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I.

THE PLAN OF THE NEW BIBLE REVISION.

WITHIN a few weeks past there has appeared a volume which has for some time been looked for with great and growing interest. This is the New Testament as revised by a number of British and American scholars, which is now given to the world without waiting for the Old Testament, the completion of which is not expected for two or three years to come. In the next number of this REVIEW there will be a careful critical estimate of the characteristic features of this interesting and important volume. What is now proposed is to give some account of the origin and progress of the whole movement for revision, and to consider the plan upon which it has been and is to be conducted.

In regard to the authorized version there has been for a long time a substantial agreement among all the learned upon two points: first, that in point of fidelity and elegance, the English Bible, as a whole, is equal if not superior to any other version, ancient or modern; but, secondly, that in particular places it is defective, owing to the progress made in grammar, lexicography, exegesis, criticism, and archæology since the days of King James, and also to the inevitable changes in the meaning and use of many English words and phrases. Attempts, therefore, at a new version in whole or in

### III.

## THE GROUNDS AND METHODS OF THE TEMPERANCE REFORM.

**T**HERE is, perhaps, no clearer proof of the fallen nature of man than the fact that the advance of Christian civilization is infallibly accompanied by the development of old, and the evolution of novel and alarming, forms of evil. This civilization is our boast, as it deserves to be; it is preferable, a thousand times, to the degradation and darkness of barbarism; without doubt, it is advancing, and is conferring innumerable and inestimable blessings on mankind; yet, the man must have eyes in vain who cannot see that the trail of the serpent is over them all.

It was the advancing strides of civilization which converted the primitive and simple institution of slavery into the vast and monstrous instrument of oppression which it became in Rome, in Great Britain, in America, and in Russia. The atrocious features of the barracoons, the middle passage, the auction block, were nothing but responses to the new demands of an advancing civilization, fertile in invention, keen in business activities, and increasingly luxurious in tastes and habits.

The simple forms of traffic and barter which prevail among a primitive people, have been displaced by the intense activity, the keen competition, and the all-devouring covetousness of modern mercantile pursuits. The gambling mania, which has long had full sway in the stock-board, and which threatens to corrupt every other form of business, is a peculiar product of advanced civilization. "Thus a large commercial city seems a very maelstrom of economic currents, and every individual a separate particle, spinning round and round under the same feverish impulse, and waiting to be swallowed up by the same insatiable lust."\*

The destructive reaction of civilized upon uncivilized com-

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\* Pres. Bascom, "Mental Science," p. 359.

munities is one of the most striking and humiliating proofs of the tendency of advancing civilization to generate gross and surprising forms of evil. The contact of the higher with the lower race means the almost hopeless contamination of the lower. Diseases, vices, habits of life more demoralizing than any previously known among them, are introduced, and mark the progress of geographical discovery and of trade around the world, with a blight which, if there were no corrective, would be worse than that of the Goths and Vandals upon the civilization of ancient Rome.

Happily, ours is a Christian civilization. It not only springs from a divine origin ; for, directly or indirectly, this is true of all civilizations, but it is maintained, guided, and corrected by an indwelling divine influence which never has forsaken it ; and therein is its hope. If there are new and extraordinary developments of evil in the advancement of civilization, they are met and antagonized by new demonstrations of spiritual power. If the enemy comes in like a flood, the Spirit lifts up a standard against him. This is the meaning of those multifarious organizations included under the general name of Reform. They are the outworking of the saving principle which distinguishes the Christian from every other style of civilization, and to which no counterpart can be found in the epoch which Juvenal indignantly satirized, and which Tacitus described with the deep, but restrained, disgust of the impartial historian.

The degree of power attained by these reform movements is sometimes prodigious. They enlist the deepest sympathies of millions. They unite the most diverse nationalities. They create the great epochs of history ; they are the turning points of human progress. They lift the race to higher planes of thinking and acting from which it never afterward recedes. Such a movement was the Great Reformation of the sixteenth century. Not unlike it in important respects has been the anti-slavery movement of the nineteenth century. To Great Britain belongs the honor of leadership in the struggle ; the United States and Russia, Spain and Brazil have followed ; while moral influence and diplomacy, backed by the armies and navies of the civilized world, are arrayed against the doomed remnants of an accursed system.

The great strength of these Reform movements arises from the quickened and enlightened moral sense which accompanies them. The public mind is aroused and becomes keenly alive to the enormity of evils, the very existence of which had been almost universally ignored before. Thus it may be affirmed that one hundred years ago, there existed no conscience upon slavery or even upon the slave trade in the Christian world; and it is little more than fifty years since the moral sense of the country was fairly aroused to the evils of drinking practices, which had been previously indulged in without a scruple by the best people. Such an aroused moral sentiment, shared in by a whole community, is sometimes the result of a gradual growth brought suddenly to effective ripeness by the appearance of a powerful and enthusiastic advocate on the field, like Luther, Wilberforce, or Father Matthew; sometimes it is called into action by a mysterious impulse, simultaneously affecting the minds of whole classes of men, as in the beginning of the temperance reform in the United States; but, in either case, it is God's instrument for counteracting the evils of civilization in a fallen world; and it partakes of the omnipotence of its author. Bishop Butler has well said of conscience, "had it strength as it had right; had it power as it had manifest authority, it would absolutely govern the world."\* At such seasons, conscience is invested with the power which is its right, and the whole world bows to its sway. The earlier and less developed and less mischievous form of the evil is now regarded and judged, in the light of its full development, as carrying in itself, from the beginning, the seeds of all the mischiefs chargeable to its latest stages. The aroused conscience demands that it be unsparingly eradicated from society. Not a vestige of the mildest form of slavery dare now be tolerated; total abstinence from all that can intoxicate is now the accepted principle of the Temperance Reform, however harmless the earlier use of the milder class of alcoholic stimulants, in itself, might appear. We have therefore to consider:

- I. The nature of the evil, and
  - II. The extent of the evil to be reformed; and lastly,
  - III. The remedies proposed.
- I. It is conceded that our advancing civilization has brought

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\* Serm. II., on Human Nature, Sect. III.

with it no sorer evil than that of intemperance. The earliest records testify at once to the existence and use of intoxicating drinks, and the degrading effects to which they led, in their primitive and purest forms. At the very opening of history, and the re peopling of the world after the flood, stands the story of the planting of the first vineyard and the drunkenness of its proprietor. The wine which overcame Noah and made him a scandalous spectacle to the sober members of his family, was neither old nor adulterated, but, in all probability, as pure and harmless as such an article could possibly be. The story is interwoven with a prophecy of the various destinies of the different branches of the human family, and seems to cast over them all the shadow of the great evil of intemperance, under which they have since suffered.

Canon Farrar quotes a legend of the Jewish rabbis to the effect that when the first vineyard was planted, Satan rejoiced and said to Noah that he should have his account in the results.\*

Whether a great temperance movement could or would have been originated in view of a moderate use of pure wines exclusively, or whether a powerful anti-slavery excitement could have been aroused against the style of slavery which existed in patriarchal times, is of no practical consequence. But, in the advance of civilization, there has been a portentous development of the hidden possibilities of evil in both of these practices—that of slaveholding and that of the use of intoxicating drinks—which, in Christian communities, has aroused a proportionate alarm, indignation, and hostility to them both, in all and every form—the simplest and most innocent, as well as the latest and the most complicated—in which they have ever appeared. Three distinct steps may be observed in the secular development of the evils of intemperance: first, adulteration of liquors; second, invention of the process of distillation; and third, the entrance of business interests and rivalries upon an immense scale, and furnishing a powerful artificial impulse to the use of intoxicating drinks.

(1). The purity, or freedom from spurious admixtures, of intoxicating drinks is claimed as essential to safety by the ad-

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\* "Between the Living and the Dead." Sermon preached in Westminster Abbey, May 26, 1878.

vocates of moderate drinking. If such purity were a guarantee against excess, it long ago became impossible to guarantee the purity. The process of adulteration is about as old as the manufacture of the article itself. The list of substances introduced into the grape-juice, either before or after fermentation, by the Greeks and Romans, for the purpose of strengthening or improving the flavor or of preventing the acetic stage of fermentation, was already long and varied. They included tar, resin, lime, gypsum, wood ashes, salt, cedar-cones, gallnuts, spices, aromatics, roots, leaves, gums, essential oils, and even the very poisonous salts of lead.

Ample proof of this latter fact is given by entirely disinterested authorities.\*

These statements apply to the condition of the wine before it left the manufacturers' hands. Incidental evidence of a further degree of adulteration is found in the classical and New Testament use of the words describing the business of the retailer of the beverage—the vintner. Originally the word *καπιλεύειν* meant to drive a petty trade, to play small tricks in business; but the noun, *κάπηλος*, meant especially a tavern-keeper, and from the well-known character of this class, the word came to mean a cheat, a rogue, a knave. Hence Paul's use of the verb in 2 Cor. ii. 17, "For we are not as many which corrupt—*καπιλεύοντες*—the word of God, but as of sincerity, but as of God in the sight of God, speak we in Christ." Referring to this passage, Liddell and Scott translate: "to adulterate, as tavern-keepers do wines." As if Paul had said: "We are not as many which *winesell* the word of God." So common then was the practice of adulteration by wine-sellers, that the term wine-seller and cheat were interchangeable, and the proof of the antiquity and universality of fraudulent practices in the business of retailing intoxicating drinks is found imbedded in the common speech of the people, and in the language of inspiration itself.

Thus early, more than twenty centuries ago, did it become difficult to obtain a pure and safe article of that which is lauded as the safest and best of alcoholic drinks. And yet, in comparison with the scientific methods of adulteration

\* "Smith's Dict. Antiquities"; Art. Vinum, where the reference is to *Geoponica*, 7: 19.

practiced in our day, that was an age of eminently pure and wholesome beverages. In those days, at the worst, a basis of pure juice of the grape might be relied upon as actually present in the debased article of traffic. Now, a powerful concentrated essence, artificially produced in the laboratory of the chemist, is sold to the retailer at a low figure, and by him diluted to hundreds and thousands of times its own bulk with water, slightly varied as this or that popular drink is to be imitated, and dealt out to his customers as a genuine product of the fruit of the vine, no solitary drop of which was ever within the skin of a grape. These essences are open articles of trade. The fraud is so common and so well understood that it has practically ceased to be a fraud. Each consumer, indeed, flatters himself, especially if he has paid an extravagant price for his "wine," that he is so fortunate as to have escaped imposition; but impartial authorities present facts which leave us no room to doubt that an immense proportion of the staple articles of the liquor traffic are spurious. There are not ten chances out of a hundred that a purchaser will get the genuine article. Nor do these grosser frauds belong exclusively to our own day. Nearly two hundred years ago, the essayist, Addison, in the *Tatler*, wrote of London: "There is in the city, a certain fraternity of chemical operators who work underground in holes, caverns, and dark retirements, to conceal their mysteries from the eyes of mankind. These subterraneous philosophers are daily employed in the transmutation of liquors, and by the power of magical drugs and incantations, raising, under the streets of London, the choicest products of the hills and valleys of France. They can squeeze Bordeaux out of the sloe, and draw champagne from an apple."\* In the lapse of two hundred years, the work of adulteration has been elevated into a business; the fierce rivalries of trade have given it an unnatural stimulus, and scarcely an article can be named, in the entire range of intoxicating drinks, which has escaped its influence, corrupting, if that were possible, what was corrupt before, drugging more deeply what was a poison before, sending more surely to the vitals of

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\* *Tatler*, No. 131. In this otherwise amusing paper, the writer comes to a most serious conclusion. These imitators of pure liquors deserve, in his opinion, to forfeit their lives, "as no better than a kind of assassins and murderers within the law."

the consumer, the dart which already was charged with wounding, disease, and death. Already Pliny had asked, "How can wine possibly prove innoxious when it is mixed with so many destructive ingredients?" With the lapse of centuries, this question has been gaining tremendous point and significance. At last an extraordinary paradox has arisen. The purest and safest of alcoholic drinks are no longer those lauded as the results of the fermentation of harmless and delicious natural juices; the palm for purity has actually passed over to the products of the still. A drinker is more likely to get a genuine beverage in whiskey than in any other alcoholic drink. The poet Longfellow, in the midst of his laudation of Catawba wine, pronounces a sweeping judgment upon the products of the most famous foreign vineyards:

" Drugged is their juice  
For foreign use  
When shipped o'er the reeling Atlantic,  
To rack our brains  
With the fever pains  
That have driven the Old World frantic.

" To the sewers and sinks  
With all such drinks!  
And after them tumble the mixer;  
For a poison malign  
Is such Borgia wine,  
Or at best but a Devil's Elixir."

(2). The true "Devil's Elixir," however, is described in another of this poet's works. In the opening passage of the "Golden Legend," the Devil is introduced in the character of a physician, bearing a flask of the recently invented alcohol, which he recommends to the invalid, Prince Henry, as "the Elixir of Perpetual Youth, called Alcohol in the Arab speech." By extravagant laudations he induces him to drink deeply of the liquor. An angel hovering in the air cries out: "Woe, woe, eternal woe!"

" This fearful curse  
Shakes the great universe."

And Lucifer as he disappears, unmasking his villainy, crying out:

" Drink, drink!  
And thy soul shall sink  
Down into the dark abyss,  
Into the infinite abyss,  
From which no plummet or rope  
Ever drew up the silver sand of hope."

The prince, however, in the sequel of the story, is saved by the devotion and self-sacrifice of a woman.

The process of distillation, introduced by the Moors in the twelfth century, became known in England in the sixteenth, and was early employed in preparing from fermented liquors and from various vegetable substances, fruits, grains, roots, sugar, molasses, starch, etc., a liquor of a more highly intoxicating character than any before known. Great improvements in the process of distillation were invented in the early years of the present century, and new and cheaper substances were found available for the production of a beverage of the required strength.

The employment of the still marks a distinct epoch in the history of intemperance. It may be said that the true curse of drink in civilized countries was now first realized. Drunkenness from the use of fermented liquors was bad enough, but their comparative dearness, viewed with their comparative mildness, necessarily restricted their use, and limited their evil effects. But from the still flowed in lavish abundance, a beverage of double or treble the intoxicating power, which could be sold at an enormous profit for a fifth to a tenth of the price of the weaker and less stimulating liquors. Thus, alcoholic stimulation was made from ten to twenty or thirty times easier than before. Thus, those who had cultivated a taste and a craving for drink, which it was difficult if not impossible to gratify to that ruinous degree which a depraved appetite demanded, now had ample opportunity for rapidly completing the natural circuit of a drinker's career. Thus, those whose poverty placed the means of deep drinking and carousing, or even of forming the habit of drinking, out of their reach, were flooded with facilities and temptations to the very worst forms of intoxication. Thus the order which previously prevailed was reversed, and intemperance became the curse of the poor and the masses rather than of the rich.

It was in 1724, to quote Canon Farrar as authority, that gin-drinking began to affect the masses of Great Britain, and it spread with the rapidity and violence of an epidemic. From that time, the fatal passion for drink was at once and irrevocably planted in the nation. That was the disastrous era of the dram-shop and the gin-palace. The poor for one penny might

purchase drunken stupefaction, and a bed of straw in the cellars was gratuitously supplied to the victims. The Canon quotes the powerful protests of Lord Chesterfield, of the Bishop of Gloucester, of the Grand Jury of Middlesex, and of the London physicians of that day, against the enormous evils that immediately followed the introduction of the still into Great Britain. Our own country suffered at about the same time and in the same manner. It was during the period from the French war to the war of the Revolution, that the use of spirituous liquors had its greatest development in the Colonies. When the war of the Revolution cut off foreign supplies, distilleries so multiplied in the land, that according to the testimony of eye-witnesses it was difficult for travellers to get out of their smoke.\* The rapid increase in distillation is shown by Hon. Timothy Pitkin, who, in his *Statistics of the United States*, 1816, pp. 101, 102, says that the quantity of spirits distilled in 1801 was estimated at ten million gallons; by the returns of marshals for 1810, it was found that the quantity distilled in that year exceeded twenty million gallons.

Twenty years afterward, when the temperance reformation may be said to have begun in earnest in America, it was computed that over fifty million—some authorities said seventy-two million—gallons of distilled spirits were consumed annually by a population of twelve millions.

(3). The third factor in the drink problem as it presents itself in our day, is its business aspect. Modern business life is, in all departments, altogether different from the business life of past generations and centuries. It is vastly more active, intense, and stirring. It is pursued under tremendous pressure of rivalries. It prides itself on enterprise, on push, on audacity. As with all other human interests, it has seized and subsidized the press. It does not wait quietly in respectable dull apartments to be hunted up by tardy patrons. It proclaims and publishes itself in the most ostentatious and emphatic methods. It has appropriated to itself the idea and the word "advertise." It hastens forth to meet its patrons while they are yet a great way off, and embarrasses them with the number and the urgency of rival offers for their custom.

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\* Appendix to "Bacchus," pp. 457, 458.

Its shops resemble palaces ; it aims to captivate and fascinate, to decoy and to entrap, instead of merely to accommodate the buyer. By the multiplication of business centres, it throws out repeated baits to taste and appetite, and thrives by thus exaggerating what might otherwise remain a native, healthful, and moderate tendency.

The liquor business is one of the most profitable that can be pursued by man. It needs no great outlay of capital, it does not require business capacity or unwonted activity of brain or muscle. It addresses an easily aroused and a powerful appetite, and may count more surely than any other trade upon steady custom. Hence, multitudes of loungers, and of the class who are indifferent as to the respectability of their calling, or its relation to the welfare of society, betake themselves to the vending of intoxicating drink. They infest the cities ; they line the principal streets ; they flank the theatres and the abodes of shame ; they flaunt their garish ornaments and illuminations in every quarter ; they besiege the wretched inhabitants of the tenement-houses ; they waylay the miner at the pit's mouth ; they hold the thoroughfares through which the crowd of workmen pass to and from the factory ; they crowd upon each other, and in the rivalry of traffic multiply their attractions until almost every hamlet and abode of men is thick-strewn with their entanglements, and until there may be reckoned a grog-shop for every one hundred and fifty of the population in the United States, in Great Britain, and in France.

The enormous profits, together with the low standard of character of the mass of those who are in the business, constitute it one of the most formidable class interests in the whole circle of human pursuits. The taxes collected from it by the National Government make it the sheet-anchor of the national finances. Manufacturers and dealers in intoxicating drinks pay a great part of the internal revenues. It is the same in Great Britain. Hence, the business assumes a certain importance, not to say dignity, in the eyes of the public. It is often a topic of State and National legislation. In the legislative bodies it has its champions. It wields immense political influence. Parties cringe before it, and vie with each other in bidding for its support. It is, in fact, the greatest of the powers which make for unrighteousness in the land.

II. The three stages of development which the use of intoxicating drinks has undergone are not independent of one another. They have reacted upon each other, exaggerating and intensifying the evil tendencies of each. Distillation furnished the means of a cheaper and more effectual adulteration. Adulteration and distillation multiplied openings for business. The increase of business and the pressure of competition call out all the cunning of covetous and unprincipled men, and tax all the resources of the laboratory, the brewery, and the still for producing cheap intoxicants under delusive disguises. It would seem as if we had reached the final and most destructive stage possible of the evil. Society is ravaged by a monster more terrible than the fabled hydras, lions, boars, bulls, and dragons of antiquity. The enormous sum of six hundred millions of dollars is annually spent in this country alone upon an indulgence not only needless and enervating, but deleterious to body, to mind, and to morals in the highest degree. For education we spend one-sixth of this sum annually; for the support of the Gospel at home and abroad about one-twelfth; or leaving out the contributions to foreign objects, it may be fairly claimed that our people spend twenty times as much money for intoxicating drinks as they give for the support of Christian institutions at home. Or, combining the amounts contributed for educational and religious purposes, we have a sum total only one-fourth as great as that annually spent for intoxicating drink; and it is no exaggeration to say that, as represented in money, four times as much is done for the debasement as for the elevation of the race in this country; four times as much is done to neutralize and to antagonize the natural results of education and religion as to sustain and uphold these prime factors of public well-being.

The condition of our country is not peculiar; it is a type of the condition of every so-called Christian nation. Our whole nineteenth century civilization is threatened by the imbruting, the narcotism of the masses. The drink bill of Great Britain, of France, of Germany varies but little from our own in amount. The habits of the people are visibly deteriorating. The miseries of the poor are accumulating, and dangerous disturbances may easily be traced to the waste of resources in alcoholic indulgence.

Of Ireland, the famous English economist, Leone Levi, has lately declared that in 1879, one person in every fifty-four was arrested for drunkenness; and one person in every eleven received official relief or was officially arrested for being drunk. Forty-six millions of dollars were expended in Ireland for drink in the year 1879—a famine year. This is more than half of the total annual valuation of all Ireland. The multitude of pot-houses is noticeable in the poverty-stricken districts of Ireland. In the remoter regions, scarcely anything can be bought except in a house where spirits also are sold. In every little transaction the wretched people are brought face to face with great and sore temptation. Of what avail are even needed and righteous land reforms, “fixed tenure, fair rent, and freedom of sale,” to a people accustomed even in pinching years to swallow half the annual valuation of their country in potato whiskey?

As to England herself, the eloquent and urgent appeals of Canon Farrar sufficiently testify to the alarming degree in which she is involved. “The extent of the calamity,” he says, “you do not and you cannot know; this country spends £150,000,000 a year on drink, and in this country there are 600,000 drunkards. Here, almost under the very shadows of the great towers of our Houses of Legislature, and within bow-shot of this great Abbey are streets in which house after house, family after family is ruined or rendered miserable by this one cause.” He quotes with approval the declaration of another, that “the school, the library, and the church were united in vain, against the beer-shop and gin-palace, and that this struggle was ‘one development of the war between heaven and hell.’”

A writer in the *Quarterly Review* for October, 1876, declares that “in the power of drinking his pocket empty, his health away, and his mind imbecile, the British subject now carries off the palm before his foreign brethren.\* . . . In the main body of our people sobriety is no longer considered a virtue, either in profession or practice. We live, as respects drunkenness, in an age of the direst iniquity; of the oppression of

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\* In Mr. Parton's tract, “Will the Coming Man Drink Wine?” Mr. Gladstone is quoted as having said, “in his famous wine speech,” that “the adults of England drink on an average three hundred quarts of beer each per annum.”

the weak by the strong; of the demoralization of the innocent by the vile." The writer finds no remedy save in restrictive legislation. "Who can forget," he asks, "the piteous tale of the poor woman (of Glasgow) who, knowing her husband's infirmity, was wont to go and meet him of a Saturday afternoon after the payment of his wages. She could get him, she said, past seven places of drink, but not past fifteen." The list of parishes given by the writer where beer-houses and public-houses are not found, and where consequent good order and prosperity prevail, is enough to silence all cavil against prohibition on either side of the Atlantic.

The wine-producing countries of Germany and France may for a time have enjoyed a certain security in the abundance and comparative purity and mildness of their domestic beverages. But they enjoy it no longer, if recent and impartial testimony is to be received. The Berlin correspondent of the *Nation*, in March last, gave an account of the prevalence of intemperance on the Continent of Europe, which shows that a great change for the worse is now going on among the people of Germany and the neighboring regions. He claims that the great majority of Germans do not impair their health by beer-drinking, but he says that, within the last few years, dram and whiskey drinking has increased with fearful rapidity. Wine and beer have been rising in price, but apart from this, the northern countries find that the constant tendency is to excess. In the eight years ending 1877, the number of inns in Germany rose from 42,615 to 69,395, and of drinking saloons from 62,612 to 69,305. In 1879 the Reichstag took measures to reduce the number of dram-shops, but the smaller number draw greater crowds of customers, so that the evil is not abated. In Belgium, the correspondent affirms that the consumption of alcohol has increased since 1840 from eighteen to over fifty millions of francs, and makes the incredible statement that in the industrial counties there is one dram-shop for every six or seven (sixty or seventy?) persons.

A writer in the *Revue des deux Mondes* for March 15, 1874, describes the state of things in France in the following graphic style:

"A new scourge has appeared among us—a spontaneous and characteristic result of our civilization. It has burst upon us during the troubles of our late war. For three

years we have been witnessing a grand eruption of this subterranean force of alcoholism. The modern genius of invention, which simplifies everything, has made the road to intoxication easy by furnishing, at a very cheap rate, a far more concentrated form of alcoholic drinks than the comparatively weak wine and the excessively dear brandy. The distillation of alcoholic liquors from potatoes, beets, rice, rye, and maize, gives an unlimited supply of powerful stimulants at a low figure. All obstacles to the abuse of spirituous liquors are removed; everything conspires to extend the curse of alcoholism. The evil has developed itself at a comparatively late period in France. If, as Greek and Roman historians say, the Gauls were the first people who addicted themselves to wine, their descendants are the last who addicted themselves to alcoholic drinks. It was in 1824 that the business of distilling began to assume great proportions in France, becoming in a few years one of the most powerful interests in the country. The price of alcohol fell to an incredibly low figure, and the land was flooded with unwholesome drinks. The liquor-sellers number one to every one hundred inhabitants. But it is in the truly frightful form of *absinthism* that drunkenness is making its most alarming progress in France. Absinthe is another name for common wormwood. Steeped in alcoholic drinks, it communicates to them a peculiar aromatic flavor, which has grown amazingly in favor with the tipplers of France. Introduced by the army of Africa, its consumption has arisen to an enormous height, and its effects, though gradual, are those of an active and terrible poison."

Mr. E. C. Delavan wrote from Paris, about the year 1869 :

"When I was here thirty years since, Louis Philippe told me that wine was the curse of France; that he wished every grape-vine destroyed except for the production of food; that total abstinence was the only true temperance."\*

It does not seem needful to open up the whole too familiar budget of evils attendant upon the customs of drinking, as they have developed under the triple influences of adulteration, distillation, and the stimulus of trade. They are the malignant results of an advanced civilization, the dark side of which has advanced with the bright.† Uncivilized nations have not experienced, and in the nature of things could not experience, such progress in evil. Their simpler tastes and appetites have not demanded such varied indulgence. Their arts and sciences are not equal to the processes by which we produce enormous supplies of ardent spirits at a nominal cost, or elaborately corrupt less harmful beverages. They know nothing of those methods of traffic by which we systematize and accelerate and multiply a hundred-fold the exchange of commodities. It is only when we come in contact with them and they become inoculated with our vices and procure

\* James Parton's Essay, "Will the Coming Man Drink Wine?" p. 22.

† A recent investigation into the statistics of crime in the city of Boston by the Massachusetts Bureau of Statistics of Labor, quoted in the *Semi-Weekly Tribune* of April 26th, shows a total of 84 per cent. of all the crimes committed in Boston in the year 1880, connected directly or indirectly with the influence of liquor; 72 per cent. of the convictions were for distinctively "rum crimes."

from us the means of gratifying their newly depraved tastes, that they add to the native vices of heathenism the civilized vice of easily and cheaply procured intoxication. Everywhere the unscrupulous greed of the liquor-dealer, on the lookout for new markets, has pushed the exportation of his poisonous wares. There have been conspicuous instances of reluctance and opposition on the part of barbarian rulers, when these improved means of intoxication have appeared upon their shores, and the records of violence by which these sources of degradation and ruin have been forced upon them, are the very scandals of modern history. The native races of America have been imbruted and maddened by rum. The islands of the South Seas, the great island of Madagascar, emerging hopefully from the blackness of heathenism, have been compelled to receive the poisonous commodity that plunges into the deeper blackness of a corrupted civilization. The higher civilization of Christian England has forced upon China, at the cannon's mouth, the trade in an intoxicating drug which the native government was earnestly laboring to exclude from the country. It is even claimed that in deposing Cetewayo, the British abolished the wise restrictions placed by that prince upon the liquor traffic, and have given to the Zulus a carnival of free rum.

III. Thus the whole world, civilized and uncivilized, seems to be passing under a malign moral eclipse; seems about to be swallowed up in a night of narcotism. "Perhaps," wrote James Parton,\* no temperance fanatic, in the *Atlantic Monthly* of a dozen or more years ago, "man has nearly run his course, and is about to disappear, like the mammoth, and give place to some nobler kind of creature who will manage the estate better than the present occupant. . . . If so, it is well. Let us go on eating, drinking, smoking, overworking, idling. . . . In that case, of course, there will be no coming man, and we need not take the trouble to inquire what he will do."

But the remedial element imparted to civilization by the divine author of Christianity forbids us to entertain any pessimist fears. Never has that element been more alive, active,

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\* The article, "Will the Coming Man Drink Wine?"

and powerful than in connection with the present emergency. True, it seemed tardy in appearing. Intemperance seemed to be providentially allowed to work out a certain complete course, before the whole strength of the element of reform was called forth. The adulterator, the distiller, and the vendor were each suffered to show their real character and the full results of their work ; its expense, its crushing burden, its demoralization, its horrors of crime, of pauperism, of disease and degradation worse than death. A lesson of the awful possibilities involved in the use of any and every form of intoxicating drink needed to be engraved indelibly on the shuddering heart of humanity.

The opening years of this century, famous for the inception of so many grand and beneficent enterprises, were also the era of the organization of the temperance reform. Dr. Benj. Rush, of Philadelphia, created a great sensation by a tract on ardent spirits, published in 1804. Rev. Ebenezer Porter, of Wethersfield, Ct., roused the ministry and the Churches by a sermon on intemperance, preached in 1806. A temperance society was organized in Moreau, Saratoga County, N. Y., and in 1813, the Massachusetts Society for the Suppression of Intemperance was organized at the suggestion of the distinguished lawyer, Hon. Samuel Dexter, by the joint action of a Congregational and Presbyterian alliance.

In 1811, Dr. Benjamin Rush presented to the General Assembly of the Presbyterian Church one thousand copies of a pamphlet, entitled "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind." At the same session, a large committee was raised who were "to endeavor to devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors." The next year, 1812, the report of the committee was adopted, embracing the following, among other resolutions: "That it be recommended to all the ministers of the Presbyterian Church in the United States to deliver public discourses . . . on the sin and mischiefs of intemperate drinking, in which . . . it will be proper, pointedly and solemnly, to warn their hearers not only against actual intemper-

ance, but against all those habits and indulgences which may have a tendency to produce it.”\*

The reform movement thus begun, was interrupted and retarded by the war with Great Britain, which broke out this year. On the 13th of February, 1826, the American Society FOR THE PROMOTION OF TEMPERANCE was organized in Boston; and from that act we may date the systematic effort to suppress the evils of intemperance in the United States. In this effort may be recognized three distinct stages: 1st. That of moderate drinking; 2d. That of total abstinence; 3d. That of legal prohibition. Although all three of these modes of effort are now in operation at the same time, yet it cannot be overlooked that they stand related to each other as stages of a regular and natural growth. They represent a rational progress. Through years of experiment, by the wisest and most devoted of the friends of humanity, they have, step by step, been reached. The transition from one form of effort to the next succeeding has never been sudden and inconsiderate, but has taken place only after the calmest, fullest, and most intelligent observation and conviction of the radical defects or the insufficiency of preceding methods.

1. The first effort was for the prevention of excess and its consequence, drunkenness. And as the use of ardent spirits was the conspicuous cause of the increase of this vice, abstinence from distilled liquors was prescribed as the sufficient means of reform. Fermented liquors were allowed without the slightest scruple by those engaged in this stage of the reform. The Massachusetts Society for the Suppression of Intemperance closed its anniversary exercises by a banquet where wine flowed in abundance.† On this platform the reform was carried on for thirty years. The public conscience responded readily to appeals in its behalf. The production and use of ardent spirits as a beverage was largely curtailed. The headlong rush of the masses of the people to the gulf of drunkenness was at least retarded. The consumption of ardent spirits, it is believed, was reduced at least one-half as early as 1830.

Even then it was believed from Government statistics, that the annual consumption of spirituous liquors averaged from

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\* Moore's Digest, pp. 483, 484. Also, Tract 317, Presbyterian Board of Publication.

† "Temperance Recollections," by John Marsh, D.D., p. 12.

five to six gallons for each inhabitant, making a total of seventy-two million gallons for the whole people.\* A great reform was accomplished, and the results have every appearance of permanence. Taking the statistics of Dr. Hargreaves† for the year 1870, it appears beyond question that the amount of ardent spirits consumed in this country was actually no greater in that year than in 1830, forty years before. He gives the figures reported by the Commissioner of Internal Revenue, Mr. Delano, for that year, to which the commissioner would add several millions for the amounts which escaped taxation. But Dr. Hargreaves considers those additions as fully balanced by the amount exported or used for mechanical, medical, and scientific purposes, and he holds that seventy-two million gallons will fairly represent the amount used as a beverage in that year. A population quadrupled in numbers, and using the same aggregate of spirituous liquors as forty years ago, simply means an average use of only one-fourth as much *per capita* as in 1830. The aggregate consumption of all kinds of alcoholic drinks in 1870 exceeded seven gallons *per capita* (two hundred and seventy-two and a half million gallons for thirty-eight and a half million people). In 1872 the average could not have been less than eight gallons for every man, woman, and child in the United States. This is a frightful quantity, but as three-fourths of it was fermented liquor of not more than *one-quarter the strength of ardent spirits*, the average amount of clear alcohol swallowed by our population must be only from one-half to two-thirds of the average of half a century ago.‡ Had the drinking habits of the first quarter of the nineteenth century been maintained, we should by this time have become a nation of sots and imbeciles.

2. The second stage of the Temperance Reformation was that more definitely and more correctly named, the Total Abstinence movement. Total abstainers have been criticised for retaining the word "Temperance," as describing their position. But nearly half a century of usage has so accustomed the pub-

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\* Fourth Annual Report A. T. S., 1831, p. 78.

† "Our Wasted Resources," pp. 21-48.

‡ We, however, have no statistics of the quantity of wines and fermented liquors consumed by our forefathers in addition to the distilled liquors which they used so freely.

lic ear to the application of the more generic term, Temperance, to the more specific idea of total abstinence, that it would be mere affectation to refuse to employ it in this and in similar connections.

The formal adoption of the principle of total abstinence by the American Temperance Union, took place at Saratoga at the annual meeting of 1836. The main considerations leading to this radical step were: (1) The subtle and powerful physiological influence of alcohol. Once introduced into the human system, and by habitual use allowed a lodgment there, even in the small quantity contained in the milder forms of intoxicating beverages, it is almost absolutely certain to create a craving for continuous and constantly increasing supplies. It differs entirely from the ordinary foods and drinks, the daily and habitual use of which rarely leads to gluttony. The habitual use of alcohol puts the drinker in peril of becoming a victim to a loathsome, degrading, and ruinous habit. He may never fall, but he is in perpetual danger of falling. He is launched upon a downward current, with Niagara in the distance. He may be, he often is, stout of arm, firm in principle, and able to resist the current. But new tributaries have been added to the stream. A flood of adulterated and distilled liquors have swollen and poisoned the current. It rolls on with increased force and volume, and the Niagara fall beyond becomes deeper and deadlier than before. The step from fermented to distilled liquors—an immense step in the opinion of some—is really only another degree in a steadily downward course, which not only may be unconsciously taken, but which is demanded by the debauched appetite and taste of the modern wine-drinker. Moderate drinking, which is and continues to be only moderate, might, in and of itself, be no very culpable indulgence; but its liabilities to become immoderate are too great to be risked by any sensible person, especially when the multiplied incitements and temptations presented by the traffic are taken into the account. Dr. Samuel Johnson had to say even in his day, “I can abstain, I cannot be moderate”; much more should we affirm total abstinence to be the only way of entire safety in our own. The motto of the total abstainer is, *obsta principiis*. *Look not* upon the rosy wine, the sparkling wine. Subject not yourself to its dangerous attractions;

for at the last it biteth like a serpent, and stingeth like an adder.

(2). Multitudes of drunkards were reformed during the progress of the first movement; but it was soon found that the reforms were, as a whole, delusive and temporary. Pledged only against the use of ardent spirits, the wine and cider which they continued to drink proved an irresistible snare. Rescued by thousands, they fell back almost by thousands. It was impossible for them to command the deadly appetite, except by total abstinence from any and every degree of indulgence. Moderate drinking of wine was utterly impossible; and immoderate wine-drinking being too expensive, the cheaper products of the still once more were sought. The sow that was washed, returned to her wallowing in the mire.

At the second anniversary of the New York Young Men's Total Abstinence Society, held in the Broadway Tabernacle, November 25, 1836, Rev. N. S. S. Beman, D.D., of Troy, delivered an address, in which he vigorously and eloquently advocated the total abstinence principle in terms illustrative of the position above taken.

"The nature of intoxication," he said, "was such that its votaries were never satisfied with the stimulus. If a man wished to reform, he must relinquish all kinds of stimulants. He had been informed that in a single year, twelve hundred reformed drunkards in the State of New York alone had apostatized to the subtle enemy, and had gone back to their cups because they continued the use of fermented liquors."

(3). A third ground for adopting the total abstinence principle, and the one most strongly urged of any during the whole struggle, is that of Christian charity for the tempted and the weak. The principle was distinctly announced by Rev. Dr. Beman, in the discourse already cited. He said:

"The use of such liquors made men drunkards by example. Some time since, a Temperance man requested some men to roll a cask of wine into his cellar. The men said, 'If we could get this good stuff, we would drink no more rum.' The gentleman, struck with the justness of the observation, said, 'That is the last that shall ever enter my house.'"

To the same society, Professor, afterward Bishop, Alonzo Potter, D.D., wrote:

"I have long regarded it [Total Abstinence] as the only ground on which the cause could be maintained. . . . I go with Total Abstinence, because I believe it to be the dictate of a wise and Christian policy, the only means by which the habits of society, now so vitiated in this particular, can be brought back to their primitive simplicity and purity."

Professor Chauncey A. Goodrich, D.D., of Yale College, wrote as follows :

“ It is in my view matter of the highest moral obligation for every man to live, not for himself alone, but for the benefit of those around him ; and when there is a great, an enormous evil which threatens ruin to the community, which *can* be put down by entire abstinence from a popular indulgence—which can never be put down *without* such abstinence—I feel it to be a question of *conscience*—to be the imperative dictate of *duty*, to abstain as a beverage even from pure wine and cider, in such circumstances. I rest my principles upon the *existing state* of things. The case was totally different, as I believe, in the time of Christ, before the art of distillation had *concentrated* the evils resulting from the abuse of the fruit of the vine into that dreadful instrument of ruin which now exists.”

Hon. Theodore Frelinghuysen and Rev. E. N. Kirk, then of Albany, also wrote, expressing sympathy with the special views of the Society.

The reform had now reached what may be termed a radical stage. A powerful conservative element naturally asserted itself at the same time. The conservatives insisted upon the rightfulness and sufficiency of moderate drinking as a cure for the evils of intemperance, and they have maintained their footing, and have prevailed in various degrees to the present time. They embrace some instances of genuine temperance reformers, who contend earnestly against all use of distilled liquors, and who would summon all the moral and legal forces of the community to utterly suppress the manufacture and sale of such liquors. But, as a rule, the advocates of moderate drinking are entirely out of sympathy with the Temperance Reform in any shape, and show no sense whatever of responsibility for their neighbor's welfare. On the other hand, that profound Christian sentiment, which leads even to extremes of self-denial for the good of one's fellow-man, necessarily took the form of total abstinence in the end. It would be difficult to find in the history of Christian morals a finer illustration of Christian charity than the splendid enthusiasm with which the principle of total abstinence was received and practiced. It furnished an atmosphere full of helpful magnetism to the victim of intemperance who had hitherto despaired of relief. It throbbed and glowed like a new life in the community of moral and Christian people. It furnished a grand and noble object for united effort, and organized a mighty host, made up of the best people of the land, with the most distinguished men in Church and State, as leaders. To deny

oneself of every form of intoxicating drink, and to bind oneself to the denial by a life-long pledge, was a chivalrous act, which constituted a sort of Christian knighthood, and which drew the masses by a wholesome and generous fascination into its fold.

Of course the attitude of Scripture upon the principles involved soon became matter of the liveliest discussion. Moderate drinkers insisted that the Bible knew nothing of total abstinence, and that its authority could be quoted for nothing beyond temperance in its literal sense. In fact, the Bible was relied on as sustaining the moderate use of liquor, as of everything else that contributed to human enjoyment. Both the Old and New Testaments, in various places, employed terms which, it was claimed, must be interpreted as actually commending the use of fermented drinks. The example of Christ, especially in the miracle of Cana, was quoted as fully justifying the making, offering, and using such drinks as a beverage. In view of these supposed facts, it was and still is stoutly and ably maintained that total abstinence, whatever else may be affirmed of it, never can be enjoined as a *duty* upon the Christian conscience. On the other hand, those who, like Professor Goodrich, insisted that the obligation to practice total abstinence was absolute and universal, have generally avoided the assumption of a Divine precept—a “Thus saith the Lord”—which it would be idle and absurd to demand upon every question of duty; they have consulted, rather, the great general principles of the Scriptural and Christian system, and they have found nothing so characteristic of Christianity as the very principle of self-sacrifice for the good of others, upon which total abstinence is based.

No specific Bible-text was quoted as forbidding the moderate forms of slavery by the Wilberforces, the Clarksons, the Macaulays, the men of the General Assembly of 1818, the Barneses, the Beechers, and the Lovejoys, as giving them their warrant for assailing the institution. They based their work on the broad and humane principles of the Bible, which were outraged, night and day, by the slavery and the slave-trade of modern times. The Assembly of 1818, whose deliverance on slavery is one of the most memorable of all the recorded acts of all the General Assemblies, declared “the voluntary enslav-

ing of one part of the human race by another as . . . utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally inconsistent with the spirit and principles of the Gospel of Christ." Nor did they regard the fact of the existence of some form of slavery, unrebuked, in Bible times and Bible countries, as warranting a conservative attitude toward the institution as it existed in their day, or as calling for the toleration of a moderate degree or form of slavery ; but they declare it " manifestly the duty of all Christians . . . to use their honest, earnest, and unwearied endeavors to . . . obtain the complete abolition of slavery throughout Christendom, and, if possible, throughout the world."

That which, in our age, has been tolerated by the Bible, may, in the course of events, and under the stimulus of civilization, take such a shape that it may and must be radically assailed under the cover and by the inspiration of Bible principles. The invention of the cotton-gin was, to American slavery, what the introduction of distillation was to the practice of drinking. It changed the whole character of the problem, and put it, in each case, upon ground not contemplated by either the slavery or the drinking of the Bible. To quote the Bible references to either contemporary slavery or contemporary drinking, as an authoritative guide or rule in dealing with those customs as practiced in the utterly changed circumstances of modern times, is irrelevant, is contrary to fair dealing with our statute book of morals, and must bring discredit upon the Bible wherever it is insisted upon.

The general principles of the Bible morality are absolute rules for the guidance of all men, in all places, and in all times. The particular instances, customs, and practices mentioned by, or lying within the scope of, the writers of Scripture, must be judged by themselves, and their treatment by these authors can only become an authority for us under the limitations prescribed by the general principles of Christianity itself.

Total abstainers generally feel that, whatever way the question of exegesis is decided, the principle laid down by Paul in the familiar passages, Rom. xiv. 18-21, and 1 Cor. viii. 8-13, is ample Scripture warrant for upholding the obligation of total abstinence. But there are those who dispute *à l'outrance* the claim that by fair interpretation the Bible favors the

moderate use of wine as a beverage. They resist the assertion, made and repeated with an offensive assumption of superior scholarship, that the Hebrew word rendered "wine" must always convey the idea of fermentation. Their cause has lately been greatly strengthened by the opinion of the late Professor Tayler Lewis, given in one of his last newspaper articles, and republished in the *Evangelist* of April 14th,\* in which this eminent scholar questions the common derivation of the Hebrew word *yayin* from a root signifying fermentation. He holds that it means simply grape-juice, and that its condition, whether fermented or not, must be determined by the context. In those connections in the Bible where *yayin* is spoken of as a positive good, and where its use is commended, we are to understand that the grape-juice, in the writer's thought, was innocuous, unfermented. In the other class of passages, where its use is deprecated as dangerous, and where total abstinence from *yayin* is enjoined, we must, of course, understand a fermented article. This view of Professor Tayler Lewis is the mature opinion of one of the ripest of American scholars. His familiarity with the Old Testament in the original may be judged by the following statement, written on a blank leaf in his copy of the Hebrew Bible :

"This Hebrew Bible was purchased in 1829. For a number of years it was read through twice a year, then once a year, and since repeatedly. Almost every difficult place has been made the subject of marginal or separate comment, every rare word noted, and every rare meaning preserved in marginal signs. It is a much disfigured, but a much studied, and, to me, a very precious book.

"August 30, 1863.

TAYLER LEWIS."

The opinion of such a man upon any question of Old Testament exegesis may indeed be assailed, but to dismiss it with a sneer is not only an unpardonable piece of discourtesy, but the betrayal of a sense of weakness in the opposing position. If Professor Lewis' opponents had devoted half as much time and half as much earnest study to the unfolding of the mind of the Spirit in the Hebrew Scriptures, they might only then be permitted to approach and to question his positions with respect. The ablest opponent dare scarcely go further than to say: *Sub judice lis est*. The question is undecided.

If the advocates of Bible moderate-drinking insist that the blessed Saviour drank wine, created wine by miracle, instituted

\* Since republished as a tract by the National Temperance Society.

the Lord's Supper in the use of wine, the burden of proof rests with them, as to the invariably intoxicating character of the beverage so designated. They, moreover, have to explain why the word "wine" is not used in either of the passages in which the institution of the Lord's Supper is recorded. If the Greek word *οἶνος*, as representing the Hebrew *yayin*, does not necessarily imply fermentation, it is theirs to show that it necessarily implied a fermented drink in the above instances. They undertake to prove that an unfermented drink from grape-juice does not now, and never did, exist in Palestine, and a great deal of negative evidence has been produced to sustain the claim. But what is a mountain mass of such evidence worth beside the clear, positive declaration of Dr. M. W. Jacobus, in his comment on the miracle of Cana. "This wine," he says, "was not that fermented liquor which now passes under that name. All who know of the wines then used will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, *as we tasted them*, were commonly boiled and sweet, without intoxicating qualities, such as we here get in liquors called wines."

Inhabitants of apple-growing districts can easily understand the possibility of preserving grape-juice unfermented for a long period; as they are accustomed to treat sweet cider in the same way as the grape-juice referred to by Dr. Jacobus was treated. They boil the new cider to a thin jelly, and in that state preserve it perfectly sweet for an indefinite time. The addition of a small quantity of water restores it to the condition of drinkable and harmless sweet cider again.

Moderate drinking, as a reform policy, is simply an anachronism. It would be like proposing the principles of the free soil party as sufficient, in dealing with slavery, when on the eve of the Emancipation proclamation.

3. The last form of effort against the use of intoxicating drinks as a beverage, is that of Legal Prohibition. This stage has been reached only as the second was, by actual experiment of the insufficiency of former methods. If the evil of drink had not been enormously exaggerated by the expansion of the traffic—if it had not reached thus its third degree of mischievousness—possibly this third and radical degree of opposition would not have been elicited. The total abstinence pledge

might have sufficed to save the potential and the actual drinker from their fate, if the traffic had not multiplied the temptations twenty-fold; if the inducements and incitements to drink had not besieged and beleaguered the temperate and the intemperate on every side; if the most persistent efforts and the most amazing successes had not been largely counteracted and undone by the everywhere present dram-shop. But in vain had ten thousand drunkards in five years, ending with 1834, ceased to use intoxicating drinks. In vain had the Washingtonian movement, beginning at Baltimore in 1840, spread with an indescribable enthusiasm through the length and breadth of the land, until it was calculated that 150,000 decidedly intemperate men had taken the pledge and abandoned their cups. In vain was the reduction, by one-fourth, of the whiskey traffic in New York City. Vain were the more than four million pledges, given by the masses of Ireland on bended knee, to the new hero of a modern crusade—Father Matthew. Long ago, almost all traces of these great and hopeful popular movements passed away. It was as if a huge wave had retreated, only to return with nearly the same force as before with the returning tide. It was ebb and flow and endless oscillation, with scarcely a particle of real progress. While this state of things lasted, the work of reform was incomplete. Solemn pledges were no protection against evil appetite, perpetually solicited from without. The evil of drink, as a public and civil concern, must be extirpated by extirpating the traffic.

For this the time is now fully ripe. Preparatory efforts and stages of the prohibitory movement have cleared away difficulties and have vindicated the principle. (1). The effort to procure legislative enactments has been attended with a certain measure of success. In a single instance the results remain to this day. The "Maine Law" may be regarded as a permanent institution, having lasted, with a trifling interregnum, just thirty years.

In the Eastern and Western States, especially in the year 1855, similar enactments were obtained. Massachusetts, Rhode Island, Vermont, New Hampshire, Connecticut, Illinois, Indiana, Iowa, Delaware, Nebraska, Michigan, and Minnesota were added to the roll of prohibitory commonwealths.

The struggle in New York began as far back as 1845, when the question of license or no license was given by enactment to the people; New York City, however, having been excepted from the provisions of the act. The day fixed for the vote was the last Tuesday in April, 1846, when a majority of 45,478 was given against license. But next year the popular feeling ebbed, many towns reversed their vote, and the Legislature repealed the law. In 1854, in answer to a request of 300,000 petitioners, the Legislature of New York once more enacted a prohibitory law, but a veto of Governor Seymour thwarted for the time the popular wish. The same year, at the State election, held in November, Hon. Myron H. Clark, the candidate of the prohibitory party, was elected Governor of the State, and in the spring of 1856 a prohibitory law was enacted by the Legislature, which received the sanction of the Governor. But on the 20th of March, 1857, the Supreme Court of the State, by a majority vote, decided the law to be unconstitutional.

(2). Statutory enactments having proven subject to contingencies which often rendered nugatory an immense amount of effort, the attention of the temperance men was turned in the direction of Local Option. Towns in some States, counties in others, were authorized by the Legislatures to decide the question of license or no license by popular vote. Upon this plan, as worked with comparative facility, and as bringing the primitive elements of political life and power into the foreground, and as maintaining and educating in an effective manner the sentiment of the people, temperance men have been fain to fall back.\*

Especially has this been the case since the great excitements of the war of the rebellion. In fact, the bloody struggle to rid the nation of slavery, with the political problem of reconstruction which followed, has thrown the temperance reform into the background. Hon. Mr. Seward, when his opinion

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\* The brief but remarkable episode in the temperance work known as the "Woman's Crusade," which was at its height in the early part of 1874, may be regarded as an attempt to abolish the liquor traffic by "moral suasion." Only partial success was achieved at enormous cost of nervous energy and personal exposure, but the permanent result is seen in the organization of the "Woman's Christian Temperance Union," with the eloquent and accomplished Miss Frances E. Willard at its head. It has created a new and most effective arm of service in the struggle against strong drink.

as a reformer was asked by the temperance people, while as yet the slavery question was undecided, replied: "Gentlemen, the American people do but one thing at a time, *but they do that tremendously.*"

(3). The American people are about at the conclusion of the great struggle to which Mr. Seward may be regarded as a martyr. That one thing they have done, and have done it tremendously. Half-hearted measures were tried in that struggle. There were plenty of wise, learned, godly, Bible-quoting, moderate anti-slavery men in high positions at the North as well as the South, including college officials, bishops, and editors of leading newspapers. But the great law of reform, that when abuses have grown gigantic, domineering, and audacious; when the progress of civilization, science, and commerce has developed the whole of their hidden potencies of evil, then the extirpation of the least fibre and smallest seed of the original source is demanded—this law fulfilled itself in spite of all conservative theorizing in regard to slavery. And the time is ripe; the hideous deformity of intemperance and its accessories has been revealed, and the obstacles raised by the war are out of the way, and the last stage of the Temperance Reform has been reached, in which all the cobweb objections of conservatives and moderate drinkers and special pleaders of Scripture will be swept away, and the full scope of the reform will be realized, in the third stage of the movement for legal prohibition—the amendment of the Constitutions of the States and of the Union, by clauses prohibiting the manufacture and sale of intoxicating liquors as a beverage. The dawn of that struggle is upon us. The central State of the Union, the home of a thrifty, intelligent, God-fearing people, the scene of triumphant home missionary effort, the theatre of that most intense struggle for the supremacy of freedom which ushered in the war of the rebellion, has led the way in this final and consummate method of the Temperance Reform. Great cities have not yet arisen within its favored borders. An earnest Christian statesman, an open advocate of the amendment, was chosen chief Executive of the State at the same election, at which the Constitutional Amendment was passed. The whole temperance community is aroused. Arkansas, a State little heard of in connection with reform movements; Texas, once the reputed

home of outlaws; Tennessee, North Carolina, have been stirred to their depths by legislative movements to secure the same result. The great States of Pennsylvania and Ohio, of Wisconsin, Missouri, Indiana, and Illinois, have during the past winter been profoundly agitated by manifestations of the popular will on the subject, such that politicians find themselves compelled to trim their sails, and color their legislation with temperance elements approaching radicalism. Ex-President Hayes announces that he was converted to total abstinence views during his term of office, by observing the workings of that policy as directed by his heroic wife within the executive mansion. Senator Blair, in the United States Congress, like Sir Wilfrid Lawson in the British House of Commons, persists in seeking suitable legislation in the supreme councils of the nation. The great heart of the Christian Church at home and abroad responds with thrills of powerful sympathy to the eloquent appeals which resound from the loftiest pulpit of Protestant Christendom—that of Westminster Abbey. The opinions of thoughtful public men are expressed in the words of a leading journal of St. Louis,\* with which this argument may be closed:

“There is nothing to be gained by underrating the force and extent of the present prohibitionist revival. The present Legislature [of Missouri] was probably unaware that it was dealing with anything more than the customary crotchet of a few good men. That they were mistaken is clear from the evidence of a unanimity of purpose and a steady adherence to a well-defined policy on the part of the prohibitionists. They have made a general movement along the whole line. There is no asking for prohibitory legislation, but a general movement for prohibitory State Constitutions. The success in Kansas has given the movement an impetus which cannot be checked by the interference of the politicians. . . . The signs of the times indicate that the politico-moral question of the generation now coming on the political stage will be prohibition, as emancipation was that of the generation now retiring from it. The battle against slavery is fought out, and the political activity of the people must find employment in discussing some other vital and salient question.”

To sum up the discussion :

1. The progress of civilization in a fallen race necessarily develops the seeds of evil, which may have been scarcely discernible in the early stages of history.
2. The development of evil utterly wrecks the civilizations into which no supernatural element has been introduced.
3. A Christian civilization involves the education of the

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\* The *Globe-Democrat*, quoted in the *National Temperance Advocate* for May.

moral sense, and creates grand reform movements which, with many vicissitudes, at length gain control of the developed evils and crush them.

4. This matured and disciplined moral sentiment is not content with anything less than the suppression of the primal and comparatively harmless germs of evil, from which the vast amount of human suffering has legitimately flowed.

5. The Temperance Reform is a movement logically and morally necessary under a Christian civilization, when the use of strong drink has clearly developed its enormous potencies of evil.

6. The Temperance Reform cannot accept any degree of moderate drinking as a successful solution of the problem, inasmuch as that degree of indulgence is the legitimate beginning of the whole train of evils attendant upon the use of intoxicating drinks. As the mature fruit cannot be thrust back into the bud or germ, so in the matured stage, evil cannot be recalled to its undeveloped condition. Radical measures are the only remedy.

7. The Temperance Reform is based upon the broad principles of Christian morality, especially upon the eminently Christian principle of self-sacrifice for the good of one's fellow-man. The passages of Scripture which are quoted as authorizing moderate drinking, do so in appearance only. A correct exegesis proves either (*a*) that an intoxicating article is not meant, or (*b*) that under the vastly changed conditions and circumstances attending the drinking habits of our time, the citations are totally irrelevant.

JOHN W. MEARS.