives, intellectually and spiritually, if not physically, are many of those delicate ones to whom Providence has assigned what French divines have called “The Death of the Elect.” And they—because of this prohibition cry, because men curse what God hath not cursed, and defy what the Lord hath not defied—are being hurried into their graves. A brother clergyman, from

a rural parish, lately told me of the case of a young man in his cure, of consumptive tendencies, who had maintained himself in tolerable health through the use of alcohol. When the Scott Act came in force he determined to give it up, rather than go through the tedious, red-tape process of doctor's orders and all that. He sank from that time forward. By and bye the doctor was called in. He prescribed alcohol, of course, but it was too late. Now we hear a great deal about the "terrible havoc" caused by alcohol. Prohibition orators love to talk of the "murders" it commits. We retort in their own language and say, *the Scott Act murdered that young man.*

But more than that; there are hundreds of similar cases to-day; here are hundreds of individuals who, because of this most unjust stigma cast upon the consumers of alcohol, forego its use, though they know its benefits, and are rapidly approaching their end. Prohibition is responsible for shortening their lives. The results of prohibition with respect to consumption are shown fearfully in the statistics of Maine, the pioneer champion prohibition State. In Ontario deaths from consumption are eleven per cent. of the whole number, but in Maine they are eighteen per cent.

These three diseases, consumption, heart disease, and bronchitis are rapidly increasing amongst us, as the statistics show, and they are taking off their victims at an earlier age. And now I venture on a prediction; time alone, of course, will test its worth:

These three diseases, consumption, heart disease, and bronchitis will continue to spread just in proportion as the prohibition movement spreads.

No. VII.

"SCIENCE," A LA PROHIBITION.

We now proceed to the examination of the arguments advanced in favor of prohibition. Again let us insist on the distinction:—Temperance is one thing, prohibition another. Voluntary total abstinence in the individual is one thing: enforced prohibition on all is quite another thing. It may be good, praiseworthy, necessary for the individual to abstain: it may on the other hand be prejudicial, as it was in the case of St. Timothy, and as it is in the

case of very many to-day. But that it would be ruinous to the whole community to enforce universal prohibition, the history of the world has invariably shown, and it is our object to prove. We are combatting not the practice of the individual voluntary abstainer, but the position of the prohibitionist, which is that alcohol is essentially and absolutely evil. Arguments to establish this position are being widely and zealously disseminated; tracts with this object in view are being circulated everywhere; while too many of those who know these arguments are childish and baseless hold their peace and allow judgment to go by default:

1. The favorite assertion of the prohibitionists is that alcohol is a *poison*. We are told this again and again: and such disputants are fond of referring to "science" as in their favor. One would think that, however much they trifled with Scripture, they were at all events "scientific." *E. g.*, the Rev. J. Benson Hamilton, who has been already quoted as declaring that he could not accept the Lord Jesus Christ as his example unless He were proved to be a total abstainer, thus delivers himself:—"Science now declares that alcohol is a deadly poison, in a drop or in a barrel, pure or diluted." One marvels at the coolness of this man. What "science" has he studied, I wonder?

Alcohol "pure" is a poison, no doubt. So is common salt, so is phosphorus, so is oxygen; and yet the human body requires these and many other "poisons" both for construction and repairs. Alcohol absolutely "pure" it is next to impossible to obtain; oxygen "pure" can be obtained with comparative ease. Oxygen "pure" is not only a poison, but a powerful intoxicant: it would make a man "drunk" worse than whiskey, and an "excessive amount" would kill through over-stimulation more surely than alcohol: and yet without oxygen "diluted" in the air we breathe we should die in an hour. Nitrous oxide, the gas which dentists give us to intoxicate us before drawing our teeth, contains only the elements of common air, with an extra amount of oxygen, and yet, plays sad pranks with our brains. Pure, fresh, wholesome air contains (to speak in round numbers) 20 per cent. of oxygen: our health, our very life, depends upon the air we breathe containing a due proportion—but *not excessive*—of that "stimulant," that "intoxicant," that "poison" oxygen.

Nature then teaches us this lesson: To take our alcohol like our oxygen, *well diluted*. In fermented liquors this is the case:

The strongest wine contains only 18 per cent., and the lightest beer about 4 per cent. of alcohol. Strong spirits contain about 50 per cent. It is the whiskey "straight" which, like oxygen "straight," plays havoc with men.

In this connection we might notice a harrowing recital of Archdeacon Farrar's, which often does duty on prohibition platforms, viz.: How he had seen, in the back slums of London, crowds of women staggering under the influence of gin, and pouring the same liquor down the throats of their infants. A horrid, ghastly spectacle indeed. But where does the main fault lie? Why does he not see the same spectacle on the breezy downs of England? The trouble is, those poor creatures are huddled together in thousands in a space so contracted that the air is vitiated: there is not sufficient of that "poison" oxygen in it; they are like fish on dry land, panting, gasping, they know not why. They are breathing air over and over again, which has lost its stimulating property. And so they take gin because their whole system craves the "stimulant" which oxygen should supply. *That* is the primary cause of all this gin drinking in the back slums. And who knows but that even in this most disgusting instance, the alcohol serves some purpose—in a wretched and most deficient way, of course—like all make-shifts? One wonders why it is that in the filthy, poisoned atmospheres of the back slums of London and other huge cities there does not periodically break out the "Black Death," or the plague, as would infallibly occur in crowded localities under Mahomedan rule. The remarks of Dr. Farr, Registrar of England, which will be quoted hereafter, corroborate this view.

2. Again, the Rev. Mr. Hamilton says:

"Science is now the sternest and harshest advocate of total abstinence." This sentence can only be characterized as a falsehood. When and where has "Science" ever uttered such sentiments? Possibly some erratic individual who, it may be, signs M. D. after his name—like Dr. Richardson, whose assertions have been disproved over and over again—has uttered such nonsense as Mr. H. ascribes to him that "its use makes four times as many deaths as its disuse." But again we ask when and where has "Science" issued such an ultimatum as the above?

Did Mr. H. ever read Mr. Sutton Sharpe's essay in the *Fortnightly*? or the *Times* article of August 14th, 1884? or the London *Lancet* of November, 1884? or the volume on "Food and Diete-

tics" of Wood's standard series of Medical Authors? or the conclusions of Drs. Anstie, Pavie, Duprè, Thudicum, etc.? or that of Dr. Everts, of the *Cincinnati Sanitarium*, who considers that "universal abstinence would be deleterious to mankind *by reason of brain deterioration?*" or the opinions of the eleven famous physicians, beginning with Sir James Paget, who contributed to the "symposium" which came out in the *Contemporary*, *not one of whom* advocated universal abstinence? or Dr. J. B. Yeo's article in the *Nineteenth Century*, March, 1886, entitled "Food Accessories," reviewing the experiments and researches of Sir Wm. Roberts, M. D., of Manchester? or the conclusions of J. M. Fothergill, M. D., in his work lately issued, "A Manual of Dietetics," wherein he characterizes alcohol as "a readily oxidizable fuel food?" or the article on "alcohol" by Dr. Binz, of Bonn, Germany, in the *Dictionary of Medicine*, edited by Dr. Quain, 12th edition? Let me produce some extracts from this last. "Alcohol: a material which is most readily assimilated by the system, and which, by its superior combustibility spares the sacrifice of animal tissue."

"According to the experiments of Dr. Frankland and others, the burning of 1.0 gramme of alcohol yields sufficient heat to raise the temperature of seven litres of water 1° C., and the burning of 1 gramme of cod liver oil suffices for nine litres. Now in taking three tablespoonfuls of oil daily we yield about the same amount of warmth to the body as is given by four tablespoonfuls of absolute alcohol, the quantity contained in a bottle of claret or hock. The oil, however, is digested and oxidized by the organs of the body *with difficulty*, while for the assimilation of the alcohol *scarcely any exertion of the working cells is required.*"

"It can be demonstrated by calculation . . . that heat producing material, sufficient to supply nearly one-third the whole amount of warmth required by the body within twenty-four hours, is offered in a quantity of 100 grammes (about 3½ fluid ounces) of alcohol. In this sense alcohol is a food."

Here is the reason of its superiority to cod liver oil in cases of consumption. Again, let Mr. H. read article "alcohol" in the last (1884) edition of "U. S. National Dispensatory."

This list—which could be greatly increased if necessary—consists, be it observed, of most eminent European and American physiologists, and are the *latest* authorities, as the dates will show.

The fact is, until about 1850, alcohol was almost universally viewed in civilized countries as a valuable article of diet. But about that time, Dr. W. B. Carpenter, in England, and others on the continent, propounded the theory that alcohol was not assimilated in the system, but thrown off, at great expense of energy, by the various organs of the body, just as a thorn or "sliver" in the flesh causes the surrounding organism to exert itself to eject the intruder. But this theory was thoroughly exploded by Dr. Anstie, when he published (1864) "Stimulants and Narcotics," and again (1874) "Final Experiments on the Elimination of Alcohol." Dr. Anstie's conclusions were amply confirmed by Drs. Pavey, Duprè, Thudicum, etc. Indeed, Dr. Carpenter, the author of the exploded theory, *himself abandoned the practice of total abstinence* in his later years.

I have in my possession a copy of a "Catechism on Alcohol" by Julia Colman, published by the National Temperance Society of N. Y., in which all these exploded notions—and a lot of absurdities which Dr. Carpenter himself would have laughed at—are taught for truths. This catechism was circulated in a certain Anglican Sunday School (not mine) without the knowledge of the Rector. Now when those children grow up and learn the true state of things, and how they were misguided and duped, what think you, my readers, will be the result?

If the students of prohibition literature will only scrutinize it, they will see that temperance tracts carefully avoid the latest authorities, but give us the opinions of Sir B. Brodie, Dr. Andrew Clarke, and others who are behind the age (and even they were not advocates of universal abstinence) and Dr. Carpenter, who as we see, cried *peccavi*. This is not "science:" it is not common honesty.

And again: Did Mr. Hamilton and his brother prohibitionists ever hear of the great International Temperance meeting which was held in Antwerp, Belgium, in September, 1885? Certainly the prohibitionists of America knew of it, for they sent their delegates, and at that time great jubilation was held, and bright anticipations of the glorious success of the "temperance cause" through this gathering were constantly heralded. But since the meeting was held we *never hear a word about it*. Why? At that great International Convention, there were some five hundred and fifty delegates representing some twelve or thirteen countries. The continental nations sent eminent men of science to attend it.

England and America sent—prohibitionists. The teetotallers of England and America got sat upon by such men of science as M. Fred de Laet and M. Goeman-Borgesius. The former gentleman, after listening to the prohibition speeches of Mr. Fortescue Cole, Mrs. Lucas, and Mr. Taylor, all of London, said in the course of his remarks: "We have so often heard ever so many good and excellent things from and about the temperance societies in England and elsewhere that we can easily forego further enlightenment We are called here for the purpose of discussing with *competent* men from all countries the means wherewith to combat inebriety. Moderate temperance societies are no doubt one of those means, but their action is necessarily limited. They offer us no social remedy. I insist, Mr. Chairman, that the speeches of their representatives be ruled out."

The prohibitionists were completely ignored by the whole convention, who laughed at the idea of treating all men as infants and imbeciles, and of going back to the tyrannical legislation of the dark ages.

That is why we hear nothing now-a-days of the Great International Temperance meeting of Antwerp.

"Science"—quotha!

No. VIII.

PROHIBITION ARGUMENTS—SLAVERY—BEER—EGG IN ALCOHOL—LIEBIG—
TWO THOUSAND M. D.'S.

We will take up a few more of the startling "arguments" in favor of prohibition.

I. In dealing with the Scriptural view, Rev. J. B. Hamilton of Chicago, (in the lecture already alluded to) and other prohibitionists with him, defend their dishonest word-juggling with the Bible by alleging that in former times pro-slavery men used to do the same. To this we answer:

a. "Two blacks do not make one white."

b. The love of personal liberty inherent among all Christian nations and amounting to a passion with the English-speaking

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racés, and the idea that all men are *jure divino* free and equal, at least *seem* to have some support from Scripture.

c. That same passionate attachment to personal liberty and the rights of the individual, which at last effected emancipation, is the very same sentiment which to-day makes us resist this new slavery of prohibition.

II. "The constant use of beer is found to produce a species of degeneration of most of the organism, profound and very deceptive," etc., etc., etc. So says an American school text-book ("Lessons on the Human Body;" by O. M. Brand), and so say, in varying terms, a whole number of temperance fly sheets and tracts now before me.

Now if this be so, one's first impression is: What fearfully "degenerate" races by this time must be the English and the German, who have been drinking beer "immoderately" and constantly for the last 2,000 years! Is it possible that the victors of Sedan, whose skillful strategy and physical prowess were the marvel of the world, were beer drinkers and the descendants of beer drinkers from the times of Tacitus? Is it possible that such a degenerating habit, pursued for so many centuries, can produce a Kaiser Wilhelm, a Bismark, a Von Moltke? Or do such men die in the flower of their youth? Is it possible that this same land produces, after 2,000 years of this degeneracy, such profound and original thinkers in metaphysics, theology and science of all kinds that the whole educated world rushes eagerly after their writings?

But again: Mr. G. Thomann, the manager of the Literary Bureau of the U. S. Brewers' Association—all of whose valuable works should be studied by those who wish to hear both sides and form a *just* judgment on this matter—has, in his pamphlet, "The effects of beer on those who make and drink it," challenged the prohibitionists to prove the truth of their statements. The Brewers' Association, on their part, have had a medical examination made of no less than *one thousand* workers in New York and Brooklyn breweries—each of whom daily consumes an amount of beer that would frighten ordinary people—and that investigation has proved that the health of brewers is unusually good; diseases of the kidney and liver occur rarely amongst them; and their average lives are longer and physical energies greater than those of other workmen. The challenge has not been met, except by

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vile personal abuse. But the statistical proof adduced by Mr. T. has been strengthened by a report of the Federal Bureau of Statistics of Switzerland, of which the following is an extract :

During the years 1879 to 1885 the average annual mortality rate among Swiss brewers was as follows :

Age, 15, 20, 30, 40, 50, 60, 70 to 80 years.

1.6 5.4 10.4 13.5 15.5 24 104.5

The mortality, from 1879 to 1882, among men of all callings, and of the same ages as above, was 4.7, 7.90, 10.72, 15.31, 26.30, 51.11, 109.22.

III. One favorite piece of clap-trap—for it is nothing else—with prohibition orators, is to take an egg and crack it open and pour the contents into a tumbler-full of whiskey. Thereupon the albumen gets “cooked” as they say : and the horrified spectators are informed that this is how drinking habits affect the brains. Our reply to these orators is twofold.

1st. Let me assure you, my good folks, that *people don't take their alcohol that way*. Now, in order to verify your illustration, you should take a man with good healthy brains, and crack his skull open and pour the contents thereof into a pailfull of whiskey. I have no doubt whatever that under such treatment said brains would get badly “cooked.” But I repeat, people don't take their alcohol that way.

2d. Let me inform you, or remind you, good folks, that precisely the same results would follow if you were to take and crack open an egg and pour its contents into a tumbler of—not whiskey but—*tea*.

I trust, therefore, good folks, that whenever you reproduce that experiment you will take care to supply yourselves with *two* eggs apiece, one for each of the beverages named : or if you don't care to go to that trouble you will at least add the remark, “On the other hand a cup of good hot tea would *seem* to have the same effect.”

IV. Another piece of sophistry that readers of prohibition literature will find thrust before them constantly, in varying terms (for prohibitionists have a marvellous faculty of ringing changes on one peal) is : “Baron Liebig asserts that there is more food in a grain of flour than in any quantity of alcohol.” To this we answer :

1. Liebig's contention (viz., the absence of nitrogen in alcohol,) applies also to sugar and other articles.
2. Liebig's opinion is behind the age now.
3. The authors already quoted and many others, of later date than Liebig, have shown where he was mistaken.
4. Liebig himself admitted its great value, along with oils, fats and sugar, as a heat-producer, and he himself endorsed the ancient adage that it was "the old man's milk."

V. Another argument which crops up continually—I met with it (along with the Liebig statement) in the temperance column of the *Mail* a few weeks since; and we shall encounter it again and again.

"Over 2,000 medical men in England signed a memorial in favor of total abstinence."

Now this clap-trap has been exposed, and I trow must yet be exposed, again and again. What are the facts?

About forty years ago—when the physiological action of alcohol was not nearly so well known as now—some 2,000 medical men in England and India did sign a certain document urging total abstinence. That document came to grief, as it deserved to do, for it was found that very many of its signatories had about the same time signed another memorial testifying to the valuable dietetic properties of some particular kind of Burton ale. Many years after, viz., in 1871, (these things get dreadfully mixed up in the public mind through the disingenuous manipulation of such men as Rev. Dawson Burns), another manifesto was drawn up, to which some 150 (observe the reduction in numbers) medical names were attached, stating that "many people immensely exaggerated the value of alcohol as an article of diet." *It's is a very long way from total abstinence*, be it observed.

But more than that, signatures were obtained, even to this very mild document, by all sorts of

Ways that are dark
And tricks that are vain.

Sir Geo. Burrowes, the then president of the Roy. Coll. Phys., headed the list, signing through inadvertence, and, of course, many then followed suit. *We all know how signatures to a document can be obtained.* But when a certain M. D. refused to sign, and wrote expostulating with Sir Geo. Burrowes, the latter had

the candor to reply: "I entirely agree with you in the opinion you express about alcohol as an article of diet. I think that to a *large class* of persons in the climate of England it is *indispensable*, and I *know* of many remarkable cases in confirmation of your own experience. On the other hand I *think* there are large classes of persons in more favored and *tropical* climates who may and do abstain."

The whole thing has been exposed by Mr. Sutton Sharpe in his article in the *Fortnightly*, of November, 1884, to which I refer all *candid* readers for full particulars.

Still, for all that, we shall have it cropping up again and again that "once upon a time" 2,000 medical men signed a document advocating total abstinence.

Can a cause be holy or righteous which requires to be buttressed by such unrighteous means?

No. IX.

PROHIBITION ARGUMENTS (CONTINUED) "MAKE MEN SNEAKS."

Another argument, which prohibitionists urge in favor of their views, I shall give in the words of the *Montreal Star*, (temperance column) of 8th January.

"Prohibition robs the traffic of respectability. It drives it into rebellion against law and order. It makes it disreputable. It brands every man who sells and every man who buys as an outlaw. It makes the devotees of the wine-cup, the mean, sneaking, night-prowling vagabonds of society."

I, myself, have heard a Methodist minister and prohibition orator say on the platform: "We don't expect to exterminate drinking any more than we can exterminate theft or any other crime, but we do expect so to legislate that no man will be able to get intoxicating drink without becoming a sneak."

Now this hopeful state of things (in the eyes of prohibitionists), is what makes the whole movement so odious. It *will* "make men sneaks"—and *that not the drinkers only*. It will familiarize men with "ways that are dark and tricks that are vain." It will plunge—it is plunging—the whole land into a sea of dishonesty, disrespect for law, lying, perjury, duplicity and craft that will

destroy our national character for manliness and truth. One has only to read the details furnished by the *Mail* as to how the Scott Act is working in the various counties, to see how it is driving men into "rebellion against law and order." In "branding every man that sells and every man that buys as an outlaw," it is simply driving the traffic into unscrupulous hands instead of into hands responsible to society. It is not stopping the traffic: it will *never* stop the traffic: it has not stopped it in Maine, after thirty-five years of prohibition, and most stringent and tyrannical laws. It has there, on the confession of Gen Neal Dow himself, simply transferred the traffic from responsible into irresponsible and vicious hands. It is doing the same thing in Canada, as the *Mail's* articles have shown. It can never stop the traffic, until it can reverse the laws of nature, and eradicate the basal elements of alcohol which God has implanted in every seed and root and grain that grows. It is not removing drunkenness here, any more than in Maine, as the reports of the State show, and Gen. Dow himself confesses: but it is demoralizing the country; it is making us a nation of "sneaks."

In connection with this let me recommend to all a pamphlet, entitled, "Pen Pictures of Prohibition and Prohibitionists," by Rev. J. R. Sikes, the author of "The Biblical Reason Why," etc., referred to previously. This is a little *brochure* that should be read by all "temperance" people, especially the ladies of the W. C. T. U. They ought to see both sides.

As an illustration of the demoralizing nature of prohibition, to show how it blunts all sense of right, I know of no more glaring instance than is gathered from an editorial in the *Globe*, of 8th of January, entitled, "An Amazing Question." It seems some prohibitionist correspondent of that paper is troubled in his conscience, and so he refers to the *Globe* as his "spiritual director;" he asks, ought he to vote for a Boodler candidate if that candidate be a prohibitionist? His "father confessor"—the *Globe*—certainly gives him good sound advice. It bids him, under the circumstances, to observe the eighth commandment in preference to this new commandment of men—this eleventh commandment: "Thou shalt not take Alcohol." But the very fact of such a question being put at all shows how this craze is warping men's judgment, and I fear most prohibitionists, when it comes to a pinch at election times, won't heed the "direction" of the *Globe*.

Again we quote Hon. Edward Blake, (*Globe*, 10th January): "I find many *supporters of temperance legislation* who do not look upon drinking, even in Scott Act counties, as a crime, and who refuse that moral support and help to the enforcement of that law which they give to the general criminal law. Just compare things. Suppose one of us is walking along the street behind a neighbor, a friend or stranger, and seeing his pocket being picked. He would make himself a special police constable at once, would try to prevent the crime, and if he was big enough would arrest the criminal. But supposing in a Scott Act county, we pass an unlicensed house, for they are all unlicensed, no licenses being granted—and seeing some one going in and getting drink; we turn to the other side; we say nothing about it; we do not propose to enforce the law."

Brave, honest words! "We do not propose to enforce the law:" and why? Because we feel in our hearts that the man is not committing a "crime," and that the law is a wicked tyrannical one. There is that in all of us, more or less, which makes us endorse the sentiment of Junius, "The subject who is truly loyal to the chief magistrate will neither advise nor submit to arbitrary measures." But still I fear Mr. Blake's charity has outrun his judgment in this instance. He generously imagines that all in his audience are like himself, and that no one would be so base-minded as to turn informer. But we must not forget that the seeds of evil are in all humanity and only require proper soil and culture to make them increase and multiply. Once inaugurate a system of rewarding spies and informers and blackmailers, and we shall soon find the breed increasing. Under tyrannical and arbitrary laws such characters always abound; and what Juvenal has shown in his Satires to have been prevalent in Rome in her worst days of Imperialism will soon be found amidst ourselves. Only make the surroundings favorable by means of rewards and bribes, and soon the body politic will be swarming with such parasites. And especially when charges of this nature can be so easily trumped up. On one occasion—I do not record this as an exceptional instance, for who is there that has not heard similar remarks?—a total abstaining friend of mine was relating an altercation he had with another teetotaller, and he said "I assure you he was so excited that if I had not known him to be a total abstainer I should have said he was drunk." So the total

abstinence principles of his opponent alone saved my friend from breaking the ninth commandment; and we may rely upon it that in the golden days of prohibition which we are promised, since there are so many other "stimulants" to the mind than alcohol, (pride, anger, jealousy, good news, sudden joy, revival meetings, etc.), the spies and informers will have many a chance, when they have seen a man "excited," to say he was drunk. But then of what consequence is the ninth commandment compared with the eleventh?

But, happily for us, we have not as yet reached this stage: still for the present the manly words of Mr. Blake are true of the vast majority, and reflect the public sentiment on the matter. There is a great conflict waging between the Dominion and Provincial Governments as to which of them should undertake "to enforce the law." Each shifts the responsibility on the other. Small blame to either. Neither of them wants the dirty job; neither of them wants to play the part of "Ham, the father of Canaan."

By making a crime of that which is no crime, society is put upon a false basis. It is no statesmanlike or logical plea that thereby some harm, at any rate, will be prevented. Such a plea would justify the re-introduction of the curfew bell, the passport system, the censorship of the press and every other arbitrary measure from which we have freed ourselves. The very fact that prohibition needs so many measures which would never be tolerated by a liberty-loving people regarding any other infraction of the law;—the testifying of a wife against her husband;—the allowing and even compelling a man to incriminate himself;—the believing a man guilty until he has proved his innocence;—the subversion of every safeguard of British law and justice;—prove how demoralizing, how degrading, how enslaving the whole prohibition movement is;—and it will end—as all such tyrannical and enslaving legislation has done in all countries and in all the centuries of history—in making us a nation of "sneaks."

No. X.

PROHIBITIONISTS' EXAGGERATIONS.

The main argument of the prohibitionists, and where, indeed, they show their strength is—not when they talk of Scripture or science, for they make a sorry mess of both, but—when they dilate upon the horrors of drunkenness. Here, indeed, they have most positive and powerful grounds; and, *if they would only draw legitimate conclusions therefrom*, they would carry the world with them. But when they draw false conclusions, and when they overstate the facts in the premises themselves, they may be sure that some day, and that before long, a tremendous recoil will come. Their facts and statements will not get even the credit they deserve. Whenever people find themselves duped to the slightest extent they learn to distrust their deceivers in the slightest matter: and so the last state becomes worse than the first. But prohibitionists have so shamefully exaggerated the evils of even the “habitual use of an excessive amount of alcohol” that just as soon as the public learn this, and learn it they will, then the main prop, not only of prohibition, but even of true temperance will be undermined. In illustration of this let us take some of the positions of prohibitionists on the “evils of drink:”

I. “Drink fills our jails, our penitentiaries and our lunatic asylums.”

We answer:

1st. Drink does indeed fill our jails; for I readily grant that a very large proportion indeed of those who are committed *for short periods* are classed among the “drunk and disorderly.”

2d. Drink does *not* “fill” our penitentiaries. The worst crimes are those which require a cool head. The burglar, the forger, the poisoner, the assassin, does not get drunk to carry out his crime. The reports of the wardens of penitentiaries in the United States and Canada entirely dissipate this idea.

3d. Drink does *not* “fill” our lunatic asylums. In the reports from the Canadian asylums for the years 1881, 1882 and 1883 we

find the total number of cases attributed to intemperance were 52, while 56 were attributed to "religious excitement." Shall we therefore say that religious excitement "fills" our lunatic asylums? and shall we therefore prohibit all religion? And even of the 52 we should take into account, as Mr. Sutton Sharpe says, that very often it is the diminished self-control of incipient insanity which leads to drink and not drink which leads to insanity. In regard to these assertions of the prohibitionists, I would urge my readers to study Mr. Thomann's work, "The real and imaginary Effects of Intemperance," in which are given, not wild and baseless assertions, but solid statistics, and proved facts from *hundreds* of cases.

II. "Drunkenness has caused the misery and ruin of many homes."

Yes, indeed it has, God knows. But even here some discount must be made; for too often domestic misery and ruin, as many can tell, have been the cause of the drunkenness.

III. "Drunkenness causes suicide."

But statistics have clearly proved that suicide is most prevalent in countries noted for temperance. And our reasoning faculties can easily discern why. Many a man, driven to extremities, either through misfortune or crime, "takes refuge in drink" amongst ourselves, while in other countries he takes refuge in death. Which of the two is the better I do not care to enquire.

I merely dispute the statement that drink is the *cause* of suicide. It is much oftener its *substitute*.

IV. "Drink leads to crime."

This statement, so often made, is a grievous exaggeration, most mischievous and misleading. Indeed prohibition orators themselves confute it by their other arguments. Not long ago the great Daniel Webster was spoken of on a Toronto platform as an awful example of drunkenness. Would the orator like to say of him that drink led to crime? Did drink lead to crime in the cases of Lords Brougham, Eldon, Thurlow, Mansfield, and hundreds of other great men in the days when excess in drinking was the fashion? Have we not all recollections of old men who made their mark and whose loss the world deplored, whose drinking habits would now-a-days be very reprehensible: and would we like to say of them that drink led to crime? It is a libel on

our ancestors. The fact is, too often in these days crime leads to drink. Many a man, whose fraudulent transactions or wicked schemes have been exposed, has become reckless and taken to drink to drown his conscience. Such a one should have been put in the penitentiary before he began to drink.

If all these terrible results are due solely, or even largely to drink, what a glorious record of health, progress and prosperity are we entitled to look for from that champion prohibition State, Maine, where prohibitory laws have been in operation for nearly forty years—and what does Maine, whom we are all striving to copy, the prohibition pocket-borough of Gen. N. Dow, show us after all these years for our emulation?

An almost stationary population—an actual decrease of the native population—a decrease of the birth-rate—a fearful increase, especially in consumption and miasmatic diseases, of the death-rate—a sad decrease of shipping and manufacturing industries—a most burdensome increase of taxation—and a fearful showing as compared with Canada, in divorce, illiteracy, pauperism, insanity and crime. Had we not better wait until at least *one* country in the world, *one* State, *one* tribe—whether in the present or in the past (for prohibition is no new thing), can show us unmistakably its vast advantages?

It is amusing to see how Gen. N. Dow tries to account for the fearful increase (nearly 200 per cent., while the population has only increased 14) of crime in Maine. In a letter to the *Witness* towards the close of the year 1884, his “explanation” amounted to about this:

“Prohibition does prohibit. But I admit crime in Maine has greatly increased. But the sole cause of this increased crime is drink. But drink is decreasing in Maine because prohibition does prohibit. But crime has increased, and crime is due to drink. But drink is diminishing,” etc., etc.

This might be called a “circulating” argument. It is too illogical to be even called arguing in a circle. One might as well try to get to the end of a circulating decimal.

V. Another most outrageous exaggeration is about the number of deaths caused by drink. How many are estimated by prohibitionists it would be hard to say: they range from 6,000 to 10,000 for the Dominion: that would be about 3,000 (say) for Ontario

Now let us look at this matter, not rhapsodically but coolly. We again take the *War Notes* statement for our guide ; it says "the committee came to the conclusion that the mortality amongst intemperate persons showed a four-fold increase in deaths from diseases of the chylopoietic viscera (liver, etc.), a two-fold increase in deaths from renal (kidney) disease—an increase under pneumonia and pleurisy," etc., etc. Now this is not a very satisfactory statement ; for what is meant by "a four-fold and two-fold increase?" Increase as compared with what? Then again, "*an* increase in pneumonia, etc." This last is too vague altogether. However, not to be captious, and to make up for this "*an* increase" we will put *every single case* of death from liver or kidney diseases to the debit of alcohol. I hope my readers, who may be troubled with complaints in either of these quarters will not sue me for libel if I class them among the "intemperate?" let them bear in mind I only do so hypothetically to give prohibitionists the benefit of every doubt. Then, taking the report of the registrar of Ontario for 1884, we have Alcohol debtor :

To deaths from alcoholism, - - - - -	34
" " cirrhosis, - - - - -	41
" " gastritis (inflammation of stomach),	138
" " hepatitis (inflammation of liver), -	205
" " ulcer of stomach, - - - - -	37
" " diabetes, - - - - -	70
" " nephria (Bright's disease), -	121
" " nephritis (inflammation of kidneys),	169
	<hr/>
Total, - - - - -	815

Again I beg pardon of those who are suffering from some of these diseases named. And for their comfort let me add that eminent physiologists, such as Dr. Flint (professor in Bellevue Hospital College, N. Y., in his work on "The Practice of Medicine"), Dr. Anstie, and others repudiate the idea of alcohol being an important cause in kidney and liver diseases—and the 1,000 brewers of New York show a remarkable freedom from them. The only danger (*and that is indeed very great*) is from strong spirits taken undiluted.

Now for the credit side. 1st. Dr. Farr, the Registrar-General of England, quoted by our own Provincial Board of Health as

the highest authority on medical statistics, thus writes of zymotic diseases :—" I invite the attention of those who have portrayed the bad effects of alcohol to consider whether it does not prevent the actions of various infections in the atmosphere. The neglect of this side of the question throws a doubt on many of their inferences. The deaths attributed to zymotic diseases (he is speaking of England) in 1876 were 96,660—to alcoholism, 1,120. Now it is evident that any effect depressing the prevalence of zymotic diseases that kill their tens of thousands *will save the lives of thousands.*"

Bearing this in mind let us now sum up the list in which alcohol is creditor :

No. of deaths from zymotic (miasmatic) diseases,	3,762
“ “ phthisis (consumption),	- 2,347
“ “ heart disease, - - -	958
“ “ bronchitis, - - -	426
	<hr/>
	7,493

So, then, it seems that the diseases where alcohol might have caused death carried off their hundreds, while diseases where alcohol might have saved life carried off their thousands.

With all these statistics officially furnished by the Government, what is the use of all this preposterous exaggeration ?

We close this paper with the following extract from the *Week* :

"The *Revue Scientifique* publishes a paper on alcohol and alcoholism, which presents statistics and conclusions of a startling nature. The author, M. Fournier de Flaix, affirms that the outcry against alcohol is utterly unmerited, as it does far more good than harm. To demonstrate this, M. de Flaix furnishes tabular statements to show that not only in the French departments, but in all other countries the birth-rate is lower and the death-rate higher wherever the consumption of alcohol is small. It is further argued from these figures that neither criminality nor suicide is in proportion to alcoholic consumption. In the Seine et Oise the consumption of alcohol is just about half what it is in the Seine Inferieure, yet the suicide rate is double in the former. In England, again, more alcohol is consumed than in France, and yet in France, the writer points out, the birth-rate,

the death-rate, the statistics of crime and suicide, are less favorable than in England. The comparisons for Italy, Spain, Sweden, Norway, Denmark, Russia, Austria and Germany show analagous results. M. de Flaix's conclusion is that it is the nations with the most vital powers, the greatest wealth, and the best morals who consume the most alcohol."

So we see the Holy Scriptures did not make a mistake in allowing, not to say inculcating, the consumption of alcohol.

No. XI.

DOES PROHIBITION PROHIBIT? SUBSTITUTES FOR ALCOHOL—OPIUM, &c.

Does prohibition prohibit? Some vehemently answer, Yes; others as emphatically say, No. I think we may decide that both answers are correct. It does prohibit, and it does not. It does prohibit the open and above board sale of reliable alcoholic beverages by those who are responsible to the public; but it does not prohibit the surreptitious sale of villainous spirits by irresponsible parties. It prohibits worthy people from making a good use of alcohol; but it does not prohibit unscrupulous people from making a bad use of it. Dr. Moxon, in the "Symposium" in the *Contemporary*, says:

"I believe that, to a large extent, teetotalism lays firmest hold on those who are least likely ever to become drunkards, and are most likely to want at times the medical use of alcohol; sensitive, good-natured people of weak constitution. Drunkenness prevails in spite of teetotalism, whilst the pledge inflicts useless self-torture. Let the Legislature put the sot under control."

How those, of delicate constitution, who ought to take alcohol are prohibited, I have already indicated on page 31. How those who ought *not* to take it can nevertheless obtain it, Gen. N. Dow confesses, as regards Maine, and the articles in the *Mail* have shown as regards Scott Act counties in Canada. Justices Rose and Cameron have of late declared from the Bench the same thing.

But one thing is certain; whatever may be accomplished in prohibiting the *supply*, prohibition cannot prohibit the *demand* for

cerebral stimulants which this high-pressure age, with its incessant mental strain, its ambitions and rivalries, its ceaseless brain work, its hurry and worry, its struggle for existence, has created. As a consequence, we find that ever since the consumption of alcohol has been tabooed, its place has been taken by substitutes infinitely more dangerous, and producing in truth what has been falsely charged to beer, (see page 37) "a degeneration of most of the organism profound and very deceptive." So we hear of victims of the laudanum habit, the morphine habit, the cocaine habit, the chloral habit, the quinine habit, the arsenic habit, the strychnine habit, increasing in numbers steadily. A New York paper says: "So great has been the spread of the opium habit in New York that there are now physicians who attend to nothing else than repairing opium wrecks. The vice strikes high . . . In the professions are scores of 'Fiends.' They soon become hopeless wrecks. Physicians seem to be especially liable, and pastors are the next most numerous." A short time ago the *Daily Times* contained an extract from the *N. Y. Sun* concerning the quinine habit, showing how the use of this drug is growing fast; it closed thus: "A good proportion of the custom comes from women who grow fatigued or weary while shopping, and who, instead of buying nutritious luncheon or drinking a wholesome bottle of porter or ale, resort to the insidious quinine pill."

The following extracts from a paper read lately at a meeting of the Literary Guild of St. Peter's Church, by Mr. Allan Turner, illustrate the fearful hold that opium in its various forms is taking of the people of the United States ever since prohibition principles have spread.

"With the single exception of alcohol in its various forms and combinations, opium is the stimulant and intoxicant most extensively used by mankind . . . Bad as the physiological consequences of excessive abuse of alcohol may be, (and we have very lively pictures of alcohol's work from temperance orators and writers) the effects bodily and mental of excess in opium, hasheesh and other narcotic stimulants, far surpass those resulting from alcohol, in horror, misery and degradation. Fortunately the number of opium eaters as compared with the number of drunkards, is few on this continent at present. . . . But . . . we must take into consideration that the habit is growing, and growing with rapidity too." "In its proper place, as a medicine,

opium is a great blessing to man, . . . and is appropriately called *The Physician's Sheet Anchor*." In small doses it is stimulant, in larger doses narcotic." "The habitual user of the drug soon becomes a mental, moral and physical wreck." "It holds its slave in a grasp from whence he rarely escapes." "The use of morphine by the hypodermic syringe is perhaps the most seductive form of this habit from the peculiarly pleasant effect of the drug administered in this way, and from the ease and secrecy with which a dose may be taken at any time." "Another form is . . . opium smoking." "The habit was imported by the Chinese, but it is no longer confined to the Celestials. Opium joints are frequented by a large number of white votaries and this number is constantly and rapidly increasing." "Morphine and laudanum are the forms in which opium eaters in this country generally use the drug." "The imports of opium prepared for smoking into the United States in 1870 were 12,603 pounds, in 1883 they had increased to 298,153 pounds."

"The imports of ordinary opium into the United States have risen from 135,305 pounds in 1867, to 385,060 pounds in 1881, an increase much greater than the proportional increase in the population."

"These are statistics which deserve the careful attention of every thoughtful individual. We see and hear much of temperance societies and other organizations for preventing the abuse of alcoholic drinks (indeed generally for preventing the use of them) and for the reclamation of drunkards. Here is an evil growing up with almost no effort made to check it. Societies for reclaiming opium smokers would be useless or almost so. Men may, and frequently do, use alcoholic stimulants with moderation throughout a long life without injury, or at least with very little injury to body or mind; but there is no case on record of a moderate habitual user of opium."

The great danger of this substitute for alcohol, as Mr. Turner has pointed out, is "the ease and secrecy with which it is administered." Formerly, in ante-prohibition days, the individual seeking a stimulant would go to the saloon in sight of all men, and take his alcoholic beverage—perhaps too much, perhaps just enough for his brain work. But now—though the demands on his mental faculties are as great as ever, and though he may feel unequal to his task—he knows that to take a glass of wine or beer would be

shocking. So he carries his little hypodermic syringe, that tells no tales, and stimulates himself in this way. Frightful stories are told of the business men in the Stock Exchange and elsewhere in New York. Fagged out it may be with previous brain work, still they are conscious that a fortune, perhaps, depends upon the mental excitation of the moment. To take a glass of wine would never do, it might lead to social or ecclesiastical excommunication, so they quietly inject the morphine. It renders them brisk for the time, and they are able to transact their business or make their speculations with no one the wiser, as they suppose. But alas! that little injection is infinitely worse than all the beer consumed by any laborer in the breweries of the city.

And doubtless, if the whole truth were known, the speculators and physicians and pastors are not the only transgressors in this respect. I should not be at all surprised if some day it should be revealed that some eminent prohibition orator and "reformed drunkard" (for it seems the brightest lights of the prohibition platform, from John B. Gough to Sam Jones and Sam Small were, and boast of having been, in earlier life, disgusting sots) nerved himself to the task of dilating upon the horrors of the "accursed traffic" by swallowing a pill or two, or by giving himself a stealthy prod with his little syringe. And so in striving to cast out the unclean spirit of drunkenness by such unrighteous means, men are letting in seven devils more wicked than itself, which are entering into the body social and alas! dwelling there.

No. XII.

ALCOHOL AS A BRAIN INVIGORATOR.

We have yet to consider another most important part which alcohol plays, and has played since the days of Noah, for the benefit of mankind. We shall pass by that which is nevertheless a very valuable function, viz.: its exhilarating properties, its "making glad the heart of man" (Psalm civ.)—though its advantages have been incalculable in that respect—so much so that poets of all ages, from the Rig Vedas to Tennyson, *not excepting the Hebrew poets of the Holy Scriptures*, have sung its praises and thanked God for his good gift, and it has ever been a symbol of

hospitality, a cementer of friendship, a pledge of good will, a reconciler of adversaries, a reducer of ill-temper. We will waive all this we say, because we know that to the sour ascetic all this counts for nothing. But we do insist on the immense value of alcohol, in all times past and present, as a BRAIN INVIGORATOR.

Of course we mean properly used. Alcohol is not different from any other thing. It is not a solitary exception to all natural laws. Like water, like fire, like steam, like electricity, like gunpowder, it is and ever has been "a good servant but a bad master." We have already seen its good service in hygiene, in warding off diseases of the miasmatic class, and in prolonging life in others. Again, let me say, *properly used*; it is tiresome to have to repeat this so often, but when temperance agitators so continuously employ that absurdest and most childish and frivolous of all arguments, "if a little is good then a great deal must be better," an argument which no one would think of applying to water, fire, oxygen, steam, or any earthly thing whatever, one must reiterate that alcohol, *like everything else*, must be used temperately, and when used in excess is like every other thing—injurious.

In support of our contention we quote the following :

1. Sir James Paget, M. D., the first of the writers in the *Contemporary* "Symposium." "But as to the working power, whether bodily or mental, there can be no question that the advantage is on the side of those who use alcoholic drinks. And it is advantage of this kind which is most to be desired. . . . That which is most to be desired is a national power for good working and good thinking and a long duration of the period of life fittest for those; and facts show that these are more nearly attained by the peoples that drink alcohol than by those who do not." . . . "I would maintain this and all that can be reasonably deducted from it, namely, that the best and in proportion to numbers the largest quantity of brain work has been and still is being done by the people of those nations in which the use of alcoholic drinks has been and is habitual. Further I would maintain, so far as I can judge of the brain work of different persons, they have done the best and most who have habitually and temperately taken alcoholic drinks."

2. J. P. Lewis, M. D., of University of Brussels L. R. C. P., Edin. M. R. C. S., England: "I prescribe total abstinence as an

extreme remedy for a desperate disease ; but they that are whole need not the physician—nor the remedy."

"I am bound to give expression to my opinion that teetotalism would be highly injurious to this great nation (Great Britain) or any other nation careful of its place *in the van of civilization*."

3. Dr. Evarts, of the *Cincinnati Sanitarium*, in his "What Shall we do for the Drunkard?" (which has been quoted before) says : "Is it not indeed probable that were all brain stimulants, other than ordinary foods common to man and other animals, at once and forever annihilated, or the alcoholic varieties alone withheld forever from common use, that the result would be in the course of time deleterious to mankind, by reason of brain deterioration resulting from a loss of such food, and a consequent gradual (no matter how slow) return of the races to a more common level, at the expense of those who have accomplished the greatest upward departure therefrom?"

4. The London *Times* article of 14th August, 1884, on Alcoholic Drinks.

5. The *Popular Science Monthly* of N. Y., in April, 1884.

(I have not space to quote these, but they strongly endorse the opinions of the above).

6. Any scientific work whatever on the physiological action of alcohol, such as even the *Temperance* essay of Dr. Miller, ("Alcohol, its place and power," already quoted) will tell the student that alcohol "stimulates the imagination while it enfeebles the will power." Prohibition writers and speakers constantly harp on this "scientific fact" that alcohol "enfeebles the will power;" but they always conveniently forget to tell us about its stimulating the imagination. Now what *is* the "Imagination?" Let prohibitionists consult, not scientific works, that may be out of their line, but say Worcester's or Webster's larger dictionaries. They will find, if they read the whole article carefully, that the imagination, in physiological and biological language, means the inventive, designing, constructing, creative faculty, that which chiefly differentiates man from the lower organisms, in contrast to the *perceptive* or *receptive* faculties, those which take in and store up the thoughts of others or receive impressions from without.

Such are the conclusions of "Science," notwithstanding Rev. J. B. Hamilton and his lecture ; and as all science verifies its

hypothesis by experience, so all experience verifies these authorities. Even the researches of late made into prehistoric times have shown that the first people (the Aryans) whom we can trace emerging from barbarism into primeval civilization (see Clodd's "Childhood of Religions," chap. vi, sec. 4, and Prof. Rawlinson's "Origin of Nations," chap. vi,) who learned to domesticate animals, to design various tools, to cultivate poetry and art, had learnt also to manufacture an intoxicating beverage, known as the Soma juice. To this Soma juice they sang hymns as to a god, and extolled its power for inspiring the mind with brilliant ideas, lofty thoughts, and grand designs. From that day to this, that progressive and aggressive race to which we ourselves belong, known in Scripture language as the "Sons of Japheth," of whom Noah prophesied when he "awoke from his wine" (Gen. ix), "God shall enlarge Japheth and he shall dwell in the tents of Shem;" (a prophecy which is still being fulfilled)—that race spoken of by Horace (Odes 1, 3) as "Audax Japeti genus" and described in ethnological science in turn as the Indo-Germanic, the Indo-European, and the Great Aryan race, have ever been going on, subduing their brethren of the other races, ever in "the van of civilization" with increased brain power, and *brain weight*, and ever large consumers of alcohol. There is a universality about this, a *semper ubique, ab omnibus*, which we cannot afford to ignore. Take the greatest drinking nations, as the Germans or the Anglo-Saxons, and you find them the best soldiers, the greatest adventurers, the ripest scholars, the profoundest thinkers, the chief inventors and discoverers. And contrast with them the Turks, the Hindoos, the Egyptians, the Arabs, the Chinese, or any other nation whatever that have made total abstinence from alcohol a part of the "whole duty of man;" what do they contribute to the world of thought or to the advance of humanity?

Now this question of prohibition is one which should be decided for a nation, not by what Mr. Joseph Cook in one of his "Monday Lectures" calls "count of heads and clack of tongues," but after thorough, calm, unprejudiced, scientific investigation. Science—*real* science—judges not by isolated cases but by grand generalizations; she does not say "Here is a man who has lost his mind, or there is another who has lost his health, or there is another who has ruined his family through an 'habitual use of an excessive quantity of alcohol;' therefore let us prohibit its use,

its sale, its manufacture altogether." No ; science will ask : What has been the general effect among the vast masses, throughout all experience and all history, of the ordinary consumption of alcohol? The London *Spectator* (24th September, 1884, article "Morality of Diet") says : "As a drunken man does immoral acts, it is natural that a practice, which, if carried to an excess, makes men drunk, should be held *in se* unholy, and total abstinence be raised by the exaggeration characteristic of recoil into a moral obligation. . . . Wine is not wicked *in se*, and the theories they raise on that basis are fallacies contradicted by a glance at the facts of the world. So far from the use of alcohol destroying the races that use it, the "wine-bibbing" races are the conquering races, and civilization owes everything, not to the Hindoo, who abstains like Sir W. Lawson, or to the Mussulman, who abstains like a convict in prison, but to the wine-tasting Greek, and the hard-drinking Roman and the beer-swilling Teuton. The Hebrew, who drinks and always has drunk from Noah downwards, has done five times as much for the world as his cousin the Arab, who even in Africa is the most rigid abstainer. The single Hindoo sect which has not renounced alcohol, but demands regular rations of rum—the Sikh—is the one which, were we away from India, would conquer and probably reinvigorate all the others. Nor is the teetotaler's dogma as to the moral effects of total abstinence, especially in regard to violent crime, one whit more irrefutable. The Turks who committed the atrocities of Batouk were hereditary total abstainers ; the authors of the massacre of Cawnpore had never seen liquor ; and the Bedouin, who will kill you for your buttons, would kill you also, if he could, for drinking beer."

Here, then, are certain facts which the believer in Christ must face. There are three religions which for centuries have held sway over the minds of innumerable millions of mankind—the Buddhist, the Mohamedan, the Christian, (under this last we include its precursor, Judaism—we mean, in fact, the religion of the Bible from the time of Moses.) Of these three religions the two first named were strictly prohibitionist. Mohammed stigmatized alcohol as "the mother of sins" (like *our* prohibitionists,) and as is well known all his followers are bound to abstain. The five prohibitory commandments of Buddha are as follows :

I. Thou shalt abstain from destroying or causing the destruction of any living thing.

II. Thou shalt abstain from acquiring or keeping by fraud or violence the property of another.

III. Thou shalt abstain from those who are not proper objects of thy lust.

IV. Thou shalt abstain from deceiving others either by word or deed.

V. Thou shalt abstain from intoxicating drinks and drugs.

These are thus rendered in that charming poem, Edwin Arnold's "Light of Asia" (towards the close):

Kill not—for pity's sake—and lest ye slay
The meanest thing upon its upward way.

Give freely and receive ; but take from none
By greed, or force, or fraud, what is his own.

Bear not false witness, slander not nor lie ;
Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse ;
Clear minds, clean bodies need no Soma juice.

Touch not thy neighbor's wife, neither commit
Sins of the flesh unlawful and unfit.

Now, will any one in his sober senses pretend to say that these are an improvement on the prohibitions of the Decalogue of Mount Sinai? At present there is a craze among the "cultured" of Boston and New York to introduce "Buddhism" as a substitute for what they deem an "effete" Christianity. I wonder how, in the face of the researches of Pasteur and other physiologists concerning the immanence of organic life everywhere, these "Buddhists" are going to keep their First Commandment. Is it sin to "destroy or cause the destruction of" the Bacilli and Bacteria of the various Zymotic diseases? But this fad must, I suppose, like other fads, have its day.

In opposition to these two prohibitionist religions, Christianity, the religion of the Bible, has ever tolerated and sanctioned, nay authorized, the use of alcohol. It has done more than that—it has sanctified it ; it has insisted upon it as an integral part of all

religious worship. It has provided for its use not only ritually, or medicinally, but as an article of ordinary diet.

And now we ask you, readers, judging—not from exceptional and extreme cases, but as true science always judges—from generalizations, from the consideration of the “greatest good of the greatest number”—from the universal experience and history of the whole human race—which was right—Mohammed, Buddha, or the “wine-bibber”—CHRIST?

No. XIII.

ALCOHOL AS A BRAIN INVIGORATOR, CONTINUED.

1. We said in our last paper that this most important question of the consumption of alcohol must be judged of, not by isolated cases where excess had been (as we all acknowledge) prejudicial or ruinous, but by its effects in the aggregate, by generalizations. Sir Wm. Roberts, M. D., of Manchester, in his work on “Food Accessories” (such as alcohol, tea, coffee, etc.), thus writes:

“These generalized food customs of mankind are not to be viewed as random practices adopted to please the palate or gratify our idle or vicious appetite. These customs must be regarded as the outcome of profound instincts which correspond to the important wants of the human economy. They are the fruit of colossal experience, accumulated by countless millions of men through successive generations. They have the same weight and significance as other kindred facts of natural history, and are fitted to yield to observation, and to study lessons of the highest scientific and practical value.”

2. In stating in the last paper, that the consumption of alcohol had always been the concomitant of civilization and mental progress, we adduced the Aryan races: but they are not the only instances. Late researches in the history of the ancient Egyptians have shown that they were not only wine drinkers (with all due deference to Miss Wilmot and her interesting little tract), but also manufacturers and consumers of *beer*. Indeed it is quite possible that in the excavations that are now going on in

"The Field of Zoan" we may yet come across a barrel, a cask, or jug of King Pharaoh's XX. (See *Blackwood*, August 1870.)

Then again take those marvellous people, the ancient Peruvians. Mr. W. H. Prescott (*Conquest of Peru*) tells us that their religion was a Monotheism of a very high type—their conquests were astonishing—their progress in the arts and sciences and in every aspect of social life most remarkable; and that they were also "hard drinkers."

3. Here let me enter my *caveat* against misuse being made of the physiological fact that alcohol "stimulates the imagination." There are young people whose minds are by nature highly, perhaps abnormally, imaginative;—young poets, young mathematicians, young geniuses of all kinds. For them to stimulate an already over-active imagination would be a terrible mistake; it would be to court the untimely fate of a Byron, a Chatterton, or an Edgar A. Poe. Again let me warn those who are altogether devoid of imagination, that alcohol, while it may stimulate, cannot create it. They need not suppose that by pouring whiskey down their throats they can become "geniuses:" they will only become drivelling idiots. Steam will make the machine go, provided the machine is in good working order; if it be faulty all the steam in the world won't make it go. Even if the machine be perfect, an *excess* of steam will quickly injure it. So with that marvellously intricate machine, the brain.

Besides, very young "geniuses" have no business to stimulate the imagination; they have rather to dampen it. Their first duty is to become, not producers but consumers of thought. In receiving and assimilating the ideas of others (which is the first business of the young mind) alcohol is not only unnecessary but prejudicial: when a man is thus studying—*taking in* and storing up the thoughts of others—when his mind is in what I may call a receptive condition, he does not want alcohol. But on the other hand when he is *paying out*—when he is originating, constructing, devising, producing—then alcohol under proper control is exceedingly valuable. All physiologists, even Liebig, declare that alcohol is beneficial to those past middle life, but many of them pronounce it injurious (except medicinally) for the young. They are right, from a psychological standpoint, because the business of the younger is rather to consume, of the elder to produce, thought.

As for those few—for they *are* few compared with the vast

number of consumers—who take alcohol to excess, not for their health's sake, not for brain work, not for rational enjoyment, but simply and solely to kill time, to stimulate their baser passions, or to drown thought by stupefying themselves—why the sooner they are put in an asylum the better. But it is too much to ask that all mankind should forego, what (as the authorities already quoted and many others that could be adduced, assure us) has been a tremendous agent of man's advance, in order to reclaim the few sots who are deficient in will power. It is hardly worth while to pull down a whole house in order to get rid of a few rats: it is hardly worth while to "prohibit" the St. Lawrence because some get drowned.

4. Herein lies the reason why so many "clever" men—brain-workers of acknowledged ability—leaders of men, leaders of thought and action—throughout the world's history, have succumbed to the temptation of excess in the use of alcohol. They know how invaluable it is as a brain energizer—but alas! through their intemperance they have exposed themselves to the scorn of prohibitionists. Such writers and orators, who are very keen in seeing everybody's faults but their own, have ransacked all history, from Alexander the Great down to Daniel Webster, Pitt, Fox, Sheridan and contemporary public men, to "point their moral and adorn their tale." It is painful and saddening to hear the failing of men to whom the world owes an eternal debt of gratitude, dragged forth and gibbeted on prohibition platforms by creatures whose very names will be forgotten, when the grateful memories of such "drunkards" are still fresh and green. When such a man as Daniel Webster is thus exposed to public odium (as he was in Toronto a short while ago) as an "awful example" of the use of alcohol, one is justified in replying: It is a pity *for himself*, that Daniel Webster drank to excess: but it would have been a thousand pities, it would have been an irreparable loss, *for humanity at large* if Daniel Webster had been a total abstainer all his life.

5. It will be said in reply by prohibitionists: "We can show the names of those who have been leaders of men and yet total abstainers." Now in discussing this point, let us first caution the reader—and we do it with sorrow—that the statements of prohibitionists *are not to be taken without strict investigation.*

English prohibitionists quote Hanlan as an example; I think we Canadians know better. So we hear of Generals Wolseley and Gordon: Mr. Sutton Sharp, (in *Fortnightly*, quoted before.) has exposed this falsity. Some obituary notices of the late Henry Ward Beecher have spoken of him as a total abstainer. *This is false, and I can produce evidence to that effect*, if challenged. On the contrary Mr. Beecher, (who, whatever his oddities, was at any rate a fearlessly outspoken man), in a sermon on St. John, IV, 15, preached in the spring of 1884, and published in the papers, thus expressed himself concerning total abstinence:

"I doubt whether this absolutely unstimulating way of life will answer the purpose of civilization, or be as healthy as another way would be. The more brains men have, and the more brain-work, the more they are apt to be addicted to some form of stimulants, milder or severer, and only now and then can you find a man who is absolutely simple in his habits, drinking water and eating bread and meat or vegetables. Nor among them do we find the most robust, the most absolutely industrious, the most persistently accomplishing specimens of men."

Now here we can fancy the Canadian prohibitionist will say: "Look at the Hon. Ed. Blake* ; there is a man who, as he avows (see *Globe*, 10th January), has been a total abstainer for the last thirteen years, and there you have a man of gigantic intellect and serene soul."

We readily grant this; here is an undoubted instance. But exceptions prove the rule. If we meet, as we can do every day, a sceptic or agnostic, whose outward conduct puts to shame that of many professed Christians, we do not, therefore, conclude that Christianity is altogether useless. Besides, Mr. Blake has not been all his life a total abstainer; and we must take into consideration how much he may be indebted for his great intellect to the millions of gallons of alcohol that his progenitors must have drunk—for prohibitionists are fond of telling us of the "cumulative" effects of the "poison" of alcohol. And, moreover, it is impossible to decide whether Mr. Blake's mental faculties are

* The Hon. Edw. Blake, frequently mentioned in these papers, has been for some time the leader of the Opposition in the House of Commons in Canada. The Government party are called Conservatives or "Tories," of whom only 10 per cent., it is estimated, are prohibitionists; while the Opposition are called Liberals or "Grits," of whom some 75 per cent. are supposed to be in favor of prohibition. The "Tories" tax the "Grits" with having no settled policy: they can object to every scheme proposed, but never devise any.

greater or less as a total abstainer than they would have been otherwise.* All parties admit and admire his immense analytical powers; but men's opinions, even among his followers, are much divided as to those constructive, originating, designing qualities that come under the term "imagination," which Dugald Stewart calls "the great spring of human activity, and the principal source of human improvement."

We cannot be guided in legislating on such a subject by an exceptional instance here and there. We have still before us the broad fact that the greatest and most brilliant brain work of the world has been done by consumers of alcohol; and that such consumption, for generation after generation, for thousands of years, has resulted not in physical and mental degeneracy, but in producing the most vigorous and progressive nations of the world.

No. XIV.

QUERIES ADDRESSED TO MEN OF SCIENCE.

This paper may be looked upon as parenthetical, for herein I address myself simply and solely to *men of science*. I do not, of course, mean such "scientists" as Rev. J. B. Hamilton, of Chicago, whom I have often quoted; those who talk so glibly of "science" and yet show their crass ignorance. But I mean those who have made a life-long study of Nature and her laws; those who are capable of abstract thought; and who know something of the new departures in physics and philosophy. I beseech all others to pass this paper by; for they will only misunderstand and misinterpret it: let them conclude that I am writing either wildly or jestingly as they please. I address myself to scientists only.

Fathers and brethren—(for herein I confess myself a tyro: I step down from my theological platform and become a learner: I sit at your feet, and, like an oriental scholar, ask questions).

This paper will be of a speculative character. (Of course you will understand the term; not as a critic of one of my publications in which I had used the expression, "I grant that these views may be too speculative to be preached as dogmatic truths,"

who thereupon taxed me with issuing my pamphlet "as a speculation.")

1. I wish to ask you, fathers and brethren, concerning the full force of the expression, "alcohol stimulates the imagination." I believe you will assent to the general correctness of my previous definition, that the imagination is that faculty of the mind which chiefly distinguishes man from the lower animals—(not that they are altogether devoid of it. "Darwin's Descent of Man," Part I, sec. 118)—the designing, creating, originating faculty : as opposed to the perceptive faculties, in which the lower animals often surpass us. It is the preponderance of the imagination which makes the brain of the lowest type of savage immensely larger than that of the highest type of ape, while the brain of the highest type of man is in a like ratio greater than that of the savage. ("Man's Place in Nature," Huxley).

Now, when told that alcohol "stimulates" the imagination, the popular idea—which is fostered by prohibition agitators—is that alcohol acts "like a whip or spur," *i. e.*, an irritant exciting the blood, etc., into undue expenditure of energy, without giving anything in return. Now would it not be well if such prohibition agitators would take a course of instruction in, not only the physiological action of alcohol and its assimilation, but also the Conservation of Energy, and the works of Clifford, Bain, etc., on the Correlation of Mind and Matter? Under such a course of study would they not learn that alcohol not only provokes energy but imparts it? And then further, seeing that one may speak scientifically of a lump of coal as being (in view of its past history) concentrated sunbeams, would it not be in perfect keeping to speak of alcohol (in view of its "promise and *potency*") as Bottled Imagination?

2. Again, fathers and brethren ; if alcohol does stimulate the imagination—if alcohol consumers are (according to the authorities quoted) nation for nation, more vigorous, mentally and physically, than abstainers—if prohibition so works that the scrupulous and virtuous become total abstainers, while the unscrupulous and vicious still get their liquor somehow : will not the ultimate result be that the worse characters will become the more vigorous, and by "natural selection" the better and purer types of humanity will go to the wall? Of course, like all instances of evolution

this will take time, as Dr. Everts says (see page 54); but is not the process already begun amongst us?

3. Again, supposing the theory of evolution is true—mind I do not commit myself to it: it is at present *sub judice*, and, although the evidence in its favor is accumulating, still the verdict at present is “not proven”—Supposing, I say, it is true; is it not worthy of enquiry what part alcohol has played in this evolution? The imagination has been, *somehow*, wonderfully developed. Is alcohol yet to be credited with any share in the “Descent of Man?”

4. We are constantly told by prohibitionists that the brutes are wiser than men, because having been once dosed with alcohol, they ever after turn from it with loathing. (See article, Alcohol, “U. S. Dispensary, 1884;” also, ‘Darwin’s Descent of Man,’ Part I, sec. 11). But there are exceptions to this: the following instance is furnished by Dr. Miller, in his “Alcohol, its place and power:”

“In a home park a pensioned pony was leisurely spending the evening of his days under the kind care of his master’s widow. One day she was alarmed by seeing the poor beast rolling on the ground, evidently in pain. The groom was summoned: his diagnosis was prompt—colic; and his prescription consisted of a couple of bottles of mulled ale, which the pony drank readily, and with obvious relief. In a day or two, however, the attack recurred, and the dose had to be repeated. In a few days more there was another relapse, when the same remedy sufficed for cure; but after a time, the rolling and kicking having become matters of daily occurrence, and always in front of the drawing-room windows, suspicion arose as to their truthfulness; and a little watching convicted the poor pony of shamming the disease for the sake of the cure. The ale was accordingly withheld and the colic did not return.”

Surely that pony’s imagination was stimulated!

Another very striking instance is given in a late number of *Cassell’s Family Magazine*, to which I beg to call your attention.

The article referred to described the ways and habits of the elephants which are employed in the British military service in India, and gave instances of their surprising intelligence. It

states that whenever a dispute arises between an elephant in the service and his "mahout," or driver, a regular court-martial is held; evidence is called for on both sides, and complainant and defendant have an equally fair hearing. On one occasion an elephant was charged with having given his mahout a most unmerciful pounding with his trunk. The evidence conclusively proved that the driver had been badly pounded. When the turn came for the defence, the elephant knelt down—not to ask for pardon but—to point with the tip of his trunk to the wounds on his neck and forehead which the mahout had inflicted upon him. Thereupon the man was sentenced to so many days' extra drill and confinement in barracks, while the defendant, the elephant, was honorably acquitted and awarded—oh, tell it not in Gath!—a bottle of *rum*!!

And it seems that this is the way they always reward any special effort of intelligence or sagacity (or shall we say imagination?) on the part of an elephant in the service.

Now let me ask you, fathers and brethren, do you consider that the said alcohol has played any part in "stimulating the imagination" of these sagacious brutes, or in developing their brain power?

4. This opens up another speculation. Supposing the whole human race were finally educated up to prohibition principles. Supposing all were at last fully convinced that alcohol was in all cases a "deadly poison" and had abandoned its use everywhere, and the hopes and dreams of the W. C. T. U. were completely realized. And supposing (for it is not quite beyond the bounds of possibility) a member of some collateral branch of our family, some anthropoid ape, for instance, were, accidentally of course, to hit upon the manufacture of some fermented drink. Supposing the consumption of such beverage became habitual with him and his kin. Is there any possibility, fathers and brethren, that they would in consequence become a ruling race, and that we humans should have eventually to succumb to, say, our cousins the Gorillas?

No. XV.

SUMMING UP.—CONCLUSION.

We do not intend to discuss in these pages the economic aspect of prohibition. We leave it for experts in finance to inform us whether it will bring the country gain or loss. For our part we have only to say : If alcohol is an unmitigated curse ; if it is a "purely selfish indulgence," and nothing more ; if it brings evil only, and no good ; if it is the "Devil's instrument," "the device of Satan," "the accursed thing," etc., etc., which it is said to be ; then in God's name prohibit it, whatever money loss such action may entail. God forbid that any one, for the sake of mere gain, should advocate the traffic in an absolute "curse ;" God forbid that we should seek to prosper materially as a nation upon the "price of blood."

But all the same, if it be so, we must say : There is a mistake in the Bible somewhere. There is no mistake whatever about the prohibitions of Mohammed and Buddha : "he that runs may read" their interdicts. If prohibitionist arguments are sound, then the Word of God is faulty, to say the least, in not making this as clear as the other two religions have done, and in misleading for so many centuries the countless millions of its adherents. This is to shake our confidence in Revelation ; this is to cause the Bible to be "wounded in the house of its friends." There are plenty to-day, without the aid of Christian believers, to follow in the wake of Robert Ingersoll and tell us about the "Mistakes of Moses:" prohibitionists have added another "mistake" to his list.

But "let God be true though every man a liar." We have shown already that the sanctions of the Holy Scriptures have been vindicated by the history and experience of the world ; while the prohibitions of Mohammed and Buddha have resulted in mental and moral degradation. We have shown how the consumption of alcohol—permitted to the individual and enjoined in the ritual of the Church, both in the Old and New Testaments—has ever been the concomitant of liberty and progress, of increased

mental and physical power and of human development in every phase of life.

2. Nor have we laid ourselves out in these papers to discuss the question of temperance *proper*; how to restrain drunkenness and check the evils of excess. Schemes innumerable to this end are already before the public; let such of them as do not thwart the Christian method have every encouragement. The Christian method is to treat men as FREEMEN, to teach them to exercise self-control, in dependence on the grace of God. It is to be expected, as a matter of course, that under the "Law of Liberty" some will fail of self-control in this vice, as in all other vices and crimes. "It must needs be that offences come." But community of goods is not the true remedy for theft, polygamy and the life of the convent are not the true safeguards of the seventh commandment; the censorship of the press and the Index Expurgatorius are not the true means for counteracting improper literature, and sumptuary enactments and Blue Laws are not the true way to prevent undue indulgence among Christians and freemen.

3. We have endeavored to pay all due regard to those who choose to abstain. We have shown that teetotalism is not good for the race at large, whatever it may be for the individual. Undoubtedly some are so constituted that abstinence is their only safety; but for many, aye, *very* many, teetotalism means not safety but ruin to their health, as medical men have testified. It means increase of heart disease by substituting tea, which is pernicious in such cases (see Dr. Yeo's article in *Nineteenth Century*, March, 1886,) for alcohol which is beneficial. It means increase of consumption and bronchitis by robbing those so afflicted of a most valuable agent. (See page 29.) St. Paul was not "mistaken" when he urged St. Timothy, though he was a bishop, to quit his teetotalism.

No, we make no scorn of those who abstain, whether for conscience sake or as a matter of prudence. But there are amongst them men whom Rev. Mr. Crawford, at the temperance meeting in Toronto, on 12th May, justly held up to scorn, because they, on account of their teetotalism, plumed themselves on being, as he said, a "temperance aristocracy;" those who "trust in themselves that they are righteous and despise others." To such we

say : "Who art thou that judgest another man's servant ? To his own master he standeth or falleth." (Rom. xiv, 4.)

4. The idea that prohibition is going to do away with crime—like the idea of former days that education would bring about this happy consummation—is altogether fallacious. We have already (see pages 48 and 56) shewn this, and the experience of every day confirms it. Some of the biggest scoundrels in Canada—from D. K. Rine, down to Mr. Ward, the late Secretary of West End Christian Temperance Association of Toronto, and Mr. L. Cleverdon, the forger, late reeve of Strathroy, and warden of Middlesex—have been great "Temperance" men.

5. If prohibitionists think they can force all mankind back to an unstimulating way of living, they make a grand mistake. We cannot go back to the simple, frugal, homely fare of fruits and berries of our primitive savage ancestors ; at least if we do we shall go back also to their poverty of mind. And of all cerebral stimulants alcohol is the least dangerous and most controllable. (See page 51, also *Times* article on alcoholic drinks, and *Popular Science Monthly*, April, 1884). Prohibiting all alcohol means mental degeneracy of the race and resort to the stimulants of the Turks and Chinese. The "physicians and pastors" of New York can bear testimony to this. To endeavor to suppress all stimulants whatsoever is like striving to sweep back the ocean's tide. The history of prohibition, wherever tried, from the times of Guatama, down to the experience of our own Scott Act counties, ought to satisfy us of this.

6. We protest against prohibition, because it is coercion of the vilest character. Our legislators have passed bold resolutions denouncing the contemplated "Coercion" of the Home Government ; and at the same time enforce coercion on us in the matter of the liquor traffic. The Scott Act of Canada contains clauses which no statesman of England would dare to introduce into any Crimes Bill. The following are extracts from a leader in the Orangeville *Sun* of 28th April, 1887 :

"It seems strange that in the jubilee year of Her Majesty's reign, and in the year of Grace, 1887, the dial of time should turn so far backward, that in a portion of that empire whose proud boast it has been that 'Britons never shall be slaves,' an act of tyranny without parallel in hundreds of years of British history

should receive the solemn and deliberate sanction of a parliament of men of British blood.”

“To say nothing of what *may* occur there is abundant evidence of the outrageous nature of this law in the actual facts that *exist*. A most respectable anti-Scott citizen who, it is well known to all his neighbors, does not sell liquor, recently gave a glass of liquor to two travellers who entered his house on a cold winter's night. For this act of charity the man paid fifty dollars and costs. A woman of three score and ten, in whose house some bottles of porter were found, was dragged on her back by manacles and hauled away to jail. Judge Armour openly stated from the bench in Osgoode Hall that ‘it seems terrible that any person could be convicted on such evidence.’”

“Shades of Hampden and Elliott, look down! Have Britons degenerated? Is the spirit of liberty become extinct? Are hypocrisy and time-serving the only rules for a parliament which passes resolutions condemning Irish coercion—though that allows appeals—and at the same time forces a coercion measure more extreme in its nature than Ireland ever knew?”

“In both political parties are men who hate tyranny, and realize the purposes which the government ought to fulfil, and love country before party. The time is one of shame and disgrace. Parliament is no longer free. It now remains for the people to defend their own liberties.”

7. That such an element as alcohol should be an instrument of evil as well as of good, is in accordance with the whole economy of nature and the laws of God. He has so ordained all things that what is good when rightly used is evil when misused. The Christian believer—seeing that we cannot crush a fruit under our heel but alcohol is the result, seeing how God has made it so available, so easily procured from almost every root and grain of earth—hears His voice, saying of this as of everything in Nature and in Grace, what he said by Moses to Israel: “See, I have set before thee life and death, blessing and cursing, good and evil.”

In alcohol we behold a mighty power for good or ill, according as it is used: used with judgment, a power for preventing disease, for prolonging life, for enhancing our joys, for alleviating our griefs, for promoting our happiness; a power for provoking thought, for energizing the brain, for quickening the creative

faculties ; a power which has gone hand in hand with the progress of the races of men, and whose benefits have been incalculable. On the other hand, a power which abused brings not life but death, not invigoration of the mind but its destruction, not joy but unspeakable misery, not happiness but hell.

It is like every other force, every other element ; it follows the natural law. We may view the mighty river only to brood over the sacrifice of life it has caused, forgetting its untold benefits ; we may think of steam or electricity or gunpowder only to recall some ghastly accident. So we may think of alcohol, only to remember the ruin and misery which its abuse has entailed here and there.

“ The evil that men do lives after them
The good is oft interred with their bones.”

The evils of its abuse are manifest and glaring ; yet for all that it has done immeasurably more good than harm.

The very gospel of Christ is, we know, “ a savour of life unto life or of death unto death ; ” and wine is often and most fittingly used by the sacred writers as an emblem of that gospel ; for wine is a *life out of death*—a new life out of decay—and yet a life which, misused, brings destruction and woe.

8. As we review the history of the world, and observe, on the one hand Christ and his Church saying : “ take this element of alcohol, use it and it will be a blessing ; abuse it and it will be a curse ; ” and on the other hand, Islamism and Buddhism saying, “ alcohol is an unmitigated curse, we prohibit it altogether ; ” and as we notice after so many centuries the several results of their teachings, must we not confess that the Divine Wisdom has been “ justified of her children : ” And now shall we reverse the teachings of scripture and history, and return to the barbarous prohibitions of the East ? This “ crusade ” against alcohol is like all “ crusades ; ” founded on fanaticism and destined to come to an ignoble end. But the opponents of this fanatical onslaught must be firm and true *and outspoken*, feeling that they are fighting, not for “ a purely selfish indulgence,” but for a great principle in which religion and liberty are both involved—a principle which, in spite of frequent and great disasters, has yet accomplished marvellous things in the civilization and progress of the world. We must resist prohibition because it implies an insult to our Lord

and Master, in distorting His Holy Word, and depraving His Holy Sacrament ; and because it is an unwarrantable interference with the liberty of the subject. We must rally round this standard ; we must fight prohibition on this issue ; and our battle cry must be as of old :

“ PRO ARIS ET FOCIS.”

9. As we began our argument, so would we close it, with the Word of God. But first let us reiterate ; we speak not a word against those who are nobly and self-denyingly striving to reclaim the drunkard and to check the prevalence of this particular sin—we are only resisting those who advocate Coercion. The only “ argument,” if such it can be called, which prohibitionists can wrench from the Scriptures is the text : “ It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth.” (Romans xiv, 21.) It is scarcely worth while to answer such an argument seriously ; one would think that the verse immediately preceding and that immediately following the text were enough to show that such a course as coercive prohibition was the last thing in the apostle’s mind regarding either meats or drinks. Perhaps the best plan to meet such “ argument ” is the *argumentum ad absurdum* which we borrow from the *Dominion Churchman* of 19th May : “ The tongue is an unruly member, and by it untold harm and evil have been wrought ; therefore let us prohibit all speech.”

St. Paul does indeed say : (I Cor. viii. 13,) “ If meat make my brother to offend I will eat no flesh while the world standeth ; ” but he does *not* add : “ And I will see that nobody else shall, and I will agitate to get coercive laws passed to that effect.” The whole drift of the Apostle’s argument in both the chapters, (Rom. xiv and I Cor. viii,) from which the above texts are extracted, is as follows :

1st. To assert, and insist upon, the full and complete liberty of the Christian in the matter of meats and drinks.

2nd. To concede that “ weaker brethren ” (probably the later converts from Judaism and Idolatry,) would naturally bring with them into the Church the prejudices of their early training : the Jew finding it hard to free himself all at once from the prohibitory enactments as to meats, etc., of the law of Moses and of the “ tradition of the elders ; ” and the Greek clinging to his old-time habits and superstitions.

3d. To bid those "strong in faith" to deal tenderly with these prejudices; and while possessing full liberty themselves yet not to flaunt that liberty before the "weaker brethren," so as to wound their feelings or make them act against their convictions.

See also I Cor. x, 23-33, where, after a long digression, *more suo*, the Apostle Paul closes his instructions concerning meats sacrificed to idols.

The Apostle's whole argument is the very *opposite* of prohibition.

On the contrary St. Paul warns us that coercive prohibitory legislation will be a sign of decadence of faith in the later times. (I Tim. iv, 1-5.) "Some" says he "shall depart from the faith . . . *commanding to abstain* from meats . . . for every creature of God is good."

Here is the warning voice of the Apostle, who bids us resist the tyranny of the "latter times." On the word of God we take our stand: we denounce prohibition as anti-constitutional, anti-scriptural, anti-Christian: and we call upon all men to carry out the sacred injunction (Gal. v, 1).

"STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST HAS MADE US FREE AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE."

APPENDIX.

THE FIRST MIRACLE OF CHRIST

AND

PROHIBITION :

A SERMON PREACHED IN ST. PETER'S CHURCH, BROCKVILLE, ON THE
SECOND SUNDAY AFTER EPIPHANY (17TH JANUARY), 1886.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory."—St. John ii, 11.

IT is a thing for which we ought to be very thankful, brethren, that the Church's yearly system of teaching brings before us every incident of our dear Lord's life, and forces into prominence, each in turn, every saying, every work of His, whether we personally care to view it or not. In these days, when there are so many different kinds of religion, I think we may without much difficulty discern that each particular kind of religion has its own special "hobby," so to speak. It takes one or two "texts," and out of them manufactures its own theology : every other text must be made to fit into that, and is warped and twisted and turned until it does, after a fashion, fit in ; and if, after all the manipulation, this cannot be effected, then it is summarily dismissed from the count as a "Judaism," or a "metaphor," or an "Oriental hyperbole," or something of that sort.

And as in other bodies, so in the Church of England, individual preachers have their "hobbies," their favorite doctrines, their favorite "texts." It is human nature after all ; we are all partialists, more or less ; and if we were left unrestricted, our congregations would too often be fed with some particular kind of spiritual diet, which might be wholesome and beneficial in due proportion, but if persisted in to the exclusion of all other kinds of food, would produce spiritual dyspepsia—a morbid unhealthy state—no matter what that particular doctrine may be.

Now what a grand and wholesome corrective to the individual preacher's fancies is the system of the Church, which forces us, whether we will or no, to take in every species of food which the Holy Scriptures contain. For to me this is one of the greatest evidences of the Divine origin of the Scriptures, that they are so multiform, so complex, so many-sided. Our spiritual nature is like our physical nature, very complex ; and he who imagines he

can administer to every mind diseased by one prescription, is as great a charlatan as he who thinks he can cure every kind of physical ill by one particular dose. The Bible is not of this nature; it is very complex, and rightly so; it contains elements apparently antagonistic to one another; just as our food for our bodies must contain many diverse elements, acid and alkaline, sweet and bitter. He that prophesieth, says St. Paul in the Epistle for this day, should prophesy (*i. e.*, preach) "according to the proportion of faith." The true Churchman, then, I conceive, should endeavor as a rule, to put himself *en rapport* with the liturgical services of the day, and like St. Chrysostom and other mighty preachers of old, make the pulpit re-echo the teachings of the lectern and the altar.

Now what is the great lesson of to-day, this second Sunday after Epiphany? What is the keynote which the Church strikes, to which we should attune our harmonies? The Gospel for the day furnishes it to us, and our text is the essence of that Gospel. This whole Epiphany season is but an elaboration of the great song of praise begun at Christmastide: "Glory to God in the highest, and on earth peace." "Blessed be the Lord God of Israel, for He hath visited and redeemed his people: and hath raised up a mighty salvation for us." "The Dayspring from on high hath visited us." The manifestation of God in the flesh is the theme: The different modes and degrees of that manifestation the elaboration of the theme. Manifest first to the shepherds of Bethlehem; then to the Eastern sages; then, after twelve years, to the doctors of the Temple, if only they had had eyes to see; then after a long period of obscurity manifest to all the beholders at this marriage feast in Cana of Galilee, when His Divinity shone forth in this first miracle that he wrought. Let us view this light as it then burst forth, so unexpectedly; let us analyze its rays and see what we can learn therefrom.

"This *beginning* of miracles." Our Lord Jesus Christ, then, never performed a single miracle—never let the world know that He was the Messiah—until he was thirty years of age. All that long period of time, from His birth, when "all the sons of God shouted for joy," until His baptism, when the voice from heaven was heard saying, "Thou art My beloved Son" (Luke iii, 22), is wrapt in obscurity, save that one gleam which we catch of the Holy Child when he was twelve years of age, and went up, "after the custom of the feast," to His confirmation at Jerusalem. We dwelt upon this on Sunday last. Does he not by this very obscurity reveal Himself—to speak in paradox? Does He not manifest Himself as the typical, true representative, the perfect human character? Does he not show us hereby that He does not countenance precociousness in children and youths? Does he not teach us that even if we think we have a call from God we must bide our time until the outward call comes? "So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son" (Heb. v, 5).

Next let us consider the circumstances under which He "manifested forth His glory."

It was at a marriage feast. In the East such entertainments often lasted a whole week. What a strange environment, judging with human judg-

ment, does the Lord select for manifesting forth His glory! A scene of festivity, a time of making merry—of congratulations—of eating and drinking! What a contrast to his precursor John the Baptist—the last prophet of the old dispensation—the connecting link between the Law and the Gospel—who comes into view in the dreary wilderness, clad in camel's-hair cloth and leathern girdle—hermit-like in his clothing and in his diet—ascetic, austere. To quote the words of Dean Alford's Commentary: "Our Lord at once opens His ministry with the character which He gives of Himself" (Luke vii, 33, 34, 35). "John the Baptist," says He to the Pharisees, "came neither eating bread nor drinking wine; and ye say, He hath a devil: the Son of Man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! But wisdom is justified of all her children." "He also," as Archbishop Trencham admirably remarks, "gives us His own testimony against the tendency which our indolence ever favors, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify . . . And such is the verdict of modern religionism, which would keep the leaven distinct from the lump, for fear it should become *unleavened*."

We are not given the name of the host, or of the bride or bridegroom. Doubtless they were relatives or connections of our Lord according to the flesh. Cana was not very far from Nazareth: and the Virgin Mother had evidently considerable authority in the household. (St. John ii. 1, "There was a marriage . . . and the mother of Jesus was there;" again, verse 5, "His mother saith unto the servants," etc.) Our Lord was invited to this wedding feast, and He went.

"And when they wanted wine." This does not mean that there was none originally supplied, but that, for some reason or other, the wine ran short: either the festivities lasted longer, or the guests were more numerous, than had been calculated for. You will observe the Revised Version renders the passage correctly: "And when the wine *failed*." Here let me quote a passage of Archdeacon Farrar's "Life of Christ:" "Whether the marriage festival lasted for seven days, as was usual among those who could afford it, or only for one or two, as was the case among the poorer classes, we cannot tell; but at some period of the entertainment the wine suddenly ran short. None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused to the wedded pair. They would have felt it to be, as in the East it would still be felt to be, a bitter and indelible disgrace."

In order to avert this threatened disaster—in order to dissipate the gloom impending over this festive gathering—in order to enhance their joy and happiness—in order to show that He entered heartily into all their lawful pleasures, and sanctioned their innocent enjoyments—the Son of God, the Eternal Word made flesh, "manifested forth His glory." And how did He do so? I must answer this question with a statement which, I know, will

shock the feelings of many modern religionists—a statement opposed to the spirit of the age—one which may possibly call forth a storm of vituperation, and yet it must be said : for it is the truth—the truth of God and of His Holy Word.

Our Lord Jesus Christ began His Messianic career—began that glorious and dazzling series of mercy-giving, life-prolonging, pain-destroying, evil-dispelling miracles—with the production of an alcoholic, intoxicating drink. And that in no mean quantity : on the lowest computation the amount of wine thus divinely manufactured was one hundred and twenty gallons. (See Alford *in loc.*)

Now let us face this fact ; for faced it must be. Our Lord Jesus Christ, whom we all confess to be God, of God, and yet very man, began his official career as the Messiah with the miraculous creation of an intoxicating element : He was all through his official life assailed by the Pharisees as a “ wine-bibber :” and His last official act was His consecrating that same intoxicating element to be the sacrament of His own most precious blood.

Now what are we to make of this ? Was Christ mistaken ? Was He ignorant of the laws of hygiene and physiology ? Is His doctrine behind the times ? For there is of necessity a terrible mistake somewhere. Either our modern moral reformers are wrong, or Jesus Christ was wrong. I put it plainly, but so it is. The *Dominion Churchman* very truly said last week : If Christ had worked that miracle to-day in one of our Scott Act counties He would have been convicted of a crime. And so it is. If Jesus Christ was right, prohibition is wrong. If prohibition is right, Jesus Christ was wrong. That is simply the naked truth.

And what escape can be framed from this dilemma, viz. : that not only our Lord Jesus Christ, but the whole Word of God, from beginning to end, countenances and makes provision for the drinking of intoxicating liquor : therefore either the consumption of such liquor is lawful and right, or the Word of God is wrong. There are three efforts to answer this :

1. The effort of some to prove that there are two kinds of “ wine ” and “ strong drink ” mentioned in the Bible, one alcoholic and the other non-alcoholic ; that whenever “ wine ” is commended it means the unfermented juice of the grape. I have only to say of this that such a plea is beneath contempt. No accurate scholar would ever think of thus “ handling the Word of God deceitfully.” A great deal of capital has been made by some of the fact that two words, in special, occur to designate “ wine ” in the Hebrew—the one “ Yayin ” and the other “ Tirosh ;” and they claim that one of these—it makes no matter which—is alcoholic and the other non-alcoholic. The Rev. Dr. Carry, of Port Perry, has lately issued a pamphlet which effectually disposes of all this sophistry. But it needs no learned Hebraist to understand the matter nowadays. The Rev. Dr. Young, a Presbyterian minister, has within the last few years published a most valuable Analytical Concordance ; and any ordinary English scholar, by looking up the words “ wine ” and “ strong drink ” in the said Concordance, can see for himself what an amount of special pleading and prevarication they are guilty of who resort to this line of argument. Prohibitionism, it seems,

like many other "hobbies," has a demoralizing tendency; it blunts all sense of manliness and truth

2. The second effort to escape from our dilemma is one not quite so dishonest as the last, but equally short-sighted, and equally opposed to the truth of the Scriptures. It alleges: "We admit that the Bible seems to allow the use of alcoholic beverages; we admit that Christ used them and countenanced their use when He was on earth. But if he had lived now, and seen the evil effects of the practice, He would have done differently." Surely this argument has only to be thus stated in its simplicity to meet its own repudiation at the hands of any honest Christian man. Is it not strange—passing strange—that men who arrogate to themselves the title of "Christians"—men who fancy they have a monopoly of "The Gospel"—men who look upon all those who cannot pronounce their shibboleth as "unsaved"—men who boast of "the Bible and the Bible alone"—should thus speak of "Jesus Christ, the same yesterday, to-day, and for ever?"—that such as they should think the Scriptures need supplementing?—that they should make the Word of God of none effect through their tradition?

3. The third answer to this dilemma is that of the Infidel Prohibitionists; and their reply is: "It is true that the Bible allows the use of intoxicants; and so much the worse for the Bible." Well, this answer has the merit, at all events, of being straightforward and logical. But you see to what it leads. Perhaps you may be surprised to hear of Infidel Prohibitionists; yet there are very many of them in the United States. They have a very extensive literature of their own—newspapers, novels, etc.—all inculcating total abstinence and atheism. The late D. M. Bennett, in his lifetime the editor of an agnostic paper called the *Truth Seeker*, founded a town in the State of Missouri, called Liberal, on a prohibitionist and atheistic basis. And this town of Liberal was advertized in the various freethinking papers (such as *Man*, *This World*, etc.) in terms to this effect: that in the said town there were "no churches, no saloons, no preachers, no spirit-sellers, no alcohol, no devil, no Christ, no GOD!" What think you of that for prohibition?

Now, in order to answer this third and last argument, that of Prohibitionist Infidels—which at any rate is more honest than either of the others—we must, of course, meet them on some common ground. We answer it by an appeal to facts and history, and show how the Divine Wisdom has been justified of her children. Prohibition is no new thing: it has been tried for a thousand years and more. Over one thousand years ago there were two rival systems of religion, each with its own Scriptures, struggling for supremacy in the East. One was the Church of Christ with its Bible; the other Mohammedanism with its Koran. The Church of Christ said to its adherents: "Take this element of alcohol; use it, and it will be a blessing; abuse it, and, like every other gift of God, it will become a curse. Exercise your manliness, your self-control, in dependence on the grace of God." The other religious system, Mohammedanism, said: "Wine and strong drink are an unmitigated curse; I prohibit their use. No follower of mine can

buy, or sell, or manufacture, or consume, intoxicating drink. My religion is an improvement upon that of Jesus Christ. If He had lived to-day He would do as I do."

We know from history how this last-named religion, in the flush of its first enthusiasm of prohibition, seemed likely to wipe out Christianity from the face of the earth. But, after the lapse of a thousand years, what are the relative positions, morally and intellectually, of those two religious systems to-day? Who was right in the end, Christ or Mohammed? Apart from all consideration of the religious aspect of the question—for we are now addressing ourselves to the infidel argument—let me ask: Would you not rather, a thousand times, be a descendant of four hundred generations of the "drunken" English, or the "drunken" Irish, or the "drunken" Scotch, or the "drunken" Germans, than of four hundred generations of the total abstaining but unspeakable Turk?

I speak thus strongly, because I feel that in this question the honor and truth of Christ and of the Bible are involved; because every one who advocates prohibition flings an insult in the face of the Lord: every such advocate declares that the religion of Christ is insufficient and needs supplementing. And because I feel that this whole prohibition movement is a retrograde step in our civilization, our religion, our liberty. It is a returning to "the weak and beggarly elements of the law;" it is destructive of "the right of private judgment;" it is just another species of "priestcraft and popery." I no more want to be told what articles of food are prohibited than I want to be told what books are placed on the "prohibition list" of the Index Expurgatorius. I do not want to belong to a nation of slaves. I do not want a new Gospel.

With regard to those who from conscientious motives choose to practice the self-denial of total abstinence, either because they find it better for themselves, or because they would set an example to others, I have nothing but feelings of the highest respect and admiration. Only let them remember that self-denial is one thing, denial to others a very different thing. St. Paul appreciated this difference. He says, indeed: "If meat make my brother to offend, I will not eat meat while the world standeth." There is the spirit of self-denial. But St. Paul does *not* say "I will eat no meats, and I will see that nobody else shall, and I will agitate to get laws passed to that effect." No, his language is, "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth." "Happy is he that condemneth not himself in that thing which he alloweth." Indeed, he warns us that the "prohibition" spirit will be a sign of the delusion from the Truth: he says that "In the latter times some shall depart from the faith . . . forbidding to marry and *commanding to abstain* from meats." St. Paul himself did not marry; he advised others to abstain from marriage, but he did not "forbid." There are many earnest, saintly men and women devoted to celibacy. There are many clergymen of the English Church who, for the love of God and of His work, have determined never to marry—some who have taken pledges to that effect. I honor and venerate the holy zeal of such men; but if they were ever to attempt to

pass a Canon of Synod—as was done in the Middle Ages—forbidding all clergymen to marry, I think most Churchmen would resist such an act of tyranny unto the death.

If I am asked, "Will not such doctrines encourage the drunkards?" I answer no; for they are the doctrines of Scripture. "Yea, let God be true, though every man a liar." If I am asked, "Will you not admit that drunkenness would diminish if not disappear, were the temptation placed out of men's reach?" I answer, most certainly, of course. If the tree of knowledge had been placed out of the reach of Adam and Eve they would never have fallen. But that was not God's way of training His children, and it is not His way now. We must face temptation, battle with it, and overcome it by the Grace of God, "which we must learn at all times to ask for by diligent prayer."

You will observe, brethren, I have only been speaking against *prohibition*, which I hold to be not only unscriptural but anti-scriptural, an infringement of the liberty wherewith Christ has made us free. I would not speak one word—God forbid—in depreciation of any honest, constitutional scheme for reforming the drunkard, for punishing the drunkard, or for diminishing the amount of this sin and its attendant evils. I, myself, have not much faith in the majority of these schemes. I believe there is one great remedy for this sin, as for all other sins, and that is the Grace of Christ, which we must obtain by using the means of Grace. Still, so long as Christian men and women labor on this behalf, on any lines consistent with the liberty of the Gospel, though I might not personally approve their particular method, I would bid them God-speed.

And now dismissing this subject, and turning our eyes again to the more grateful contemplation of the Light of the World as manifested in this miracle, let us view that loving and beautiful character, that Godhead veiled in flesh, scattering His blessings in the midst of this humble yet joyous gathering in Cana of Galilee. Let us see Him who "came not to be ministered unto but to minister," enhancing the enjoyments of this happy throng, and showing how to carry out the injunction of the Epistle for the day: "Rejoice with them that do rejoice, and weep with them that weep." Let us see in this first miracle that He wrought, not only an act of love and goodness, but a type of His whole work and office. He came into this world to bless, and enoble, and sanctify human nature; to turn curses into blessings; to turn the ordinary blessings which surround the daily life of each of us into still higher, and holier, and sweeter blessings; to turn the water into wine. And he came to show us that He keeps the good wine until the last. For great and marvellous as have been the humanizing, and civilizing, and elevating, and ennobling effects of His religion even on this earth, they are not worthy to be compared with the glory which shall be revealed in us, when this creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God; when the marriage of the Lamb shall have come: when He Himself shall drink the new wine with us in the Kingdom of God.

