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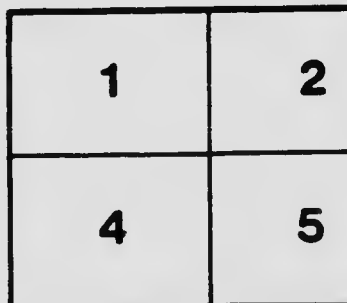
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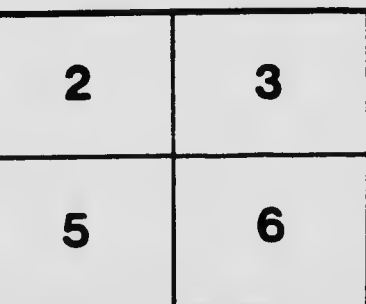
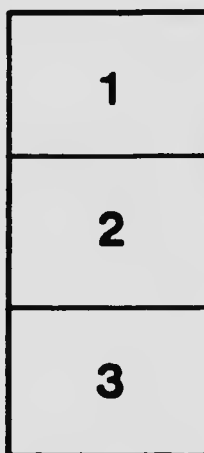
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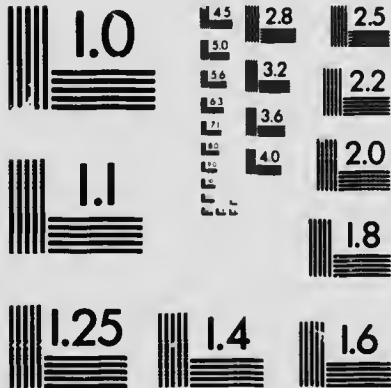
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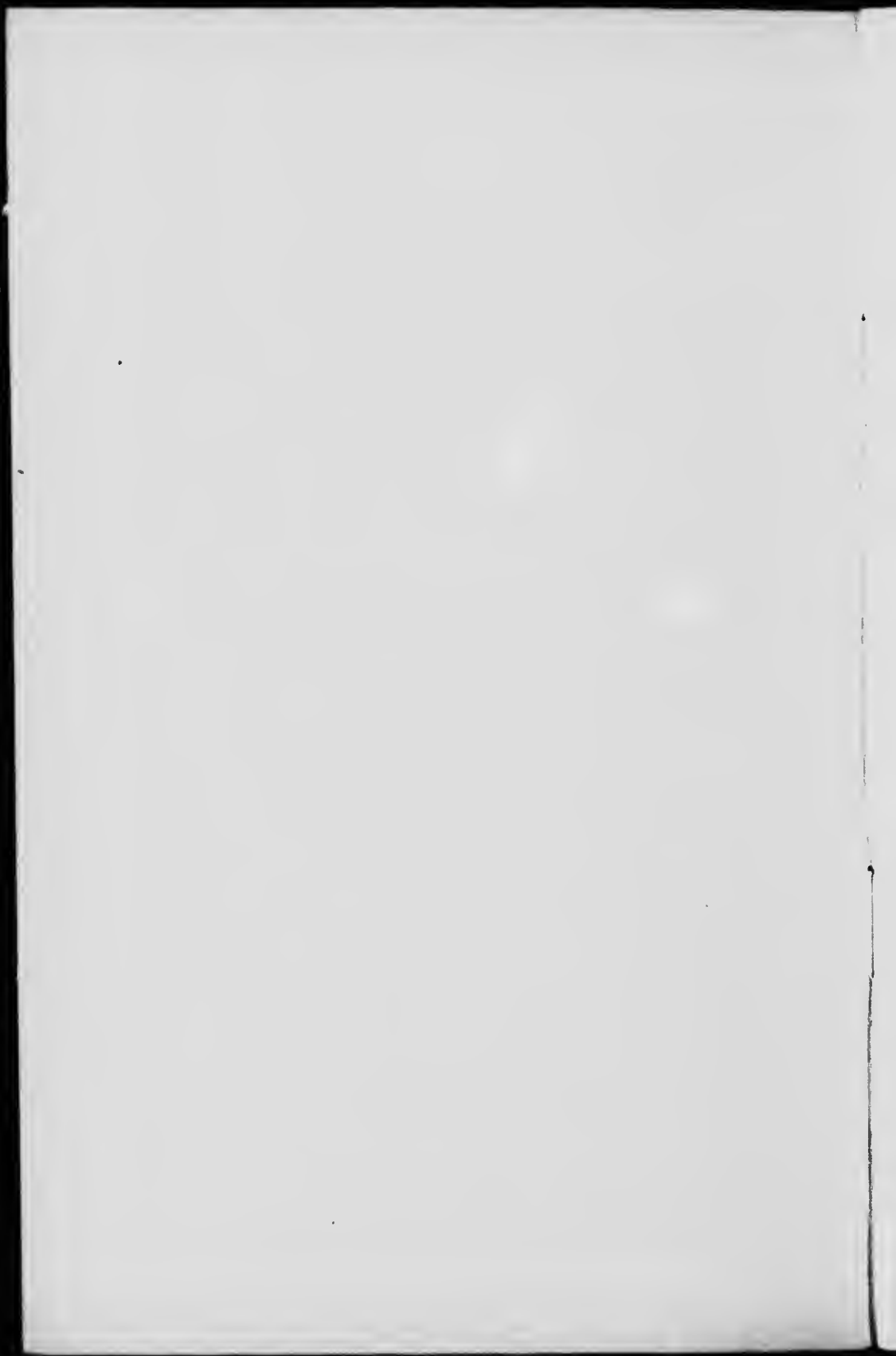
And

"What Society owes to the Criminal"

by

Francis W. Maccaud

Vancouver, B. C.



DIOGENES said: 'Ἀριστον μετρον ("Moderation is best"). And S. Paul, the Apostle (who evidently studied the works of Diogenes as much as he did those of Plato), said: "Let your moderation be known unto all men." (Phil. iv. 5.)

In acting, therefore, upon the advice of S. Paul, my chief object in this essay is to emphasize particularly the meaning of moderation, and to assert that truth itself (relatively speaking) is to be found in a balance of opposites, which is an intermediate course, running almost parallel with moderation.

A moral investigator who should set himself the task of determining the nature of moderation, would conduct his inquiry partly on historic, and partly on psychologic, and ethical lines.

The history of every movement, whether it be religious, artistic, social, political or economic, which has not been on the side of truth, has not been in consequence for the enduring welfare of humanity. Extremes have become injurious eventually. Even extreme individualism, which was shamefully rampant in the middle of the last century, was very selfish. Gradually the necessity of collective action, and therewith the power of collective action, came to be recognized, and trades unionism obtained legal recognition. Collectivism has much to its credit. Every person to whom the betterment of material conditions in life for the weekly wage-earner means anything must acknowledge it thankfully. But now the evils of collectivism are becoming manifest. One evil is collectivism has no room for individuality. Although mankind is essentially individualistic, and the fundamentals of human nature cannot be altered, yet the individual must now conform to the decree of the organization. Conscience counts for nothing, unless the organization happens to be a truly Christian one. And where among the multiplicity of organizations to-day can such an one be found? We are being organized until we are mere items—almost mute items—in the dominating mass. This is the result of reaction. The result of the abuses of extreme individualism, and the failure to steer a middle course, to co-operate and to act in moderation.

Another object in my acting upon the Apostle's advice is to stand against certain tendencies, which are not only detrimental to personal liberty and social freedom, but to the advancement of Christianity. Although real freedom is not a thing to be made or constructed by external means (for there can be no such thing as compulsory freedom), but it is a thing to be slowly cultivated, and in some cases laboriously grown. (The slower the growth the firmer the root.) Yet sometimes obstacles have to be removed, such, for example, as existed in 1215 A. D. when Stephen Langton, Archbishop of Canterbury, was chiefly instrumental in having King John sign Magna Charta, which may be said to have definitely obtained for the British race its political, social and ("Quod Ecclesia Anglicana Libera sit") indirectly its "religious" liberty (if I may use such an adjective before liberty). True freedom, however, can be acquired only by spiritual methods, which are more sure both in their heroic premises and their heroic results than other methods.

John Stuart Mill was one of the most logical thinkers of his day (having written books on logic, political economy, etc.); and his wife was one of the most intellectual women in modern times. Together they wrote "On Liberty" (a text-book used in the Arts'

Course of great Universities), from which I quote: "Human liberty comprises, first, the inward domain of consciousness, demanding liberty of conscience in the most comprehensive sense, liberty of thought and feeling, absolute freedom of opinion and sentiment on all subjects, practical and speculative, scientific, moral or theological." . . . "No society in which these liberties are not on the whole respected is free, whatever may be the form of government; and none is completely free in which they do not exist absolute and unqualified." . . . "Mankind are greater gainers by suffering each to live as seems good to himself than by compelling each to live as seems good to the rest. The sole end for which mankind are warranted individually or collectively, in interfering with the liberty of action of any of their number is self-protection. That the only purpose for which power can be rightly exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightly be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because in the opinion of others, to do so would be wise, or even right. These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling him." . . . "To justify that, the conduct from which it is desired to deter him, must be calculated to produce evil to some one else. The only part of the conduct of any one, for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign. It is desirable, in short, that in things which do not primarily concern others, individuality should assert itself. Where not the person's own character, but the traditions or customs of other people are the rule of conduct, there is wanting one of the principal ingredients of human happiness, and quite the chief ingredient of individual and social progress. In maintaining this principle the greatest difficulty to be encountered does not lie in the appreciation of means towards an acknowledged end, but in the indifference of persons in general to the end itself. If it were felt that the free development of individuality is one of the leading essentials of well-being, that it is not only a co-ordinate element with all that is designated by the terms civilization, instruction, education, culture, but is itself a necessary part and condition of all those things, there would be no danger that liberty should be undervalued, and the adjustment of the boundaries between it and social control would present no extraordinary difficulty. But the evil is, that individual spontaneity is hardly recognized by the common modes of thinking as having any intrinsic worth, or deserving any regard on its own account." . . . "And, what is more, spontaneity forms no part of the ideal of the majority of moral and social reformers, but is rather looked on with jealousy, as a troublesome and perhaps rebellious obstruction to the general acceptance of what these reformers, in their own judgment, think would be best for mankind." . . . "The mental and moral, like the muscular powers, are improved only by being used." . . . "If the inducements to an act are not such as are consentaneous to his own feelings and character, it is so much done towards rendering his feelings and character inert and torpid, instead of active and energetic." . . . "Human nature

is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing." . . . "The spirit of improvement is not always a spirit of liberty, for it may aim at forcing improvements on an unwilling people, and the spirit of liberty, in so far as it resists such attempts, may ally itself locally and temporarily with the opponents of improvements; but the only unfailing and permanent source of improvement is liberty, since by it there are as many possible independent centres of improvement as there are individuals." . . . "But with regard to the merely contingent, or, as it may be called, constructive injury which a person causes to society, by conduct which neither violates any specific duty to the public, nor occasions perceptible hurt to any assignable individual except himself, the inconvenience is one which society can afford to bear for the sake of the greater good of human freedom." . . . "Nor is there anything which tends more to discredit and frustrate the better means of influencing conduct than a resort to the worse. If there be among those whom it is attempted to coerce into prudence or temperance, any of the material of which vigorous and independent characters are made, they will infallibly rebel against the yoke. No such person will ever feel that others have a right to control him in his concerns, such as they have to prevent him from injuring them in theirs, and it easily comes to be considered a mark of spirit and courage to fly in the face of such usurped authority, and do with ostentation the exact opposite of what it enjoins."

The fanatical moral intolerance of the Puritans was the cause of much grossness in the time of Charles II. One section of the community would not act in moderation towards the other.

Civilization is maintained in its progressive state by the vigour of that intellectuality which combines truth, beauty and active service, especially co-operative service among individuals. In proportion as this combination has been exercised in any age, has that age been noteworthy to posterity. When and where one of the three parts has ceased to operate the civilization has existed in an unstable state until the second has begun to go, but when two have gone, the tottering civilization has fallen. This tripartite combination in civilization is also to be found in Christianity, which is individualistic on its inner side, and actively social on its outer side. But before the social principles of Christianity can be worked out individuality must be restored to a position of moderation. The interests of individuality, however, are not advanced by prohibition, for it, like materialistic socialism, tends to destroy individual liberty as well as moral reality.

Emanuel Kant, the great re-vindicator of morality, taught: "As with beauty so with morality. In spite of all the variations in the conception of what was or was not moral, just as behind all the variations in the æsthetic sense, or the variations in the conception of what was, or was not reasonable or true, there must be postulated as a valid reality of reason a moral law obligatory on beings in conditions which we call free and reasonable—a law inherent in reality."

Christianity effects an inner elucidation of reality by supplying the spiritual basis of morality and the foundation of character,

thus strengthening the whole fabric of civilization in a way that nothing else can. For intellectuality, even in its entirety, can come to mean something apart from action; whereas Christianity is a compound of faith, knowledge and action. I grant there is extremely little true Christianity in this year of our Lord 1920. There is, of course, much—very much—religion, even of the kind which means to bind. But a person can be very religious and a hypocrite at the same time. The Christ never praised a religious man. On the contrary Christ's indignation and reprobation were aroused only by the hypocrisy of the Pharisees, who were the most religious men of his time. (The word religion occurs not more than twice in the whole Bible.) The lack of moderation or the unbalanced way in which the truths of Christianity have been presented during fifteen of the nineteen centuries of the Christian era is one reason why there is so little real Christianity to-day. Moderation is just as much needed in belief as in other virtues. The value of faith, that is implicit confidence in the truth of certain doctrines, was pitched too high for over a thousand years, so high at times that it caused the believer to be careless of the morality which should have been the effect of a well-balanced faith in action. The unbeliever, or the disbeliever, or even the mis-believer, was abhorred with hateful passion, while the believer was almost relieved from the necessity of doing the things which should have demonstrated that his belief was the Christian faith. He who rejected all, or even doubted any, was considered to be a rebel against God, for whom the sword, the stake or the block was regarded as a lenient penalty. Even as late as the middle of the last century many distinguished men were made sceptics by their clergymen assuming some moral evil as the necessary cause of doubts.

Now the pendulum has swung to the other extreme (from exorbitant demands upon belief to doubt). Belief does not appear to signify much in the minds of the vast majority. With great numbers of people a peculiar kind of agnosticism (different to that which Professor Huxley had in mind when he coined the word) seems to be superseding all forms of theological belief. "Belief in man" is now spoken of, both in and outside of Socialism. (Rénan's prophecy is being fulfilled.)

Philanthropy is the note most loudly sounded to-day. Its vibrations extend to the pulpit, reverberating to the congregation, whence the echo is heard and sometimes answered, in the foundation of philanthropic institutions and altruistic organizations.

All readers of the New Testament, who are captivated by its melody, may not know that when the Christ asked Simon Peter twice: "Lovest thou me? *αγαπας με* ; Peter said unto him: "Yes, Lord, thou knowest that I love thee." But when Jesus said unto him the third time: "Simon . . . Lovest thou me? *φιλεις με* ; Peter was grieved, not because the Master asked him the same question three times, but because the third time Christ used the philanthropic word for love instead of that which has very much more sympathy and reason blended in its meaning than sentimentality.

"Yet philanthropy threatens to supersede Christianity." (This I said when I wrote "Concerning Prohibition," foretelling the harm prohibition would do.)

Philanthropy, v. Christianity is graphically depicted in an American drama called "Intolerance," which also depicts a state of tyranny existing in the so-called "land of liberty" (paradoxical as it may appear) mainly through the good intentions of altruists and the misdirected zeal of philanthropists. So that "nothing causes more trouble than uninstructed good-will" (is a saying which, if not wholly true, has a large element of truth in it).

Since prohibition has become law in U. S. A. that country would seem to have lost all title to "home of the free," according to an editorial article appearing in "The Argonaut" (San Francisco), from which I quote: "In the ordering of human society first consideration, as all will agree, must be for the needs and propensities of the normal man. In every community there is a percentage of abnormality and another percentage of adolescence. Infirmary and childhood are properly subject to a guardianship not essential to the welfare, and not consistent with the rights of normal men and women. It follows that in establishing general rules—in other words making laws—for the regulation of society there needs be special provision for those members of the community in any manner disqualified for life under its working conditions. Disqualification is a broad term; it includes many forms of incapacity, among them insufficient powers of self-restraint. But nobody, we think, will contend that in the making of laws the paramount consideration should be for the incapables of the body social. Nobody mindful of its bearings and implications will content for a principle in legislation that would subordinate and restrict the privileges of the normal and efficient to limitations proper and necessary in relation to the abnormal and inefficient. Yet the rule of prohibition as it has now been imposed upon the basic law of the United States is in direct and absolute disregard of this fundamental principle. The logic of prohibition is basically unsound in that it imposes upon the efficient and self-controlled rules applicable in equity and common sense only to the weaklings of society. . . ."

"Establish the rule that one may not enjoy that which another may abuse, and the result would be universal demeritization. There are those who drive motor-cars recklessly, risking their own lives and menacing the lives of others. Under the logic of prohibition nobody should be allowed to drive a motor-car. . . ." Thus regarded as a principle, prohibition under close analysis runs quickly into absurdity. The corner stone of our system is the principle of individual liberty. It was worked out by a moral people through generations of restricted life under subjection to an old-world mastery. It was in a sense the discovery of our forefathers, and it was by them declared and fixed in our national charter guaranteeing to all the 'inalienable rights' of 'liberty and the pursuit of happiness. . . ." "It has been the stimuli of incomparable achievements in material and moral development. . . ."

"What becomes of this principle—a principle which has led vastly to the enlightenment and progress of mankind—and which remains the hope of the world—under a rule which denies the use of that which the vast majority may use without harm and even helpfully?" . . . "Systems established by an autocratic power and sustained by force may ride rough-shod over the opinions, the propensities, the liberties of their subjects. But it is an essential condition of government of the people, by the people, that all worthy elements shall respect and support the laws. Is there

anybody so deaf and blind to the propensities of human nature as not to know that this may not be when Government impinges upon individual liberty, when it becomes a meddling busybody in the sphere of private and domestic life, when it penalizes that which multitudes of intelligent and worthy persons regard as innocent and as within the limits of their natural rights?" . . . "It calls for slight insight into the spirit and temper of our people to comprehension of the fact that prohibition is a demoralising and disintegrating rule. Thousands—even millions—normally patriotic and habitually respectful of law hold the rule of prohibition in resentment. Those who hitherto have stood as ardent supporters of Government and law become under prohibition haters of Government and violators of law. Holding this particular law in contempt and feeling no scruples of conscience in evading it, something is lost of respect for law in general." . . . "It is a serious question, a very serious question, indeed, if Government of the people, by the people, can permanently endure under a rule which puts upon vast numbers of the people—assuredly a majority—restrictions in disregard of their propensities, their habits, their judgment? Consent of the governed logically means cheerful consent, and there is no cheerful consent where multitudes are resentful and rebellious, where evasion is practised widely and with no sense of turpitude." . . . What, let us ask, becomes of our traditional boast of America as the land of liberty, the home of the free, when the country swarms with meddling inspectors and pestiferous spies? . . . "Will our people submit to the humiliations of the spy system; and, further, will they submit to be taxed in support of that system? Verily they will not! Verily they will find, within the law or in contempt of it, ways and means of ridding themselves of a rule which insults intelligence and offends a self-respecting and proper pride."

Prohibition in Canada has had some of the same undesirable effects in reacting on the life of the people, according to a description given by a Toronto correspondent of "The Churchman" (New York). Months ago he wrote: "Churchmen are feeling very anxious over the present operation of prohibition in this country. Many advantages have manifestly followed in the general sobriety of the people. It has been particularly effective in protecting the returned soldier from a kind of hospitality that would certainly be freely tendered by his friends. At the same time a wave of petty crime, theft, perjury, lying, malingering, and many forms of contemptible conduct have broken out throughout the country. Citizens are dishonouring their good names by seeking prescriptions of liquor for mythical ailments. Doctors are dishonouring their profession by issuing these prescriptions for a consideration. Witnesses in court brazenly perjure themselves. A pious prohibitionist charged with enforcing the law is discovered shipping liquors to himself in car-load lots, under the name of other commodities. Thus everywhere this canker of deceit and falsehood is spreading. Sobriety is not the only virtue. Unless this condition of things can be limited to a passing phase of national life the outlook is very serious. In the meantime, those who desire to promote national sobriety with national honour are feeling extremely anxious."

Let "those who desire to promote national sobriety with national honour" bear in mind one fact that man has a soul as well as a body. True temperance can be effected only through the soul. S. Paul said to the Corinthians: "Every man that striveth for the mastery is temperate in all things." Here the meaning of the Greek word *εγκρατευται* is self-control, which is acquired through the soul by the man himself. If force be used in trying to bring about "sobriety" it can only be applied to the body. Whereas man is composed of body, soul and spirit. This doctrine is not especially Christian. Plato taught it. Although he used a different word *νοῦς* for spirit; yet it is almost the same as the Christian *πνεῦμα*. The soul holds the middle place. Dr. Inge, the scholarly Dean of St. Paul's Cathedral, calls it "a microcosm, having affinities with all degrees, above and below." And, he says: "Morality only lives in the radical antithesis between good and evil."

The soul, therefore, is intimately connected with morality. So that "a minister of the Gospel" who preaches salvation of a man's body apart from his soul (not to mention spirit), especially by compulsion, as in the case of prohibition, is not "a servant of good news" (if that be the meaning of Gospel), but is a false prophet.

To put intemperance in the same category as murder by saying society must be protected against the drunkard in a similar way that it is against a murderer is proof that he who does so fails to understand the full meaning of temperance. For there is no such person as a partially murderous man, just as there is no such person as a partially virtuous woman. He or she is either one thing or the other. Neither murder nor adultery admits of moderation. Whereas there is an ever increasing number of temperate men. I say "an ever increasing number" with historic data to prove my statement. Drunkenness has been gradually on the decline in many countries—certainly in Britain since the repeal of prohibition there centuries ago. According to official figures, appearing in the latest "blue book," 1918 shows the total number of convictions for drunkenness to be the lowest recorded, and is actually 84.61 per cent. below the total for 1913 (in England and Wales). Several factors have contributed to this increased temperance. To analyse them separately would occupy too much space, here. But among all the elements which have contributed to the whole improvement, compulsion was not one of them. When a form of local option was being considered in Parliament the Right Reverend Dr. Magee, "a godly and well-learned" Irishman, said in the House of Lords: "I entertain the strongest dislike to the Permissive Bill. I cannot, perhaps, express it in a stronger form than by saying that, if I must take my choice—and such it seems to me is really the alternative offered by the Permissive Bill—whether England should be free or sober, I declare, strange as such a declaration may sound, coming from one of my profession, that I should say it would be better that England should be free than that England should be compulsorily sober. I would distinctly prefer freedom to sobriety, because with freedom we might in the end attain sobriety, but in the other alternative we should eventually lose both freedom and sobriety."

Dr. Henson, Bishop of Hereford, wrote: "Freedom apart from sobriety would be a hollow pretence. Sobriety without freedom is a contradiction in terms. Freedom is only fully possessed when

sobriety has become the habit of life; and sobriety is only a genuinely moral condition when it has been freely chosen. The policy of prohibition, that is, of making it illegal to manufacture, import and sell any form of alcoholic liquor or beverage, implies a violent invasion of individual liberty as liberty has hitherto been understood in all civilized nations. It proceeds on the assumption that such liquors are so plainly malefic in their effects that the evident interests of the community requires their total suppression. If this assumption were securely grounded in the experience of civilized mankind, and in the deliberate verdicts of scientific men, it might seem superfluous to examine the policy of prohibition which it sustains; but since the use of alcoholic beverages is as old as human civilization, and prevails generally in all civilized communities to-day; since the voice of medical science is so far from giving a clear verdict against the temperate use of such beverages that many Doctors both recommend it to their patients and confirm their advice by their own example—it needs no argument to disallow the assumption on which the policy of prohibition is based. What is the implied principle? It is nothing else than the ancient fallacy that abuse cancels use. Because the evils of excessive drinking are grave and extended, it is argued that moderate drinking should be suppressed. But the moderate drinker and the excessive drinker are not kindred phenomena differing only in degree. That is the cardinal error of prohibitionists. They describe the moderate drinker as the undeveloped form of the drunkard, whereas he belongs to another category altogether. The drunkard may be kept from drinking by force, and to that extent he may be called sober; but he is as destitute of self-control as ever, and will fall into some fresh excess on the first opportunity. The moderate drinker is a self-respecting man, whose habit is a temperate use of alcohol, and he will carry that habit of moderation with him wherever he goes. America, if prohibition is enforced, will be no more temperate than before, but far fuller of unrecognized drunkards—that is of men without self-control, whose sobriety is imposed from without, and has no secure roots within the man himself. The notorious growth of the drug habit wherever the policy of prohibition is adopted proves the moral worthlessness of enforced sobriety. The only security against excess which is worth having is the habit of self-control, and the formation of that habit is endangered if not rendered impossible, by the "cotton wool policy" of prohibition. Prohibition implies the unrestricted right of the majority to coerce the minority. It takes for granted that there is no department of individual conduct which lies outside the majority's rightful control, no personal rights which the majority need respect, no sphere of private liberty into which the majority may not intrude. . . . *Obsta principis.*

("Resist the beginnings") is a sound principle for the guidance of free men when tyranny is on the march. The logic of persecution is as attractive as it is venerable, but its conclusion is always the same—a vicious circle of violence and reaction, violence provoking reaction, reaction justifying violence." . . . "Prohibition cannot be reconciled with the tradition of Christianity or with the teaching and example of Christ. Accordingly the Churches must need be restive under a law which seems to challenge their most sacred convictions. How can that be properly prohibited as anti-social which was not only allowed by the Lord, but was deliber-

ately entrenched by his command in the religious use of his Church? Illiterate believers think they can avoid this intolerable paradox by supposing that the wine mentioned in the Gospels was unfermented, but such a way of escape is not open to educated men."

"The Guardian" (London), probably the most ably edited Church newspaper in the Anglican Communion, said: "We are so rarely able to see eye to eye with the Bishop of Hereford that it is a pleasure to find ourselves in complete agreement with his letter upon prohibition. The propaganda which it is understood is to be conducted under the auspices of American zealots was never less needed in this country than to-day. For many years passed we have been growing progressively more sober, and the bulk of Englishmen are not in the least likely to allow themselves to be dragooned into believing, or pretending to believe, that the tiny proportion of alcohol in a glass of beer or wine does them any harm or is reprehensible in any way whatever."

"Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man." (S. Matt. xv. II.)

In the time of Shakspeare people were religiously admonished not to go to the theatre because of the defiling language spoken by actors. No woman ever appeared on the stage, and few in the audience. An actor was esteemed so lowly that an Act of Parliament was passed, forbidding him to sit on a jury, "because he is a villan and a vagabond." Some years ago a celebrated actor in England declined to sit on a jury, and when summoned to do so cited this law as his excuse. The judge, in looking up the statute, saw that it had not been repealed. About the same time an English Bishop delivered a lecture on Shakspeare in the Athenæum Club (London) to a gathering of literary gentlemen and ladies, among whom were some distinguished actors, and actresses. In the course of his lecture (if I remember rightly) his lordship said: "God had caused Shakspeare to become an actor in order to teach certain truths, which, if taught by anybody else at that time his head would have been placed on the block in short notice. But nobody considered seriously what an actor said, especially in a theatre, which was regarded as a vile institution." (Miss Ellen Terry, who was present, said: "It is the most beautiful sermon I have ever heard.")

What a very great improvement has been effected in the theatre? Many religious people wanted to banish it. But others, who held moderate views, succeeded in reforming the theatre, not all at once, of course, but by degrees, with the hope of further improvement.

The best, and, indeed, the only way to prevent or check questionable forms of amusement is to encourage innocent entertainment in moderation.

Similarly with regard to the liquor business. Those who hold moderate views, especially those who have worked out social problems in conjunction with the study of other subjects, believe that one way of reforming it is by purification of the trade itself. Another way of reform is by so regulating the sale of pure beer, good wine, and unadulterated spirits, as to make moderation as nearly as possible the ideal of attainment. This may be accomplished by governmental control of the traffic (putting

a high tax on whiskey), thus eliminating the element of adulteration, which was probably the cause of more drunkenness in this country than anything else. In such and other moderate endeavors, lies the true solution of the problem.

Prohibition has not solved the problem of intemperance in this country any more than it did in Britain; for, according to history (II. Hen. vii. 2.) "it encouraged secret drinking, which bred vagabonds and beggars." And according to the Police Report of Montreal: "Arrests of drunks in August, September and October, last year under the dry law with the same months under license were 2,139 men in 1919; 1260 men in 1918."

I am not so much concerned to defend the drinking of liquor containing a small percentage of alcohol as to uphold the liberty of the individual to drink them in moderation, if he so desires, and thus safe-guard temperance as a virtue. Matthew Arnold made a wise remark when he said: "Wine used in moderation seems to add to the agreeableness of life—for adults at any rate—and whatever adds to the agreeableness of life adds to its resources and power." Wholesome liquor consumed moderately in cheerful circumstances, such as a man's own home, never made a drunkard. The cause of temperance has been greatly retarded by prejudice, which means to pre-judge or to form an opinion before examining a subject. No subject, moreover, can be wholly understood by studying it alone or apart from other or kindred subjects. So that Diderot was right when he said: "Ignorance is less remote from truth than prejudice."

What is greatly needed just now is that temperance or moderation should be urged more insistently by temperate or moderate men who are not themselves prohibitionists; for no remedy based on a false diagnosis will cure the patient. When, for instance, two Episcopal gentlemen speak and write concerning prohibition in terms which are diametrically opposed to each other, neither one nor the other being true, must not truth as well as temperance suffer in consequence of such erroneous statements? One of the statements made by the Bishop of Kootenay to his Synod was: "Prohibition had become necessary because the country was not Christian, and people lacked self-control." The other statement made in letters to "The Times," and "The Guardian" (London) by the Lord Bishop of Willesden (formerly of Victoria, B. C.) was: "The Canadian people had found their 'soul' in voting for prohibition."

If the Canadian people had found their "soul" there would be no need for Referendum now. If the country be not Christian, then a Missionary Bishop should faithfully endeavour to make it so, instead of advocating Confucian legislation. Moreover, the assumption that "people lack self-control" was not assumed by Mr. Chamberlain, a former Chief of Police, when he said to me: "Considering the enormous area [speaking of Vancouver], and the small number of police, the people conduct themselves pretty well."

Clergymen, both ecclesiastical and denominational, may well reflect whether the new form of demand on them to "serve tables" and obey "the will of the community" instead of the divine will is not a snare. (I am quoting words used by a Dignitary who wrote to me about my "going against the will of the community.")

After giving historic proof of attempts frequently made to reform human nature by laws imposed mainly from without, and how they failed, the Rev. Dr. Gowen, Professor of Orientalism in the University of Washington, in his scholarly article on "American Liberty and Social Efficiency," says: "If Tacitus is to be credited, Tiberius was the first to stand out for a higher degree of liberty by suggesting that the improving of manners might turn out to be more effective than the enactment of laws." The Empire of China carried an experiment in this direction further and more consistently and continuously than any other country has ever ventured. It was of the essence of the Confucian system to make men good by placing them under rules which applied meticulously to every detail. In vain did Lao Tzu protest that a pigeon was never made out of a crow by painting it white. Confucianism triumphed, but at what a cost? May it not be said that the success of the literati lost China her very soul, and left her pathetically servile to a regime of etiquette from which she has so far been unable to escape. Japan also went, in imitation of China, far along the same dangerous road. You may find well-nigh incredible stories of the length to which, even in Tokugawa times legislation was carried. Every detail of a man's life was regulated to the least particular, from the wearing of a beard or the dressing of the hair down to the cost of his wife's hair pins or the price of his child's doll. Ecclesiastical Judaism, before the beginning of our era, had committed itself to the same course, and the teachings of the prophets had been well-nigh smothered in legalism. Readers of the New Testament will recall the denunciation hurled at those who were continually burdening burdens on the conscience of men, which, as St. Peter declared, neither we nor our fathers were able to bear. The great fight which waged in the first century was a fight in the interests of liberty, to save the infant Church from the deadening weight which made righteousness the doing of prescribed things so complex that they multiplied transgressions and begot despair. . . . "Life, again, must be thought of as enrichment, enrichment in choice of will and experience as well as in intellectual outlook. This seems inevitable in the case of those who enroll themselves under the banner of One whose first 'sign,' the keynote of all the ministry to follow, was the transforming of water into wine, One Who was content to be called a gluttonous man and a wine-bibler, a friend of publicans and sinners, One Who made the feast of bread and wine the great sacramental rite of Christendom, and the badge of fellowship."

"The badge of fellowship" brings to my recollection a pleasant friendship formed in 1893 with a French priest of the Holy Roman Catholic Apostolic Church. How I became acquainted with him I don't remember. But the one thing I shall never forget is the fact that whenever he invited me to dine at his house there was always a decanter of good wine on his table, and as soon as each of us drank a little he seemed to forget that I was a "Protestant," and I felt myself to be truly Catholic. When on my last visit I rose to say farewell he asked me to come up to his study, where he wrote on the back of his photograph: "Yours for ever in J.C.—A. L. Dufresne." He handed me the copy (which is a picture of saintliness) together with a sum of money, and asked me to pray for him.

Although I am neither a predestinarian in the religious sense, nor a determinist in the philosophic; yet I think (without in the least subscribing to Bacchic sentiment), that the Creator had more than one wise purpose for alcohol, and that "the badge of fellowship," which culminated in our Lord's last supper, had its divine origin in the remote past. One purpose would seem to have been the creation of that emotion which is commonly called pity. In the history of mankind it has been noticed that those races which are least capable of the noble emotion of pity are, broadly speaking, the non-alcoholic races. Whereas through the other races by virtue of its cumulatively genialising influence throughout the historic ages alcohol has played a beneficent part in the moral evolution of man.

Wine has been a very good servant of man, and it is notorious that the French attributed the excellent health of their troops during the war to the bottle of claret to which every soldier was duly entitled. The scientific reason for this is that wine (or beer) stimulates the palate so that even food which, without it, would be tasteless and unsavoury, may be taken with pleasure. This is of great importance because the famous Russian physiologist, Pavlov, has shown that appetising food increases the secretion of the various digestive juices, and is readily digested, whereas unappetising food is not readily digested, although there may be no reason for its indigestibility except its lack of savor. The French are not only good cooks of savoury food, but they all drink wine in moderation, both at their déjeuner and dinner. A person might visit Paris ten times, and not once see a Frenchman drunk.

No Turk (who is a Mohammedan) drinks wine. It is as much against his religion to drink any form of alcoholic beverage as it is against the "conscience" of a sincere Prohibitionist to do so. Both, however, smoke tobacco, i.e. almost all Turks, and very many Prohibitionists use tobacco in some form. And, according to the Report of a Committee appointed by the Central Control Board (England) composed of a very large number of most distinguished Doctors: "Tobacco affords no nutrition whatever, and its undue use is recognized as being injurious to digestion. The one source of its fascination lies in its influence on the nervous system. Millions of people cherish it for its soothing influence in fatigue, pain or anxiety, and many attribute to it stimulation of thought when brooding over problems and perplexities. Some of these sensations may be imaginary, like some of those attributed to alcohol. But there can be no doubt that though tobacco contributes no nutrition to the system, it has become to a great number of men an indispensable luxury."

This shows the injustice of the crusade which is maintained against alcohol, even in moderation, and under governmental control. The much debated and ambiguous question as to whether alcohol has any food value or not, is decided in its favour. "It can within limits replace an equivalent amount of carbohydrate or fat in the diet, and has a similar effect in economising proteins" (p. 28). Granted that the ordinary requirements of physical life could all be supplied without it, the fact remains that it gives a certain satisfaction to the nervous system, and that the satisfaction of the nervous system is at least as indispensable to happiness

and vigor as that of any other part of the human organism. The same consideration which promotes and justifies smoking promotes and justifies drinking in moderation.

If it be once recognized that the great mass of people are subject to a craving for some sort of influence on the nervous element of their organism, the greater part of the prejudice against the use of alcoholic liquors, even in moderation, may be set aside as irrelevant. Many people can dispense with alcohol in every form, many more can dispense with tobacco. But one or the other almost all people will insist on having, and the only practical problem is to consider in what manner and degree, and under what conditions, they can best use it. For this purpose the scientific decisions arrived at in the volume entitled "Alcohol, its Action on the Human Organism," compiled by the Central Control Board, are of the greatest value. "A further conclusion of capital importance which emerges with equal clearness, is that the action of alcohol on the nervous system is essentially sedative, and—with the possible exception of its direct influence on the respiratory centre -- it is not truly stimulant." (p. 125) Again on the same page, the Report says: "The popular belief in the stimulating properties of alcohol as regards nervous, and other functions seems to be of a purely subjective origin and illusory." It may perhaps be more correct to say that the popular view as to the nature of the stimulation is illusory. When a glass of wine is followed by an apparent excitement of some function of the mind or body, the popular conclusion is that that function has been directly stimulated by the administration. But what has actually happened is that the controlling influence exerted by the higher centres of the nervous system has been in some degree suspended, and that in consequence the subordinate functions have been allowed freer action. The action of alcohol on the heart is beneficial when it seems to be mainly due to its mildly narcotic and sedative action, "relieving the centres which modify the action of the heart from the disturbing influence of pain and anxiety" (p. 77.) Alcohol thus affords a relief from mental strain which may contribute much towards a patient's comfort and recovery. What, then, is the legitimate and beneficial use of alcohol? It is chiefly to be found in a sedative action on the nervous system, which relieves the strain of excessive work or worry.

Sir Anthony Home, M.D., says: "Rum will sustain against the depression in which disease has its beginning Beer or wine would serve the purpose better."

The Scientific Report says: "An exhausting and worrying day may leave a condition of tension and irritability which interferes with the appetite and digestion, and in such condition, and in some persons it may be that wine or other dilute form of alcohol, taken with the evening meal, will assist the assimilation of food. Again, persons who have overworked to such an extent that they have become too tired to rest may be enabled to sleep when they have taken a small amount of alcohol." (p. 127).

In 1917 Dr. Wace, the literary Dean of Canterbury, wrote me: "For some years I was engaged in writing leading articles at night and, when I returned home between three and four o'clock in the morning my brain was too excited to sleep, but a crust of bread

and a little claret would give me prolonged and refreshing repose. My experience, in fact, in a hard-working life which has now extended to eighty-two years, has been that alcohol is bad to work upon, but invaluable to rest upon. It has enabled me, indeed, sometimes to do literary work at night after being engaged a great part of the day on the duties of my profession, but only on condition of my interposing a sort of three hours' rest after dinner, with a good nap. There may be many modifications of this kind in the use of alcoholic drinks; but they are always mere variations of the principle that the chief effect and use of alcohol is to promote rest, and the re-invigoration which rest brings. This being the case, it would be a positive cruelty to many persons of a nervous temperament to deprive them, by prohibition of the sedative comfort which they find in alcoholic beverages alone. And we may be sure that, if the prohibition could be enforced, the craving of the nervous system would compel them to seek the same relief in more noxious drugs. The whole happiness of existence and the essence of civilization depend upon the due regulation of great passions. That regulation must be both moral and legal, and its methods can only be effectual if they are based upon a scientific, and therefore true appreciation in the case of alcohol of its action. That appreciation is rendered possible by the most eminent medical scientists in England to-day; and the moral methods for its application are now sufficiently apparent. . . . "It would be great gain if it could be made the settled rule (as in India) never to resort to alcoholic drinking until sun-down. If it could be reserved wholly for dinner or supper there would be a very great gain to health and true temperance. If a moderate dose of alcohol be taken in the evening, it would be consumed and otherwise eliminated from the blood before the next evening. If these principles and these practical rules be observed, to quote the Report: "The temperate consumption of alcoholic liquors may be considered to be physiologically harmless in the case of the great majority of normal adults."

Sir J. Crichton Browne, M.D., after going into scientific details of the subject in his lengthy monograph entitled: "What We Owe to Alcohol," asks: "Apart from its blighting effects when too freely indulged in, what good or evil does it do in the psychical sphere of those who partake of it in strict moderation? The enormous weight of evidence bears out that its influence is good, and that it is in a sense a food for the mind as well as for the body, sustaining its operations and enabling it to call up its reserve forces." . . . "The more alcoholic races have surpassed the less alcoholic in health, longevity, procreative ability and mental power." . . . "Legislation is not the cure for drunkenness. The acquirement of self-control is one of the main objects of education, the exercise of it, a chief part of the discipline of life, and to substitute for it grandmotherly legislation is to debilitate human nature and court disaster." . . . "There is no danger to a lawful government greater than for a well-behaved subject to feel himself deprived of his natural rights; and that danger is aggravated when he knows that the deprivation is inflicted on him for the sake of those who are morally inferior to him."

Herbert Spencer spoke truly when he said: "No political alchemy can produce golden conduct out of leaden motives."

Mr. Balfour is a man who has not only reflected deeply, but has been actively engaged in great affairs, and yet he says: "Conduct must have a base in faith." After analysing present movements in the world he remarks: "It is equally certain that if any of these tendencies prevail, conduct which is now so exalted will have lost its base." . . . "The Altruists forget that if Christ was capable of radical error as to the destiny of man, and had no right to give an order, we are all thrown back on our own thoughts as absolute guides of conduct." . . . "Does anybody sincerely believe that conduct would remain the same after the influence of Christ's mission had passed away, as well as the belief in Christ Himself? He should watch the conduct of the great in pagan or Mussulman countries, and be forever cured of his optimism."

"What has brought about the overthrow of Germany? Why is she to-day in a pitiable condition?" Asks Count Hermann Keyserling, an eminent Professor of Philosophy, who recently delivered a lecture under governmental auspices in Berlin. One noteworthy fact about these two questions is that they were asked by a German and answered by a German before a German audience. Professor Keyserling said: "The German people have gone astray. They have lived more and more in what their critic and censor term their *Erschelnungswelt*, in the world of experience, rather than in the world of things which are of true and enduring moment. They have been more and more absorbed in external things. Bereft of their deeper life, they could calculate and trade and organize. But believing no longer in the spiritual forces, they had lost originality. They could construct a system of natural science and a formal jurisprudence. They could frame an army organization and a mechanically working bureaucracy. But the destruction or disruption of religious and ethical conceptions has brought about immorality and a condition of unreality, even an impairment of military organization, and the removal of the safe-guards against anarchy. The present dearth of originality and reality came of this shallowness of character, and prevalent unreality came of this living in externals" . . . "Let this continue, and the true things will become inaccessible, there will be spiritual suicide; the German people will doom themselves to a position of inferiority."

Count Keyserling had the courage to contrast with the absence of the feeling of self-responsibility among his own countrymen its presence among hundreds of thousands in England.

"Many schemes of reform—in Church, Schools, Universities and social organizations—are in the air [he said], but all to little purpose, or, it may be productive of harm. This belief in externals and soulless organization must be barren. Only the deepening of the inner life, with an increased sense of the might of spiritual forces, will avail, and each man must make the change for himself. Every one must understand that he is not merely master of his external circumstances, but is also captain of his soul, if he only lives the inner life."

Before it is too late let us learn a lesson from the recent history of Germany, and not try "schemes of reform"—"all to little purpose, or, it may be productive of harm" for exactly the same reasons Count Keyserling gives.

One important principle in sociology is to consider not so much what ought to be done as the manner in which it shall be done. Although the name of this science has a feminine pronunciation; yet the principle enunciated here is a very strong one, and is quite compatible with Christian principle. Progress must harmonize with law and order based on right principles.

Prohibition is immoral in principle, being soulless itself, and having nothing to do with the soul of man. Prohibition is both anti-Christian and unchristian, being not only contrary to the ethical teachings, and practice of the Christ; but requiring no faith in action or spiritual exercise whatever. Prohibition, being an external thing, is opposed to Christianity, which possesses the note of inwardness in the fullest degree.

Whereas moderation, or to give the original word used by S. Paul *επιεικες* expresses in classic language the spirit that declines to exact its legal rights, Aristotle, a great Greek authority on ethics, points out that justice is one thing, equity *επιεικεια* another, as that which looks to the spirit and not the letter, the intention and not the act, the whole and not the part. This is in agreement with the derivation of the word *εικος* reasonable, or the idea expressed by Matthew Arnold's phrase "sweet reasonableness."

"Light wines and beer of good
quality, and taken in moderation
are good for most adults."

— Lord Dawson, M. D.

Doctor to the King.

1930.



