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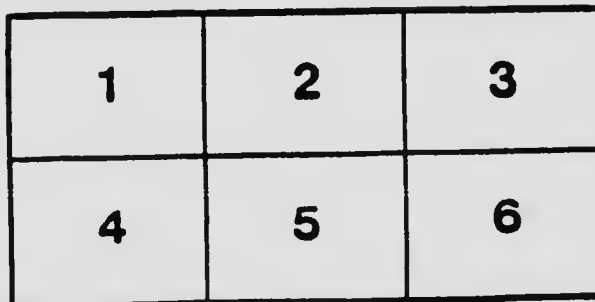
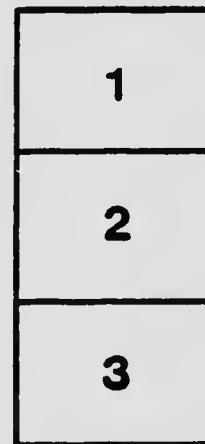
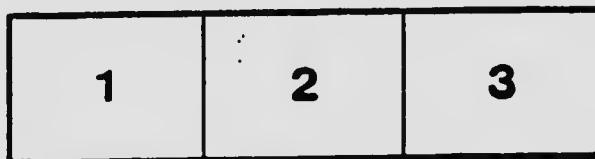
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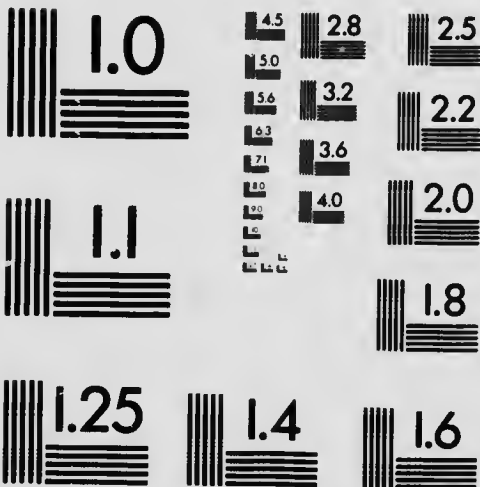
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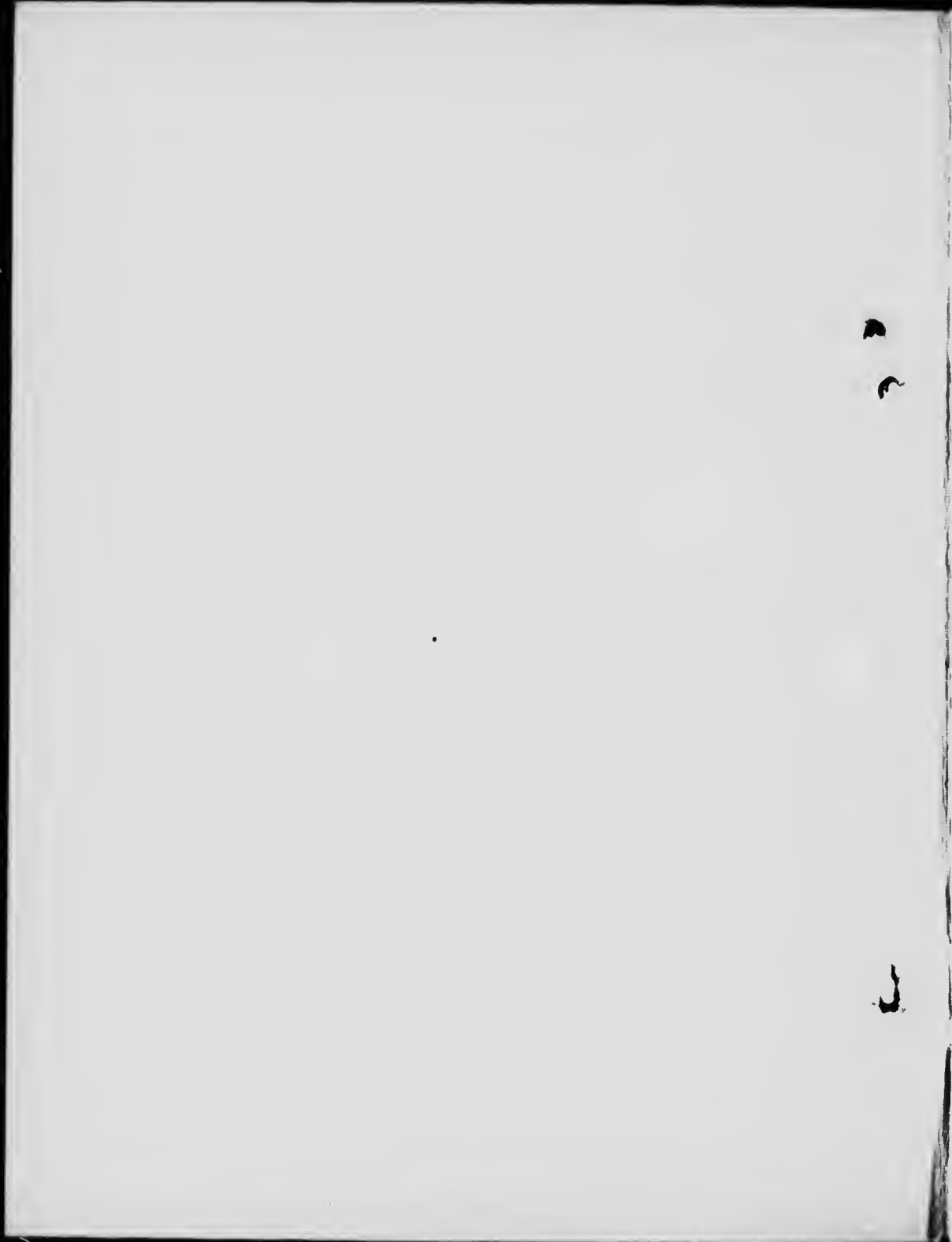
THE OTHER SIDE

BY

REV. F. W. MACCAUD, B.D.

Author of "GOD IN SCIENCE," etc.

VANCOUVER, BRITISH COLUMBIA



DANTE said: "The lover of truth will be far away from his duty if he cares not himself to contribute ought to the public good."

All moral life is pretence and delusion without the fundamental idea of duty.

It is because I foresee as clearly as the working out of a proposition in Euclid the result of such tendencies as the Prohibition movement that I feel it to be my duty to write a pamphlet, not as an Anglican clergyman, but as a patriotic citizen of British Columbia, who sincerely desires this Province to remain free.

This last sentence implies very much more than one thing.

First, it implies that if Prohibition should become law the Province would lose some of its freedom.

This statement in turn implies prophecy; for to what would happen as the result of Prohibition becoming law is to prophesy.

And what is prophecy but spiritual idealisation?

This, then, brings spirituality into "the matter," a phrase which at first sight has as much the appearance of paradox as the ethical doctrine of Aristotle: "that where there is self-denial there is no virtue."

Does it not seem to be just as contradictory as a preacher of righteousness to plead against Prohibition because it would leave no room for self-denial: "people would then be compelled to practise self-control."

How the great Greek authority on Ethics would laugh at such a proposal. And not only is Prohibition opposed to Greek, but is also against Christian ethics.

What (you may say)? That which interprets life, not merely as it is, but in all its spiritual possibilities, to be on your side?

Yes, I answer, most emphatically.

This, however, is only part of the truth, just as the furnishing of spiritual motive for moral conduct is only part, and a very small part, of the work of the Christian ministry.

Perhaps one reason why so many ministers of various denominations appear to favour Prohibition is because they have erroneously conceived the duty of the Church.

Church Is Not a Philanthropic Institution.

Too many men think of the Church as a philanthropic institution for supplying the spiritual impulse necessary for carrying on the enterprises which relieve distress, especially in urban centres, and even to exert its influence in restraining by force (if need be) certain undesirable conditions in the community.

Probably these men confound philanthropy with Christianity, and few of them may be aware of the

fact that in the Greek Testament there are two words for love.

The first half of our word philanthropy comes from a Greek word of very much lower value than that which is usually translated "charity."

So, Christian love is very much more valuable than merely "a lover of mankind." And yet philanthropy threatens to supersede Christianity.

It will not do so finally. But the human race has been said to advance like a man walking by always losing his balance and regaining it again.

And surely many apparently intelligent men are just now losing their balance by helping to bring about Prohibition.

For this reason I want to act the part of an Irish gentleman who in such an emergency would extend his aid, not only because it would be the right thing to do, but because the fall of others on such a slippery platform would endanger his own safety.

The Chief Duty of a Prophet.

It seems to be forgotten that the chief duty of the prophet was to point out the evil and let others work out the remedy offered.

Prophecy differs from wisdom by its dynamic power.

Stoicism can interpret the moral life to a certain extent; but it has not much dynamic force to make the interpretation prevail.

Classic thought had its golden age, but a golden age placed in the remote past could be only an idealised picture.

Hebrew prophecy, placing its ideal in the future, brings dynamic power, to make a golden age.

Satire can powerfully depict the evil side of life.

Prophecy, bringing to bear upon life both a longing for righteousness and a quickened sense of actual evil, raises the ideal of human endeavour.

And so in modern times we rightly call Dr. Inge, the scholarly Dean of St. Paul's Cathedral, a prophet of his age, for he tells us that there will be "a new type of Christianity, neither Latin nor Greek, but corresponding somewhat to the national character of what is good in the British, Dutch and (even) German peoples. It will be strongly ethical, and marked with that blend of strenuous practicability and high idealism which belong to the great. It will be individualistic on its inner side, and actively social on its outer side."

But to-day the chief business of the Church is not even to pity men (although I believe with the Bishop of London that sympathy is one of the five secrets of influence). Rather than being deserving of pity, men should be challenged to assert in themselves those attributes which will make them independent of pity.

For all evil is perverted free-will.

No drunkard who has recovered the integrity of his soul should be the object of pity, and it was to enable him (as much as other sinners) to recover that lost integrity that the Church was founded.

I write from personal knowledge of rescue work in the slums of London, for I preached to all sorts and conditions of men (among whom were drunken-looking characters) on a thoroughfare called New Cut, standing beside the present Rector of "All Saints' church," Peckham, London, S. E., years before we were ordained. He and I worked together as friends. Christian laymen ought to be able to show the spiritual relationship of mankind to all processes of life, both small and great. And where is the spirituality in trying to force men to be sober?

Without the least degree of braggadocio, I must respectfully warn would-be Prohibitionists that they had better think seriously "Concerning Prohibition" before voting.

Something Is Needed.

The mere fact that there are today five types of morality, each leading to a certain point and then a limit is reached, is sufficient proof in itself that even those whose lives are influenced by each particular type, do not think very seriously.

For, while all the motives in the five different types of morality subject us to abundance of ethical stimuli, yet that is about all that can be said.

Something is wanting.

Have Prohibitionists the presumption to say that they can supply the need?

Not only can they not supply what is required, but they would actually do harm to true morality, if

Prohibition should become law. We are in need of a morality that proceeds from our own life: i.e., from within, not from without, as Prohibition would be—and in this we need much more than we are conscious of needing.

This may sound like Hegelian reasoning.

For Hegel said: "He who feels a limitation is in some way above it."

This may account for the attitude assumed towards Prohibition by many a man who ought to have more sense.

I don't mean more sense than Hegel had, because no man could have more "sense" than he, if I may give my own experience in trying to fathom him (when studying "The Secret of Hegel").

But what I mean is when a man like the Bishop of a neighbouring Diocese in B. C. said to his Synod: "Prohibition had become necessary because the country was not Christian, and people lacked self-control," I can understand him less than I do Hegelism, and Hegel was the most abstruse philosopher that ever lived.

Turkey is not a Christian country, and yet it is in no need of Prohibition. But what the whole Ottoman Empire is in need of, and this country, too, is purity; for (if I may make degrees of comparison concerning sin) unchastity is a greater evil than intemperance.

Some years ago a Doctor said to me (in conversation about the same thing): "Ninety-five per cent. of the men in Vancouver are immoral, and seventy-five per cent. of the women."

How could we feel the insufficiency and the feebleness, or see the threadbareness and the veneer of all human morality, if we did not experience a longing for a more genuine morality?

Whence arises this longing in opposition to a natural world?

Whence came the desire for self-control and an inner elucidation of reality?

How did even the ideas of them originate if we belong entirely to the natural world?

For if "the country was not Christian, and the people lacked self-control," then they must belong to the natural world.

Professor Cram (the Historian) has said: "In the conscious action of individuals motive or purpose is supreme; but the forces which govern the action of States approximate more closely to the operations of causes in the natural world."

("Cause [however] is not like its effect."—Brown.)

The Bishop of Oxford expresses his opinion that "the lack of spiritual energy, and the conventional and unfruitful nature which characterises present-day Christianity, are due to the fact that we do not take time to think. . . . But the spirit of social reform must come forth from warm centres of Christian faith. There is no greater delusion than that of supposing that because Christianity is judged by its social fruits, therefore theology does not matter, and 'what exactly we believe' is of little account. It was the intensity, the vividness, and precision of

the belief of the early Christians that produced the wonderful humanitarian fruit."

When the Bishop of England's most famous seat of learning can say, "**We do not take time to think,**" and can show the reason why the earliest ages of Christianity were not the least progressive, why is it that here, where we don't know so much, **we will not take time to think,** and a Missionary Bishop helps a movement that lacks the essential motive power which Dr. Gore says **must** be the basis of social reform?

As some person who reads my pamphlet may say: "O, that is all theoretic. I want something practical." Let me first point out that Prohibition is a theorem that has yet to be proven.

And so far as I can observe without prejudice (for, of course, prejudice, i.e., to pre-judge, is further from truth than ignorance), I do not see that it has produced the desired results where tried.

Indeed, I know of instances: one in particular being the case of a temperate Canadian who went from Eastern Canada on a visit to the State of Maine, and almost the first thing he wanted and sought and got on his arrival was a glass of whiskey. Similar cases nearer home could be cited, but this is not the scope of my pamphlet.

I want to show that never have real advances in Religion, Art, Science or even Sociology, or great transformations of life, originated out of a combination of the activities of the majority. I want to particularly show the danger Prohibition would entail to moral and political freedom.

"Something Practical."

The second thing I wish to relate (in reference to practicability) is a little personal history, if I may do so without appearing to be egotistic. During last Lent I was officiating every day at New Westminster, and on Sunday I had to go to a second-rate cafe for my dinner, where on one occasion I sat in "a box" opposite to a man who was under the influence of drink, but not drunk. Seeing I was a clergyman (by my clerical attire), he tried to be courteous to me, and succeeded by his intelligent questions in drawing me into a conversation. He spoke English grammatically, and in French to the waitress (who was educated at a Convent-school). The man exhibited such knowledge of the defects, etc., on the part of some ministers, especially a certain class of "social reformers," that I have often wished the same kind of men could have heard him, notwithstanding his having been partially intoxicated.

But the point I wish to emphasise is that on the following Sunday evening I met him again at the same place, this time perfectly sober, and in semi-evening dress. Whatever I had said to him on the previous Lord's Day seems to have completely changed his outlook on life, although he was forty-six years of age.

No priest could have had a more open confession made to him than that man made to me. I remember his stopping to eat (on the first Sunday) and gaze at me seemingly during a few minutes—perhaps longer

—while I was speaking; but I cannot recollect what I had said just then. Probably I put some truth in a psychological way, and coming not only with all the force of novelty, but also answering to the laws of his own mind, it evidently was the means of doing far more for him than Prohibition would have accomplished during the remainder of his life; for the waitress afterwards told me that he had “become a reformed man.”

Re-formation.

The striving after reformation in any department of social affairs cannot succeed without a sense of duty, and without a very different feeling than that which animates many Prohibitionists.

The greatest reformer (who was at the same time the grandest Personality of all history) said (in effect): Moses says: “Thou shalt not,” but I say: Think rightly and feel rightly (not in a negative, but in a positive way), and in consequence you will act rightly in all the relations of life towards your neighbour as well as yourself.

Sudden revolutions, sometimes even into the complete opposite of the previous state, have been defective, and cannot but be defective, consequently a source of danger to a true condition.

It would be well to bear in mind Lotze's argument that the function of continuity is to secure the future. He says: “Its effect is not to tie the present immovably to the past, but to safeguard the future effect of present action.”

And what we must safeguard now is moral freedom as well as political freedom.

Prohibition implies destruction of one of the subordinate virtues of temperance, viz., moderation in drinking.

Temperance is not an impelling, but a restraining virtue. It avoids extremes. Prohibition forces men into an extreme: not merely restraining appetite, but actually destroying the means of practising temperance.

Freedom is the power to exercise the will in pursuit of its highest ends without fear.

The present conditions require a moral character through requiring on the one hand moral freedom as opposed to mechanical force; on the other, a transcendent ideal in opposition to mere self-preservation. The laws of the universe are adjusted in the interests of health and happiness. Freedom is the supremacy of inner states over outward conditions.

It does not require a philosophic mind to see how the truth of this statement is opposed to Prohibition; for Prohibition is an outward condition.

While writing the above sentence a friend called with a volume containing what the late Dr. Magee wrote on Prohibition. I immediately handed the book back, simply because of the difficulty to know what not to quote from such a scholar as was His Grace. But one sentence from the Archbishop's speech in the House of Lords so surprised the religious public of Great Britain that I think it worth quoting:

"I would rather see England free than sober."

What Prohibition Would Do.

Prohibition would not only destroy moral freedom, but tend to destroy political freedom, too.

While Prohibition may not be one of the planks of the Socialistic platform, it is one of the consequences of Socialistic teaching, inasmuch as one of the most disastrous effects of Socialism is precisely the crushing out of individuality.

From the teachings of Socialism there result many conclusions which are not acceptable to Socialists themselves.

The reason is that Socialists theorise overmuch, and give less attention than sufficient to the consequences, and the practical working out of their theories. Unconsciously or otherwise, individualism is aimed at in the condemnation of private ownership, or personal property, the wholesale confiscation of wealth.

Prohibition is part of that Socialism which is ever striving to place the State above the home, the family and the individual, and which would have us believe that the individual is for the State and not the State for the individual.

The aim of Socialism reduced to practice is the destruction of individuality.

It seeks to strangle individual initiative, individual enterprise, individual liberty.

Once given this power to regulate one's private conduct, and to dictate what one must not drink, logically, what is to prevent the Socialistic State

from going further and saying: This kind of work you must undertake, this sort of girl you must not marry, etc.?

As a matter of fact, this last is being attempted under the guise of Eugenics, requiring a "medical examination" before lovers can be united in marriage.

Furthermore, to understand Socialistic society it must be remembered that the administrative power would be directly related to production and exchange of wealth. All other departments of human activity would be "free."

To other minds than those imbued with the teachings of Socialism this may seem hard to understand; for, although society would be free, yet many things which are now essential to freedom will have been abolished.

There will be no liberty of conscience.

Christianity itself will be threatened, it being individualistic on its inner side. And before it can work out its social problems individuality (in which the element of uniqueness is emphasized) must be restored.

But one of the perils of modern civilization is the menace to individuality.

In the existing system there is a mixture, continually changing, of the individual and the collective principles, and the tendency at present is toward an overdevelopment of State interference.

Moreover, the signs of the times are exhibited in the enormous extension of manufacturing production on a large scale, and in the war we are fighting today

for the liberation of small nations, and against that militarism which could not have become so powerful as it is if each man in Germany had been free.

For, on the one hand the teachings of Nietzsche were opposed to Christian ethics, and thus powerfully influenced "scientific barbarism."

Treitschke, on the other hand, seems to have adhered to the old-fashioned German views of Christian morality, and he regarded the exercise of power as justified only when it was used for the promotion of moral ideals. But his influence was not so great as Nietzsche's.

Treitschke, however, stimulated the sentiment of patriotism, and so incidentally the military spirit, but (if I mistake not) he helped to strengthen the paternalism that has always ruled the German race by the notion that "moral ideals" can be promoted through the exercise of civil power.

Let us learn a lesson from German history before it is too late.

The Menace to Individuality.

Individual freedom is menaced in every movement that seeks to force a community to go to extremes in the regulation of human conduct.

And Prohibition is one of these movements which restricts, and unduly so, the sphere of personal liberty, branding its citizens as incapable of self-control.

Individuality is one of the most valuable assets in the adult. It may, of course, exhibit itself sometimes in a disagreeable manner, such as in the case of a drunkard; and the temptation to crush it will be strong.

But the making of sumptuary regulations that are essentially inquisitorial, and offensive, to privacy, is Socialistic in principle.

"It is the duty of the State to hedge about with safeguards such things the abuse of which may do harm, but to condemn the right use, or manufacture of such articles, unless demanded by the entire community, is to exceed its powers and mandate, which were bestowed upon it, not by a fraction or a majority, but by the whole of the people."

Although a true democracy rules by the consent of the majority, yet it respects the inalienable rights of the minority, and if Prohibition pretends to ignore the wishes of the minority, then it is not a democratic, but an avowedly Socialistic movement, because opposed in principle to the rights and freedom of the individual.

"It has always been the tendency of the unoriginal mind to find intense difficulty in tolerating individuality."

"But as with the genuine educator in his relations with the pupil, it should be the duty of the State to regulate, not by extreme, but by wise and prudent measures, the inclinations which may tend towards evil."

(I have been quoting a few passages in this part of my pamphlet from a priest of the Holy Roman Catholic Apostolic Church.)

The late Mr. Gladstone was once asked in the House of Commons what was the chief duty of a Government?

"The Grand Old Man" answered: "To make it hard for people to do wrong, and easy for them to do right."

But his idea of hardness did not mean something which when worked out would extend to robbery; for he was a Christian statesman (who enjoyed his glass of wine as much as Saint Chrysostom did). And I don't mean by robbery the taking away a means of livelihood from liquor dealers (with that I have nothing to do); but the moral and political freedom which Prohibition would rob from all citizens of British Columbia. And "all citizens of British Columbia" include, of course, the total abstainers and the temperate, as well as the vast number of people who are said to lack "self-control."

