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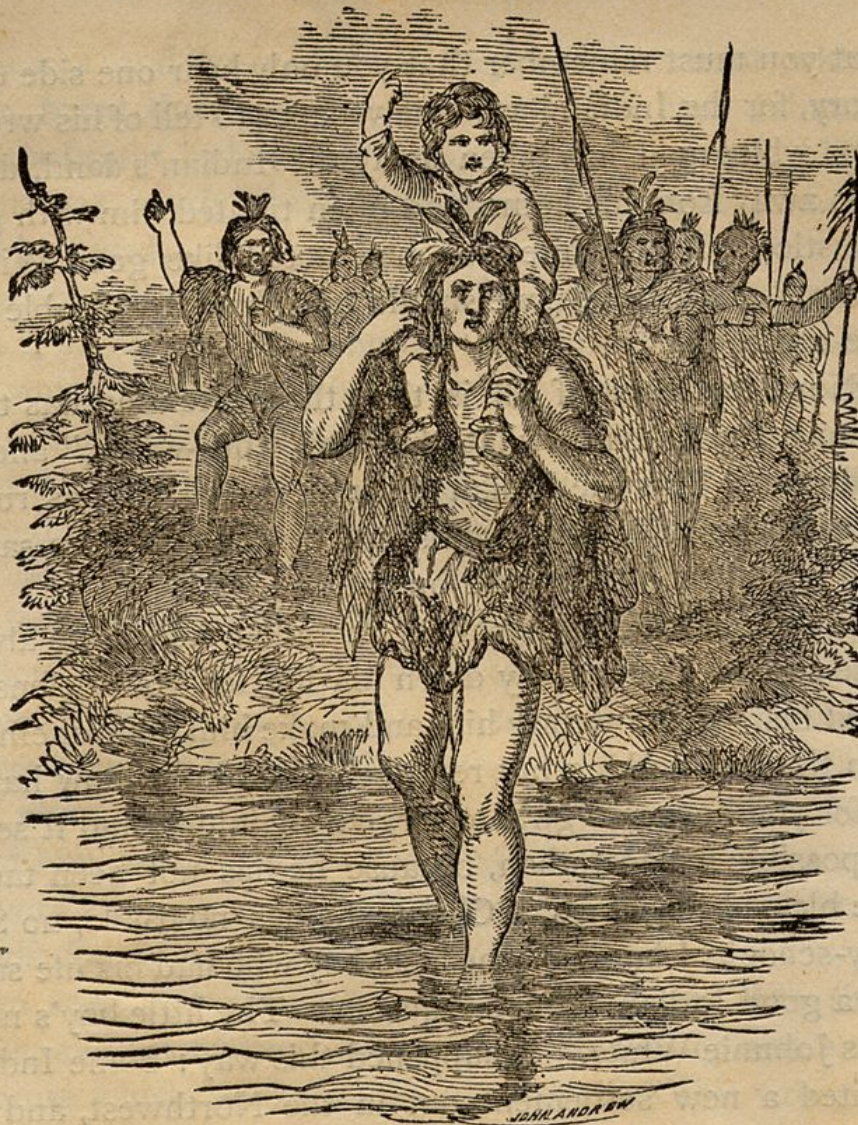
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1. Indians And Whisky

Date: 187-? | Creator: Carswell, Edward, National Temperance Society and Publicatio | BDR ID: bdr:29784

Subjects: Temperance, Poetry, Boys, Indians of North America

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THE INDIANS AND WHISKY.

BY EDWARD CARSWELL.

I LIKE the Indians. "What!" you say, "the wicked Indians who kill so many people, and even women and little children?" Yes, I admit that the Indian is sometimes cruel, and when wronged thinks only of revenge.

2 THE INDIANS AND WHISKY.

But you must remember that you only hear one side of the story, for the Indian has no newspaper to tell of his wrongs. The white man has taken away the Indian's land, driven him away from his home and often treated him with great injustice. If all white men had acted like good William Penn, I don't believe we should have had any trouble with the red men.

Now, the worst of all is that the white man has taken among the Indians what they call "fire-water," and we call rum. This the Indian can not resist. It has ruined whole tribes, killed thousands, and made them more savage and brutal than they were by nature.

If you gain the friendship of an Indian he will be always true to you, and will lay down his life for your defense if need be. If you wrong him and make him your enemy he can think of nothing but revenge. You know how hard it is for you boys and girls to forgive an injury, and it seems impossible for an Indian, because he has not been taught the blessed teachings of Christ; he has no Bible, no Sunday-school. I know of one little boy who had his life saved by a good Indian, named Aquota. The little boy's name was Johnnie White. It happened this way: Some Indians visited a new settlement out in the Northwest, and the white people sold them all the whisky they wanted, taking as pay the furs and baskets which they had brought to buy food with.

They drank it, and became noisy and quarrelsome, fought with the white men, and several were killed on both sides. They were driven out of the village, but the next night they returned with more of their tribe, carrying

tomahawks and guns, when they killed several white people, burnt their houses, and carried off little Johnnie White, a bright little fellow whom everybody loved. His mother was nearly crazy, and they all thought Johnnie would be killed.

Aqurota belonged to another tribe, who hated the tribe which had carried off Johnnie. He heard of Johnnie's being stolen, and because he loved Johnnie, resolved to save him. Johnnie had given him a picture-book, and had coaxed Aqurota to sign his pledge (with tobacco scratched out), and he in return had made Johnnie a little birch-bark canoe and a beautiful bow and arrows.

He followed the trail until he came in sight of the camp, and there was the little fellow tied to a tree. The Indians had been drinking again, and some lay in drunken slumber. Aqurota crept up through the bushes behind the tree, and when night came, cut the cords which bound him and carried him away. When the Indians missed him they were very angry, and started in pursuit, but Aqurota was too swift for them, and reached the village safely.

I am sure that whisky has done more harm than the Indians, and yet we send out men to fight the Indians, and yet license whisky-selling. Do you not think this wrong? I know you do. I most earnestly hope that when you are grown to manhood, and you take upon you the duties of citizens—casting your votes as you now see your fathers do, that they shall always be against this awful traffic. **Vote No** against license every time. It can be put down **if you** determine it shall, and work for it earnestly.

MAKING BELIEVE.

BY ELLA WHEELER.

I THINK it's true of every boy,
Or almost every one,
To want to be a soldier
And carry round a gun.
They like to play at fighting,
And "make believe" a war,
But I think there are some boys who know
Just what they're fighting for.

I fight for right and principle,
Sobriety and truth;
My enemies are all strong drinks,
The licensed foes of youth.
But sometimes, just for rare good fun,
To make it lively work,
I imagine I'm a Russian
And that cider is a Turk.

Again I am a border-man,
Just ready for the strife,
And cider is an Indian,
Who means to take my life.
You ought to see me skirmish then,
You ought to hear me shout;
Where'er the red foe lurks, I mean
To wholly beat him out.

Ah! boys, we need to be alive
And ready for the work;
For worse than any Indian,
More cruel than a Turk,
Our cider foe is gaining ground,
The subtle, crafty thief!
And we must leave no stone unturned
To bring the wretch to grief.

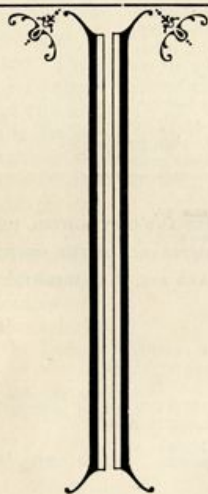
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2. Drink And The Indians

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DRINK
AND THE
INDIANS



DRINK AND THE INDIANS

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THE BOARD OF TEMPERANCE OF THE METHODIST CHURCH
100 MARYLAND AVE. N. E., WASHINGTON, D. C.

DRINK AND THE INDIANS

EVER SO OFTEN someone says, "It beats the Dutch" but no one ever really does beat the Dutch as all the world has known since the men from Amsterdam bought the Isle of Manhattoes from the Indians in return for about twenty dollars' worth of gimcracks from Woolworth's five and ten cent store. It is true that, according to current report, the white men have recently offered to call off the deal and trade back but it is understood that the Indians have positively refused, alleging that it would require entirely too much labor to restore the island to its former state of pristine beauty and utility; it's such a mess of brick and stone and racketeers and politicians et al.

Philosophers frequently take the ferry from the Jersey side and stand by the rail to murmur "What's the meaning of it all?" and if they mean what is the meaning of Manhattan, we can tell them.

At any rate, there is a Delaware Indian tradition that the name of the Island is a corruption of their word Manahach-tanienk, meaning the-place-where-we-all-got-drunk.¹ In 1609 Henry Hudson, whom they supposed to be Mannito (the Supreme Being) was carried in a large house over the water to their shores. Great feasts were prepared in his honor. Then a white Mannito in human form landed and came to them with friendly gestures. His servant gave him a large cup and he drank. The cup was refilled and passed to the Indian chiefs. All refused, until one man, fearing to provoke the deity's wrath, drank the cup and was so delighted with the results, that he asked for more. The whole assemblage imitated him and all became intoxicated.²

Liquor was at first a mysterious symbol of the white man's power. Before his coming, strong intoxicants were not known to the Indians except in Peru, Mexico and the Southwest.³ There were a few kinds of mild intoxicants made from herbs or grain and a kind of fermented maple juice, but the Indian

had not learned the processes of distillation. Use of these beverages was restricted entirely to religious ceremonials.

When strong liquor was brought to them by the early explorer and colonists they could offer little racial resistance to its lure. It was an easy way of trading, for the Indian would exchange all his possessions for fire-water, and the profits were large. The trader took his pelts, the settler took his land and the whiskey did not last long. From the journal of Father de Smet at Council Bluffs in 1839, we have an eye-witness account of the effects of the liquor trade:⁴

"May 25. Two Pottawatomies killed on the Chage (?) River in a drunken frolic.

"May 27. Three Pottawatomies drowned in the Missouri, supposed to be drunk.

"May 28. A Pottawatomie poisoned on the Mosquito while drunk. Frequently the case.

"May 30. Arrival of the steamer Wilmington with provisions. A war of extermination appears preparing around the poor Pottawatomies. Fifty large cannons have been landed, ready charged with the most murderous grape shot, each containing thirty gallons of whisky, brandy, rum or alcohol. The boat was not yet out of sight when the skirmishes commenced. After the fourth, fifth and sixth discharges, the confusion became great and appalling. In all directions men, women and children were seen tottering and falling; the war-whoop, the merry Indian's songs, cries, savage roarings, formed a chorus. Quarrel succeeded quarrel. Blows followed blows. The club, the tomahawk, spears, butcher knives, brandished together in the air. Strange! Astonishing! only one man in this dreadful affray was drowned in the Missouri, another severely stabbed, and several noses lost. The prominent point, as you well know, the Pottawatomies particularly aim at when well cornered.

"May 31. Drinking all day. Drunkards by the dozens. Indians are selling horses, blankets, guns, their all, to have a lick at the cannon. Four dollars a bottle! Plenty at the price. Detestable traffic.

"Aug. 4. Arrival of the Antelope. More whisky landed.

"Aug. 6. An encounter lately took place between the Omahas and Sioux: originating in the stealing of a few horses by the latter. About forty are said to have been slain on both sides.

"Aug. 20. Since the day of payment, drunkards are seen and heard in all places. Liquor is rolled out to the Indians by whole barrels; sold

1. Pennsylvania Historical Society Memoirs, vol. 12. *History, Manners and Customs of the Indian Nations who once inhabited Pennsylvania and Neighboring States*, Heckwelder, John, p. 262.

2. *Ibid.*, p. 71 and following.

3. *The Liquor Problem in All Ages*, Dorchester, Daniel, p. 115, 108; also Heckwelder, John, *op. cit.*, p. 262.

4. *Life, Letters and Travels of Father Pierre-Jean de Smet, S. J.*, edited by Chittenden, H. M., N. Y. 1905, vol. 1, p. 172-3.



Secretary Harold L. Ickes greets some visiting Indians.



This delegation is composed of Cheyenne River Sioux Indians. Whatever else you say about the Indians, they have a lot of manhood, and their faces show it.

by white men even in the presence of the agent. Wagon loads of the abominable stuff arrive daily from the settlements; and along with it the very dregs of our white neighbors and voyagers of the mountains, drunkards, gamblers, etc., etc."

Something Had to Be Done

In 1633 the General Court of Massachusetts decreed that "no man shall sell or give any strong water to an Indian." William E. Johnson, well-known temperance leader, cites this as the first authoritative prohibition of the sale of intoxicants to Indians.⁵ New Jersey followed in 1679 and Pennsylvania in 1701. But enforcement was lax everywhere and the Indians themselves, realizing the disastrous consequences of the traffic, protested. In 1741 the Indians of Pennsylvania complained to the Governor, but the flow of rum was not curbed. By 1783 the evils were such that the Indians of Western Pennsylvania took enforcement upon themselves, resolving to "spill all rum among them for the term of five years."

In 1801 before a meeting of the Friends in Baltimore, the Miami Indian chief, Mehecunnaqua, or Little Turtle, speaking through an interpreter, William Wells, gave a long testimony on the evil, in which he said:

"We tell them—Brothers fetch us useful things—bring goods that will clothe us, our women and our children, and not this evil liquor that destroys our reason; that destroys our health; that destroys our lives."⁶

5. Johnson, William E., *The Federal Government and the Liquor Traffic*, pp. 192, 196-7.

6. Published in 1802 as government document. *Memorial of Evan Thomas and others, A Committee Appointed for Indian Affairs.*

By the Yearly Meeting of the People Called Friends held in Baltimore. Published January 7, 1802, p. 6.



A Kiowa Indian dancer. The colors of his costume are magnificent.

The Problem Comes to Congress

The Committee of Friends formulated an address to Congress. Mehecunnaqua saw President Jefferson and Congress responded with the first national authorization to control the distribution of liquor to Indians. The Act of March 30, 1802, permits the President "to take such measures from time to time as may appear to him expedient to prevent or restrain the vending or distributing of spirituous liquors among all or any of the said Indian tribes."

Another leader, Tenkwatawa, brother of Tecumseh, gave abstinence a religious significance. It was part of a message revealed to him by the spirit world. "The fire-water of the whites is poison and accursed," he said. "Those who continue its use will be tormented after death with all the pains of fire, while flames will continually issue from their mouths."⁷ For a long period the words of the "prophet" carried such weight that no Indian in the vicinity

would run the risk of drinking.

The first tribal prohibition law was imposed by the Cherokees in 1819, with a fine of \$100 for the offender. It was not long before all the Five Civilized Tribes of Georgia and Alabama adopted similar measures. Beginning with the Choctaw treaty of 1820, the Federal Government began to include regulations eliminating liquor traffic in treaties with Indians. This policy was insisted upon by the Indians themselves.

Following the act of 1802, the President turned the responsibility of regulating the liquor traffic in the Indian country to the War Department. In those days rum was a standard

7. See: Bureau of Ethnology. Dictionary



These Indians are in line to be served with barbecued beef. They are Florida Seminoles.



This represents honest Injun Wild West. The riders are participants and spectators at a rodeo.



This dignified gentleman is Judge Daniel Wolf of the Fort Berthold Indian Reservation, North Dakota.



Young boys of the Navajo Tribe.



This woman is named Julia Wades-in-The-Water. She is a Blackfoot Indian, and was a police matron in 1937.

army ration, sutlers and traders attached themselves to the army posts and the Government did little to suppress its sale to the Indians. Secretary of War James Barbour stated in a report made on February 16, 1828, that "some relaxation was made of this rule, which permitted the use of it (spirits) but only along our northern boundary, and to prevent the utter ruin of our trade which, it was thought, must have followed, if its use were continued by the British traders on that frontier and restricted to ours."

Congress Acts Again

Finally conditions again forced Congress to take action. On July 9, 1832, a provision was enacted that "no ardent spirits should be hereafter introduced under any pretense into the Indian country." Further legislation, passed June 30, 1834, provided a fine of \$1,000 for every person "who shall set up or continue any distillery within the Indian country." Other laws followed, gradually strengthening weak provisions and eliminating loopholes for the offender. In 1847 annuities were withheld from the Indians either under the influence or within the reach of intoxicants. An Act of 1862 initiated the principle that it was a crime to sell to Indians either *on* or *off* the reservation. A drastic search and seizure law followed. The Act of July 23, 1892, included the prohibition of the introduction of ale, beer, wine and all intoxicating liquors of whatever kind into Indian territory. When reservation land was allotted to individual Indians, the law was modified to include allottees. It has been ruled by the Comptroller General that

when an Indian receives a fee simple patent to his allotment, he is not necessarily emancipated from Federal control.

Present reliance is placed on the extremely comprehensive provisions of Section 2139 of the United States Revised Statutes, as amended by the Act of June 15, 1938 (52 U. S. Stat. L. 696).

"Any person who shall sell, give away, dispose of, exchange or barter any malt, spirituous, or vinous liquor including beer, ale, and wine, or any ardent or other intoxicating liquor of any kind whatsoever, or any essence, extract, bitters, preparation, compound, composition, or any article whatsoever, under any name, label, or brand, which produces intoxication to any Indian to whom an allotment of land has been made while the title to the same shall be held in trust by the Government, or to any Indian who is a ward of the Government under charge of any Indian superintendent or agent, or to any Indian, including mixed bloods, over whom the Government, through its departments, exercises guardianship, and any person who shall introduce or attempt to introduce any malt, spirituous, or vinous liquor, including beer, ale, and wine, or any ardent or intoxicating liquor of any kind whatsoever

into the Indian country which term shall include any Indian allotment while the title to the same shall be held in trust by the government or while the same shall remain inalienable by the allottee without the consent of the United States, shall be punished for the first offense by imprisonment for not more than a year, and by a fine of not more than \$500, and for the second offense and each offense thereafter by imprisonment for not more than five years, and by a fine of not more than \$2,000: *Provided, however,* That the person convicted shall be committed until fine and costs are paid: *And provided further,* that first offenses under this section may be prosecuted by information, but no person convicted of a first offense under this section shall be sentenced to imprisonment in a penitentiary or required to perform hard labor. It shall be a sufficient defense to any charge of introduc-



An adobe house occupied by Pueblo Indians, New Mexico.

ing or attempting to introduce ardent spirits, ale, beer, wine, or intoxicating liquors into the Indian country, that the acts charged were done under authority, in writing, from the War Department or any officer duly authorized thereunto by the War Department. All complaints for the arrest of any person or persons made for violation of any of the provisions of this section shall be made in the county where the offense shall have been committed, or if committed upon or within any reservation not included in any county, then in any county adjoining such reservation; but in all such cases such arrests shall be made before any United States court commissioner residing in such adjoining county, or before any magistrate or judicial officer authorized by the laws of the State in which such reservation is located to issue warrants for the arrest and examination of offenders by section 1014 of the Revised Statutes as amended. And all persons so arrested shall, unless discharged upon examination, be held to answer and stand trial before the Court of the United States having jurisdiction of the offense."

Commissioner John Collier, of the Office of Indian Affairs, has the difficult responsibility of enforcing prohibition with less than one-third the necessary funds. Effective enforcement would require, he believes, an annual appropriation of \$690,000. The total 1939 appropriation for maintaining law and order on Indian reservations is \$237,290.

The Present Law Is Prohibition

"Technically, the Indian Service adheres to an all-embracing plan of universal prohibition among Indians," he explains. "Practically, with the funds allowed by Congress, prohibition is being enforced only in limited areas. Shall the Service abandon prohibition entirely? Shall it work toward a breakdown of Indian country into areas where enforcement is still imperative, and other areas where costs and frictions probably must continue to exceed the results?"

The Superintendent of the Crow Indian Reservation writes of the inadequate police force in his area and the difficulty of protecting the property, game and cattle of the Indians from marauders: "We are standing back helpless to do anything on account of the fact that we have only two police officers to patrol a territory which is 100 miles wide, east and west, and 65 miles wide, north and south. The remote parts of the Reservation are in mountainous country and the superintendent sitting on one end of the Reservation must and should have some police officers to represent him so that he can faithfully discharge the Government's treaty obligations to its wards."

"Sorry" Whites Prey on the Red Man

Each reservation presents a different angle to the problem. In more isolated regions, prohibition is enforced without much difficulty. In some regions, such as the Pueblos of the Southwest, the Indians themselves have taken the responsibility of enforcement. But where tracts of land within the reservation have been sold or leased to whites and where



Commissioner John Collier with two employees of the Indian Bureau. They are examining a Navajo rug.

white towns are located in close proximity, enforcement is less effectual.

The question of whether repeal of prohibition among Indians is beneficial or injurious is partly answered by the Alaskan experience. Alaska was given complete control of native prohibition after repeal of the Volstead Act. Liquor licenses are granted by judges of the Federal District Court on receiving a petition showing that the majority of citizens over 21 years of age within two miles of the place consent to it. In incorporated towns, the city council passes upon applications for licenses. In practice, the petitions are accepted at their face value and no discretion is used in withholding a license. Revocation of any license, once granted, requires formal action in court and proof of violation. But it is almost impossible to produce witnesses who will testify to violations, even though these are notorious and continued.

Conditions, resulting from this procedure, are far worse than in areas in the United States where enforcement of prohibition for Indians is still imperfect. Native families, having sufficient income to live well, are generally no better economically than those with small incomes, because the bulk of their income is spent for liquor. At Kotzebue, a community of about 350 men, women and children, there is an annual liquor bill of about \$30,000. Slovenly living standards in these towns is in contrast with communities where prohibition laws have been self-imposed. For example, one is impressed with the trim appearance of Metlakatla and with the economic and spiritual progress, under local prohibition, at Newhalen. Then, too, under the influence of a Russian Orthodox priest two years ago, every man and woman signed an abstinence pledge for a year. Only one man broke that pledge, and at the end of the year, everyone in the village took a new pledge for life. On St. Lawrence Island, for a generation, the very primitive natives have been thriving under a rigidly-enforced and self-imposed prohibition.

The Indian Coöperates

In the United States, recent policy has tended toward developing Indian responsibility for solving these difficult law and order problems. Under the Indian Reorganization Act of 1934, a number of tribes have written their own law and order codes and Indian judges and police officers are being trained for enforcement work. There are now 62 Indian judges, 60 Indian chiefs of police, and 135 Indian police with the staff of 25 Special and Deputy Special Officers under Federal authority and a small supplementary force.

Many protests have urged modification of the present Federal liquor statute on the grounds of discrimination and a stigma of inferiority. Where Indian groups show a realistic

approach to the situation, the Department has shown a disposition to favor bills permitting control of the liquor traffic under tribal regulations.

Half Drunk, Half Sober

There is an interesting situation in Oklahoma where approximately one-third of the Indians of the country reside and where all sale of hard liquor is against state law. It is a Federal offense to sell liquor to Indians on the west side of the State and not against Federal law to sell to Indians on the east side. By Act of March 5, 1934 (48 Stat. 396) the Indian liquor laws were repealed for the east side of the state, formerly known as Indian Territory, except for lands occupied by Government Indian schools. "Former Indian territory" is based on the Land Office map of 1899 and includes land occupied by the Cherokees, Chickasaws, Creeks, Choctaws, Seminoles, Quapaws, Peorias, Wyandottes, and Seneca Tribes.

Purpose of the law is stated in the Reports of the Senate and House Judiciary Committees on the bill:

"The bill seeks to repeal, insofar as the old Indian Territory is concerned, certain acts of Congress prohibiting traffic in intoxicating liquor in what is known as 'Indian country.' It is contended that these laws have become archaic. They were originally properly applicable to Indian Territory, when it was inhabited largely by tribal Indians. Since its consolidation with Oklahoma and the admission of Oklahoma to the Union, a large proportion of the Indians inhabiting the old Indian Territory have become emancipated and have been admitted to citizenship. Yet the present situation is that there is no Federal prohibition against traffic of intoxicating liquor in that part of the State of Oklahoma which constituted the old Territory of Oklahoma, but because of these Indian liquor laws there is a Federal prohibition against liquor traffic in that part of Oklahoma which was the old Indian territory. It is contended that modern developments have rendered the situation incongruous. It is understood that the purpose of Congressman Hastings, the sponsor of this measure, is to place the entire State of Oklahoma on a par with the other 47 States insofar as Federal regulation of liquor traffic is concerned."

The sale of 3.2 beer to Indians has been legalized throughout the state.

William E. Johnson, internationally-known temperance leader, was Chief Special Officer from 1908-1911. His sobriquet "Pussyfoot" was earned by his cat-like policies in pursuing law-breakers in the Indian country. He gave great impetus to the movement of enforcement, got the appropriation raised from \$25,000 to \$75,000, and with these limited funds, had over 4,400 convictions to his credit. He was succeeded by Mr. Henry A. Larson, a member of the Board of Managers of the Board of Temperance, Prohibition and Public Morals.

The energy of Louis C. Mueller, the present incumbent, is shown by his report for the calendar year 1937:

"Convictions were obtained in 90.34% of all cases filed during the year, and fines totaling \$31,000 were paid. In addition, 22 cars were seized, having a total value of \$5,640. During 1936, our officers developed 114.4 cases per man while in 1937, the average rose to 136.05 per man. The total number of cases developed was 2,313, which reflects that our officers have been energetic; and the high percentage of convictions reflects careful preparation of cases and public support and approval.

"It will be noted that some of the officers did not obtain convictions in a satisfactory percentage of cases filed; but this fact does not necessarily denote inefficiency nor lack of proper development of cases in every instance."

Liquor seized was reported as follows:

Mash	4,000 gallons
Wine	2,268 "
Beer	268½ "
Whiskey	349½ "
Alcohol	62¼ "
Still (number of)	20

Statistics show that liquor law violations lead the field in type of court cases filed. It is also interesting to note that the majority of offenders for bringing liquor on a reservation are whites. Yakima Reservation reports 105 white persons convicted during the year, totaling fines of \$7,400.

Tabulation by age groups shows that most of those arrested for Drunk and Disorderly Conduct are over 25 years of age:

Under 15	1	20 to 24	280
15 to 19	62	25 and over	939

There were 109 females arrested under this classification as compared with 1,165 males. Of these 729 cases were handled by the tribal courts, 544 cases by State courts and 1 by Federal Court.

There were 1,361 Indians arrested for intoxication and 32 whites; 580 were convicted in tribal courts and 803 in State courts.

Again and again bartenders are warned that it is unlawful to sell liquor to Indians in any part of the United States.

Seizure of narcotics is made in conjunction with the Bureau of Narcotics of the Treasury Department. With the enactment of a Federal Statute prohibiting the importation, sale or possession of marijuana, more effective work is being done in stamping out this traffic. Over 7,000 pounds of marijuana were seized during the last year. Traffic in the more serious forms of narcotics, such as morphine, cocaine and yenshee, is largely confined to the Indians of Nevada and to the Osages.

The Question of Peyote

It is interesting to note that a bill to prevent the interstate transportation of anhalonium, or peyote, was reported on unfavorably by the Interior Department. Peyote is a cactus product, used by Indians as an element in religious observance. Members of the Peyote Church consider that the use of peyote is a mandatory and essential sacramental element in their worship, and in procuring this necessary supply of peyote, consider that they are under a religious obligation. The cult includes members located in Utah, Wisconsin, Wyoming, Iowa, Oklahoma, New Mexico and other States.

Studies were made on whether the use of peyote is essentially religious and whether the substance is habit-forming or deleterious. Eminent scholars attested to its significant sacramental rôle in the elaborate ritual of the church and its use for healing purposes. Dr. Ales Hrdlicka of the Smithsonian Institution said:

"There were no traces of any abuse of the drug, or any addiction to it, or any harm produced by its use or administration. There was certainly no demoralization in the tribe and there were no morons or imbeciles; nor even any case of insanity. The article was regarded as sacred and was believed to have supernatural properties; at the same time, however, it was administered as a real medicine and there was an unbounded faith in its efficacy."

Abstinence from alcohol is one of the moral precepts of the Church. Dr. M. R. Harrington, Curator of the Southwest Museum, Los Angeles, described a personal experience:

"I have personally known Indians who benefited greatly, for example, a gifted Shawnee. He had become an habitual drunkard and had lost his self-respect almost completely. He joined the peyote lodge and immediately stopped his drinking habits and in time won back his self-respect and the respect of the community."

About this, we know little. The testimony is quoted from men of scientific standing and deserves respect. The policy of the department is founded upon it.



Julian Martinez, Governor of the San Ildefonso Pueblo.

(Photographs in the foregoing article are by courtesy of the United States Indian Service, Washington, D. C.)

3. Liquor Evil In Sweden

Date: 1929? | Creator: Wade, Raymond J. | BDR ID: bdr:28825

Rights: Unknown

THE
LIQUOR
EVIL
IN
SWEDEN

THE WORLD LEAGUE
AGAINST ALCOHOLISM
WESTERVILLE, OHIO



*From an address delivered
on Mother's Day, 1929, by
Bishop Raymond J. Wade,
of Stockholm, at a union
Epworth League meeting in
St. Paul's Methodist Epis-
copal Church*

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Bible Class Monthly*, Cincinnati, O.

THE LIQUOR EVIL IN SWEDEN

BEAUTIFUL Sweden is marred by drunkenness. A charming people is being despoiled by intoxicating drink. The much-heralded Bratt system of government control led us to expect a country comparatively free from strong drink and the drunkard. We have been disillusioned.

"On the first walk in Stockholm in daylight, taken alone, my wife was greeted by the sight of several policemen carrying off a burly drunken man.

"Two weeks ago today, on Sunday morning, we went into the attractive Gustavus Wasa State Church to worship en route to a later service at our own Saint Peter's Methodist Episcopal Church. Immediately behind us at the door of the Lutheran Church was a staggering, muttering drunken man who had to be directed elsewhere by the usher. A similar disturbance was noted recently at one of our own churches.

"One week ago last night we arrived in Gävle for the two Pentecost days. Following the *welcomfest* on that night my wife and I decided to take a short walk; but, passing three drunken men in less than three blocks, she became so frightened that we decided to go back and stay in the hotel.

"Last night we walked to the Vanadis Park to see the wonderful sunset. From that point we returned by Vanadisvägen, Saint Eriks-gatan, and Torsgatan to the Wasa Park. In that short distance in fifteen minutes in one of

the finest sections of Stockholm we were compelled to pass seven drunken men—ten before we got back to the Hotel Excelsior. Old and young, students with the white cap, Malmö, Tranås, Gothenburg, Örebro, Nässjö, etc.—ever the same sad story! It is time for an awakening. . . .

“Conditions are not what they ought to be in prohibition in Finland nor in the United States; but the situation is almost unbelievably worse here in Sweden! The last night my wife and I were in the United States we visited two of our churches in New York and Brooklyn and were on the street or in the corridors of the hotel until after midnight but we saw no sights such as these. In November we were in New York during the meeting of the Board of Foreign Missions for four days; and although we were on Broadway, and many of the streets both day and night, it so happened that not a drunken man was noticed.

“Tonight we left our rooms at six-fifteen and walked to this church, stopping to mail some letters at the railroad station. Although it was Sunday, we passed eight men so drunk that they could not walk straight—one just beyond this church. I have been in all the large cities of the United States repeatedly under the prohibition regime, also in Finland—east, west, southern, and central—as well as in many European countries. I am prepared to affirm that prohibition is far superior to any other plan of handling the liquor traffic I have found in any country.

“The Paris edition of the New York *Herald* one day this week carried a dispatch from Stockholm stating that drunkenness had decreased by one half in Sweden. What must it have been before! The paper did not say that there had been an increase in the per capita

consumption of intoxicating liquor for each year during the past five years. I wonder what the provocation must be before a man is to be arrested by the police? I have seen women with children accosted by drunken men; indecent exposure of person; a woman as she was walking quietly along surprised to have a drunk come up behind her and throw his arms around her; men stagger within a few steps of and in sight of policemen.

"Let the people of Sweden be aroused to banish this hideous monster that is destroying the peace and happiness and prosperity of this incomparably beautiful land! This is my Mother's Day plea for a country and people I dearly love."

THE JOURNAL OF
JAMES A. HENRY

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No. 1

1841

1842

1843

1844

4. Warning From Canada

Date: 19-- | Creator: Crews, A. C. | BDR ID: bdr:27890

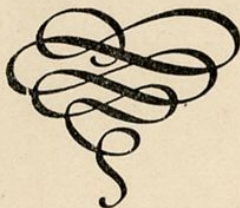
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A WARNING *from* CANADA

BY

REV. A. C. CREWS, D. D.

*Emeritus Editor of the Publication of the
United Church of Canada*

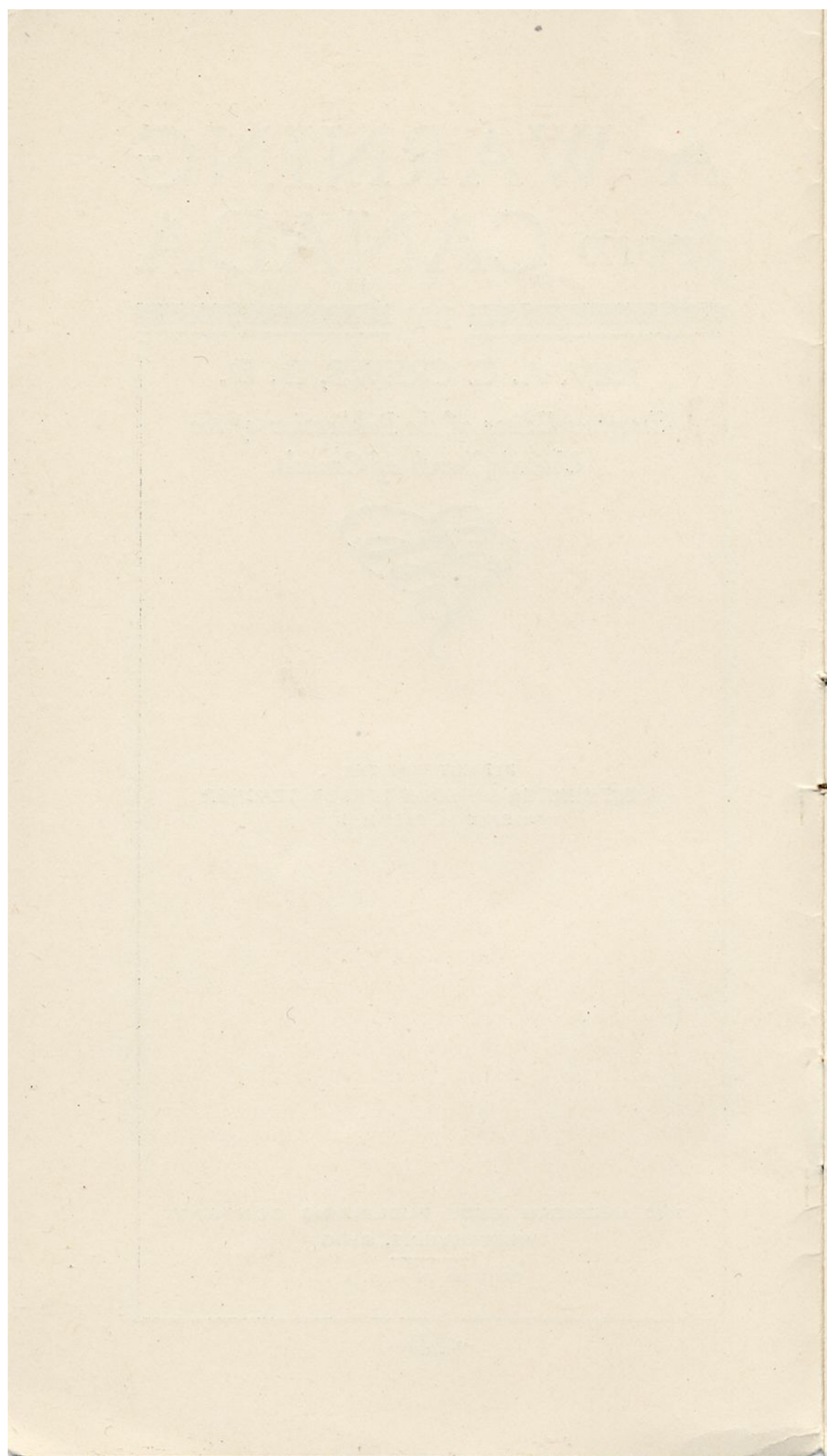


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A WARNING *from* CANADA

BY A. C. CREWS, D.D.

IN seven out of the nine provinces of Canada the liquor traffic is conducted by a system called "Government control," which is entirely a misnomer. After the liquor has been handed to the customer, the Government has no control over it whatever. It causes exactly the same results as strong drink has always caused. The fact that the stamp of the province is upon the bottle or case does not prevent it from debauching the people, impoverishing families, stimulating crime, and ruining character.

The proper name for the Canadian plan is "Government sale." It simply means that the citizens generally have gone into the liquor business and have provided the machinery necessary to make it easy for thirsty people to get as much liquid refreshment as they desire.

All that is necessary is to secure a permit, which may be had by anyone who is prepared to pay two dollars for it. Armed with this document, there seems to be scarcely any limit to the quantity of liquor that may be obtained without the slightest difficulty. The reports of sales seem almost unbelievable. One young man during eight months purchased 27 quarts of whisky, 13 gallons of wine, and 120 quarts of beer, all for his own consumption, as he stated in court when brought up for operating a motor vehicle while intoxicated. The magistrate in one place declared that he was staggered by a case of "ordinary consumption,"

where it was stated that the defendant's permit showed purchases of 608 pints of beer and 55 bottles of whisky in five months. His son who lived with him had obtained 306 pints of beer and 48 bottles of whisky during the same period.

Those who want liquor and like to get it easily are of the opinion that the law is a huge success; but the great majority of the Christian people of Canada—those who stand for morality, like sobriety, and are in favor of law and order—are utterly opposed to the whole system, believing that it is one of the greatest curses that ever afflicted our country. Some go so far as to declare that they would rather have the old open barroom where strong drink was dispensed by the glass. One pastor of a downtown church told me that he thought the saloon was better than the system we have now. When asked for his reason, he said that the homes of the people are being terribly demoralized. According to the law, the purchaser of liquor receives it in a sealed package, which he may not open until he reaches his home. Drinking in an automobile on the roadside, in a shop, or in a store, is an offense subject to a heavy fine. How does this work out? Shameful carousals are held in private houses, and whole families are subject to their evil influences. Many women and young people are forming the drinking habit. Drinking at dances and other social functions is becoming common. Domestic quarrels, neighborhood disturbances, and even murders follow with far greater frequency than ever before.

In the case of tourists their rooms in the hotel are regarded as their homes while they are in the country. Here men and women gather, and often the most riotous scenes are

enacted. Respectable travelers frequently find it impossible to sleep in peace, because in the rooms adjoining their own drunken revelers are creating all kinds of disturbances. Frequently the furniture of hotel rooms is almost completely wrecked by the occupants. One large hostelry in Toronto, during the last year of the Ontario Temperance Act, as the prohibition measure was called, found that the damage in guest rooms amounted to \$3,500; and in 1928, under Government control, the total from the same cause reached the alarming sum of \$65,000. It does not look as if the Government is doing much controlling here, does it?

It is significant that the hotel proprietors of the province of Ontario have asked the Government to cancel the privilege of guests' using their rooms for drinking purposes. If wives and mothers will petition our rulers to make the consumption of liquor illegal in the home, where it is doing much more damage than in the hotel, we shall be moving in the right direction toward the complete prohibition of beverage liquor.

It has been frequently said that whisky and gasoline will not mix. Our experience in Canada proves this. I do not think that anyone will controvert the statement that there are far more drunken motor drivers now than when a prohibition law prevailed. Liquor may be obtained so easily and so conveniently that cases of intoxication are frequent. The newspapers abound with reports of them, and doubtless many of them are hushed up. Personally, I know of a number that were never reported. Last summer I happened to be a member of an excursion party which took a drive of about seventy miles to a summer resort, engaging motors from a well-known taxi company.

Upon the return trip in broad daylight one car in rounding a curve ran off the road and crashed into a telephone pole, causing serious damage to the machine and considerable injury to its occupants. The motor following ran in to the débris with similar results. It was discovered that both drivers were drunk. The manager of the taxi company was a decent sort of fellow who felt extremely sorry for the affair, and to save his reputation nothing was said about the accident in the newspapers. No doubt there are multitudes of such cases.

Many tourists from the United States look upon Canada as a kind of bibulous paradise where their deisres may be abundantly gratified, and they are unfortunately right. It is scarcely strange that some of them abuse the privilege. One day last summer three men from Chicago visited Ontario and at once secured permits. Leaving Toronto one morning for Montreal, they stopped at Oshawa and purchased liquor at a Government store, drank it, and then drove on to another town where they did likewise. Becoming thirsty a third time, they laid in a supply from a similar source. The liquid they imbibed was not the deadly stuff that used to be sold by the bootleggers, but "pure liquor," bearing the official stamp of the authorities. Neverthtless, it did its awful work. It is a wonder that these travelers made the journey successfully as far as Gananoque. They were a menace to themselves and others all along the route. At the latter town they were stopped, and it was found that one of the party was dead and the others in a helpless condition. Let me tell you, we citizens of Canada are not proud of an incident of this kind. We are ashamed to think that our legislature is reaping financial profit from the business of

debauching and killing our neighbors from across the line, as well as our own citizens.

When it was proposed to abolish the prohibition law in the province of Ontario, the main plea was that the evils of bootlegging and other infractions of the law would be removed by a system of Government control. This argument appealed to many who were by no means in sympathy with the liquor trade. The situation was bad, and a large number of voters thought the new plan would remove the evils that existed. It has not done so; for the bootlegger is still with us, and the illegal sale of various sorts prevails. The *Vancouver Sun*, of British Columbia, a Government-control province, recently said: "There are ten times as many bootleggers in this city as there are lawyers, clergymen, doctors, or engineers. The open operation of the bootlegging joints is a disgrace to Vancouver."

When prohibition was in force in Ontario, the jails were nearly empty. In some places the occupants were so few that it seemed a needless expense to maintain the officials. It is very different now. Crime has greatly increased, and the jails are filled. As to business, opinions differ, of course; but a large number of business men are of the opinion that they are not getting their fair share of the people's money. In one town in Saskatchewan the business men came to the ministers and asked them to arrange for a petition to get rid of the four beer stores because of their bad effect upon trade. Many of their customers were asking for goods on credit, although they paid cash at the liquor stores for frequent purchases.

Summing up the situation, it may safely be asserted that in every province of Canada where it has been tried, Government sale of

liquor has resulted in greatly increased sales of liquor, in encouraging the hip-pocket flask, in increasing drunkenness with its attendant evils, in leading to home and social drinking, in bringing to travelers a terrible menace to life and safety upon our public highways, and in increasing the population of our hospitals for the insane.

From what I have observed of the actual working of this system, I would warn the people of the United States to have none of it. There may be weaknesses in their present prohibition enactment and difficulties in its enforcement, but so-called Government control is not the cure-all for these evils. The temperance people of Canada will never be satisfied with it but will go on working and agitating for the complete prohibition of the liquor traffic.

5. Germany: Church, Steeples, And Booze

Date: 19-- | Creator: Richardson, J | BDR ID: bdr:30564

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Germany: Church . Steeples and . Booze

A Personal Study

By ED. J. RICHARDSON

SPECIAL REPRESENTATIVE OF THE WORLD LEAGUE
AGAINST ALCOHOLISM AT THE LONDON OFFICE

GERMANY, for some years, has been more or less in the public eye in connection with events following a great war, but as I traveled through that truly wonderful country the latter part of August I was tremendously impressed by several things which came to my attention.

After remaining at the Christian Conference on Life and Work at Stockholm as long as my engagements would permit—almost to the end—one evening I boarded a sleeping-car and saw the light of another day not far from Malmo, almost the southern extremity of Sweden. At Trelleborg our train of eight coaches, in two parallel sections, was run on a great steam ferry-ship for transportation nearly due south across the Baltic Sea to Sassnitz, one of the most northerly points of Germany.

It was a most beautiful, interesting and restful voyage of about five hours, and not only were the passengers afforded plenty of deck-space for exercise, but one could watch the rippling sea as it broke before the sharp bow of the ship and wid-

ened out in a foamy "wake" astern. Occasionally in the distance other ships could be seen, leaving behind them long wreaths of smoke which rose skyward and disappeared.

At Sassnitz our train was run ashore, customs was passed, and soon the wheels were ringing again upon a highway of steel and there came the ceaseless, but modulated, rat-a-tat-tat upon the innumerable joints of rails of a very well-kept roadbed. Our course was at first somewhat westerly, but after several hours our train, having been augmented to twelve coaches at Sassnitz, was split and the Hamburg section was sent on its way while our section proceeded to Berlin, the metropolis of the German Republic.

One of the things that impressed me and held my attention closely, not only during the journey from Sassnitz to Berlin, but from Berlin to Frankfort-on-Main, and then to the Swiss border (for I was heading for the great International Congress Against Alcoholism at Geneva), was the intensive cultivation of every foot of arable soil in sight of the railroad. I was afterwards told that this condition prevailed all over the rural part of Germany.

I saw the golden stubble of literally many hundreds of acres of wheat lands, for practically all the wheat had been harvested and was in numerous stacks or ricks, or housed in the many capacious barns which appeared everywhere. Much hay had been cut and stacked or housed, and in the many sun-kissed fields the later hay crop was being gathered, much of it being cut by men with scythes and raked up and loaded by men, not a few women, and an appreciable number of children, some of the latter appearing to be not more than nine or ten years old.

Germany indeed—at least agriculturally—was at work! In all my life I have never seen anything like it, and from appearances great crops of grain

and hay were being harvested and the food-producers of the nation were making a notable contribution to the recovery of the fortunes of the Republic. As our train rolled on for many hours, and we were threading our way through this practically continuous panamora of productive rural activity, I felt that not only were thousands of lives to be conserved and invigorated by wholesome food, but that the reaction of such worthy industry upon those engaging in it must necessarily add to them both brawn and brains to be reckoned with in many ways in the development of the Germany of the not far-distant future.

It is a well-known fact of history that it is the best of the country-side that in no small measure eventually takes the place of both the best and worst in the urban centers and supplies much of the life-blood of the very nation itself. So, as I watched from my car window and saw these things I am attempting feebly to describe, I think I can see in a few years, as in no small measure resulting from such intelligent productiveness and toil, a reinvigorated Germany, and marching along in no uncertain way in the procession of the nations.

But as much as the agricultural aspects pleased and impressed me I saw other things from my car window which, in my judgment, are fraught with more tremendous possibilities in the arising of a New Germany. For, as I traveled and saw the rolling hills and silvery streams basking and shimmering in the rays of the summer sun, I observed at quite frequent intervals, a comparatively few miles apart, hamlets and villages dotted over the landscape. But the things which riveted my attention were the invariable one, two or more, *church spires* lifting themselves above the surrounding structures and "pointing to the skies."

While for many years not a few of these spires have represented an intellectual rather than a

more desirable spiritual conception, out of which numerous evils and trials came to harass the Fatherland, yet those spires spoke to me of the possibility, and the probability, of their yet pointing *truly* upward and arousing in the people a hope of "higher and better things." Whether such spires were Protestant or Catholic they pointed, as each adherent believed, to Him who sits on High and contained within the walls of the structures they crowned opportunity for the worship of the Eternal God and a hearty, penitent submission of the intellect to a simple faith in the lowly Jesus as the real ruler over the hearts and lives of men and women, boys and girls.

Later in my travels I was told that my reflections were not incorrect, for there is a quiet, steady religious awakening amongst the masses of the German people, especially amongst the young, and the churches with their heaven-pointing spires are becoming more and more places of greater interest and seeking after the things that really satisfy the cravings of the souls of men. While there is nothing revolutionary in religion going on, much improvement in attendance upon church services and activity in Christian work is observable, and ministers and other leaders, like William Carey, are encouraged to undertake great things for God and to expect great things from God.

But these church spires not only point the way to better things religiously; they point the way for a practical social service affecting the most intimate life of the people and the nation. Many common enemies must be fought, and never before in the history of Germany has there been a more favorable atmosphere for a better understanding between State Church Lutherans, Non-Conformists and Catholics as today concerning things which relate to the practical application of the principles of Christianity to every-day life. This seems to be especially true as between Lu-

therans and Non-Conformists; and the number of Catholic priests, and even churches, taking part in such activities is most gratifying.

I can see, therefore, that these numerous church spires, as they point upward and their tops glint in the midday sun, reflect in no small way the more glorious rays of the Sun of Righteousness and send those gleams of light into the hearts and lives of thousands of men and women, boys and girls in Germany. Hence these earthly "Bethels" will have no small share in shaping their lives, solving problems and helping toward the rehabilitation of the Republic in a most solid, desirable and permanent way.

Naturally I kept eyes and ears open as to the state of the temperance, or prohibition, cause in Germany, and the extent of this movement was the third thing that caught my attention while there. I was both surprised and gratified to find on the route I traveled not a few temperance societies and activities greatly revived since the devastating effects of the war upon membership and prestige. I have neither time nor space to mention all their names nor the names of their very intelligent, capable and worthy leaders.

However, here is the Teachers Abstaining Association. There is the Society of Abstaining Catholic Priests. Good Templars vie with similar organizations, while there are well-organized prohibition workers, research experts on alcoholism, church temperance societies, etc. However, the most impressive, and possibly the most hopeful, of all the movements is the great Youth Movement of Germany, which is not only standing for the highest and best things in morals, religion and politics, but has declared for the extermination of the drink curse from their beloved land.

Practically all the organizations, chiefly federated in three influential movements, have united

in one great federation with a local option law enacted by the Reichstag (their Congress, or Parliament) as their chief objective. As an illustration of the strength of this movement, and its popularity, about two and a half years ago a temperance leader sent out a message through a little paper he published and circulated amongst ministers of various denominations, both Protestant and Catholic, and appealed for signatures to a petition to the Reichstag for a local option law on the liquor question.

This leader told me that he thought he might possibly obtain forty or fifty thousand names in a month's time, but that the idea so swept over the country like wildfire that in *ten days* numbers of mail bags containing several thousand letters arrived and brought to him *four hundred and sixty thousand signatures* to the petition! These were duly bound in forty-six volumes of ten thousand names each and, in a great demonstration by the united temperance forces of Germany, were most impressively presented to the Reichstag. I have also been informed that another such effort for the renewal of the demand for a local option law is contemplated, and that it is confidently believed that not less than 15,000,000 signatures can be easily obtained.

Of course, the brewers and others interested in the perpetuation of the liquor traffic in Germany are well organized, well financed and very active. They are putting out very expensive books and other literature, and it is most adroitly prepared and circulated to deceive, as it were, the very elect. It is specially filled, as is the daily press, with the most fantastic stories about the "failure" of prohibition in the United States and the moral degradation, criminality, etc., into which it has plunged the American Republic! The battle is raging, the temperance forces are fighting nobly against tremendous odds and need all the encour-

agement which can be given them in their fight for the freedom of their country from beer and booze.

It is not only important that America shall "Hold Fast"—as she will do—in the prohibition contest, but it is vital that multitudinous available facts about prohibition in America shall be given by THE FRIENDS, AND NOT THE ENEMIES, OF PROHIBITION to Germany, and even to the whole world. For not only in Germany, but everywhere, prohibition in the United States is being grossly misrepresented by a united, world-organized, highly-financed liquor traffic. It is the opinion that the recent failure of the prohibition poll in New Zealand was largely the result of the daily, widespread misrepresentation of prohibition in the United States. Along with these conscienceless activities, chiefly to stem the swelling tide of prohibition everywhere, there goes the inevitable smirching of the good name of the United States as it is presented by these liquor interests to the world as a nation of fools, hypocrites, fanatics, criminals—all because we have dared to outlaw the traffic in strong drink, and in an effort to save themselves!

But let it be kept in mind that Germany is making real progress in the fight against the liquor traffic, and that with the real facts about prohibition in the United States literally broadcast over the country by temperance societies and others still greater progress will be made. This is a hopeful battlefield and the World League Against Alcoholism, especially with its chief international publicity office at London, and another great international office at Lausanne, Switzerland, is in a most favorable position to supply to German temperance leaders, and those of other nations, with the facts about prohibition they so greatly need to offset the misrepresentations about the United States.

It is to be hoped, therefore, that as so many people in Germany are hard at work to supply food and at the same time building up a sturdy citizenship; that as the church spires are pointing to higher and better things, that as churches are uniting for great, practical social service; that as both old age and, especially, youth are joined in the fight against the drink traffic, loyal believers in prohibition in the United States will strengthen tremendously the foundations of the World League Against Alcoholism so that it, in turn, may help to supply reliable information to those who need it in their fight against the common enemy of the human race, and at the same time defend the good name of America against the assaults of world-wide liquor interests.

THE AMERICAN ISSUE PUBLISHING COMPANY
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6. Germany'S Crusade

Date: 19-- | Creator: American Issue Press | BDR ID: bdr:30573

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GERMANY'S CRUSADE

GERMANY finds that she must increase the speed of her railway trains. She is working under enormous economic pressure and the saving of time has become a necessity. But faster trains increase the hazards of travel and now the railway administration is conducting an educational crusade to urge total abstinence upon train operatives. The crusade will take the form of a prohibition special train which will travel throughout the country. It has exhibits and classrooms for the instruction of the employees. Also at strategic points milk shops are to be established where trainmen may quench their thirst.

The action of the German railway administration has special significance to the United States. In addition to our greatly extended railway systems with their multitudes of fast trains we have also more than twenty-two million automobiles and at the wheel of each car sits a potential menace to public safety. Only by having sober drivers for all these trains and vehicles can we have any assurance of safety on our highways. We are hearing much about the modification of our present prohibition laws. We may be asked to consider the changing of the Volstead law so that a higher per cent of alcohol may be added to beverages. We are even hearing that the Eighteenth Amendment itself may be modified and the sale of beverages placed under the regulation of the States. Right thinking people will weigh the dangers to our traffic problems which such changes in the Volstead law would open up. Germany sees her problem and moves to find a solution. Speed and liquor do not travel well together.—*N. C. Christian Advocate.*



7. African Missions And The Liquor Traffic

Date: 19-- | Creator: Speer, Robert E. | BDR ID: bdr:30864

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AFRICAN MISSIONS AND THE LIQUOR TRAFFIC

By ROBERT E. SPEER.

(From *Missions and Modern History*. By permission of F. H. Revell Co.)

This traffic in liquor will be one of the terrible counts in the indictment which posterity will draw against Europe and America in their dealings with Africa. We have slowly rooted out the atrocious traffic in slaves only to plant in its place the equally abominable trade in strong drink. Some would say, more abominable. "It is my sincere belief," declared Sir Richard Barton, "that if the slave trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be the gainer by the exchange." and Sir John Kirk goes so far as to declare: "The last four centuries of contact with Europeans and European trade has degraded rather than elevated or improved the people." These are strong words, but scarcely a traveler and never a missionary sends back from Africa any other report. Joseph Thomson was a capable and in this matter an unbiased man, and no one had better opportunity for observation, and this was his testimony: "The no-

torious Gin trade * * * is indeed a scandal and a shame, well worthy to be classed with the detested slave trade, in which we had ourselves ever so prominent a part. We talk of civilizing the negro and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder and guns. We are so accustomed to hearing a delightful list of the useful articles which the negro wants in return for the products of his country that we are apt to think that the trade in spirits must be quite a minor affair. Banish all such pleasing illusions from your minds. The trade in this baneful article is enormous. The appetite for it increases out of all proportion to the desire for better things and to our shame be it said, we are ever ready to supply the victims to the utmost, driving them deeper and deeper into the slough of depravity, ruining them body and soul, while at home we talk sanctimoniously, as if the introduction of our trade and the elevation of the negro went hand in hand. The time has surely come when in the interests of our national honor, energetic efforts should be made to suppress the diabolical traffic. There can be no excuse for its continuance, and it is a blot on Christian civilization." And again a year later, Mr. Thomson said: "In wandering through some of the native villages on the Kru coast, one feels as if in a kind of Hades, peopled by brutalized human beings, whose punishment it is to be possessed of a never ending thirst for drink. On

all sides you are followed by eager cries for gin, gin, always gin. Under their eager appeals one seems to hear the bitter reproach, 'You see what you Christians have made us. You talk of peace and goodwill, and yet you put devils into us.'

The boast of many a village on that unhappy line of coast, is the amount of liquor they can afford to drink, the gauge of their wealth and its proudest monument, the pyramid of empty gin bottles which adorns its square.

So firmly fixed has the cruel habit become, that in some parts of Africa gin is the only currency, and even the Roman Catholic missionaries use it for this purpose. It ruins the Africans physically, enslaves whole villages, men, women, and children, and in the end it is as surely the death of trade as the slave traffic itself.

"The slave trade has been to Africa a great evil," says the Rev. James Johnson, a native clergyman of Lagos, now Bishop Johnson, "but the evils of the rum trade are far worse. I would rather my countrymen were in slavery and being worked hard and kept away from drink, than that the drink should be let loose upon them. And Chief Khama of the Bamangwato in his pathetic appeal to the British Representatives in Bechuanaland, declared, "It were better for me that I should lose my country than that I should be flooded with drink. I dread the white man's drink more than all the assegais of the Matebale which kills men's bodies and it is quick-

ly over, but drink puts devils into men and destroys both their souls and their bodies forever. Its wounds never heal. I pray Your Honor never ask me to open a little door to the drink." So also the Emir of Nupe wrote to Bishop Crowther. Rum, rum, rum, it has ruined my country; it has ruined my people; it has made my people become mad. I have given a law that no one dares buy or sell it, any one who is found selling it, his house is to be plundered, any one found drunk is to be killed. I have told all the Christian traders that I agree to everything for trade except rum. For God and the prophet's sake, for God and the prophet His messenger's sake, he must help us in this matter; that of rum. We all have confidence in him; he must not leave our country to be spoiled by rum."



Free to Presbyterian Churches which contribute to the Assembly's Temperance Committee, and supplied to other organizations or individuals at actual cost, which is 15c per hundred.—Rev. J. F. Hill, 74 Conestoga Building, Pittsburgh, Pa.

8. What Germany'S Emperor Thinks About Alcohol

Date: Unknown | Creator: Osler | BDR ID: bdr:29684

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What Germany's Emperor Thinks About Alcohol



During my reign I have observed that of the great number of crimes appealed to me for decision, nine-tenths were due to alcohol.

Nerves are undermined and endangered from youth up by the use of alcohol.

In the time [in war] for steady nerves and a cool head victory will lie with the nation that uses the smallest amount of alcohol.

—EMPEROR WILLIAM II, OF GERMANY

From address to Naval Cadets, Flensburg, Germany, Nov. 21, 1910.

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9. Indiana Circuit Court Decision Relative To Liquor Licenses

Date: 1907 | Creator: Gallinger, Artman, Samuel R. | BDR ID: bdr:35042

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INDIANA CIRCUIT COURT DECISION RELATIVE TO LIQUOR
LICENSES.

Mr. GALLINGER presented the following

**DECISION IN FULL OF JUDGE SAMUEL R. ARTMAN, OF THE CIR-
CUIT COURT OF INDIANA, CONCERNING THE UNCONSTITUTION-
ALITY OF LIQUOR LICENSES.**

MARCH 2, 1907.—Ordered to be printed.

At the January session, 1907, of the board of county commissioners of Marion County, Albert Soltau filed his application for a license to sell intoxicating liquors at retail in the tenth ward of the city of Indianapolis. Schuyler Young and William J. Trefz, voters of said ward, appeared before said board and filed their remonstrance. Such proceedings were had before the board that a license was granted to the applicant, and, from this order of the board, the remonstrators appealed to the Marion circuit court. From that court the case came to this court, on a change of venue.

In this court the remonstrators have filed what they term an amended remonstrance, in which they deny the right of the board of commissioners and also of this court to grant such a license, for the following reasons:

First. Because said board of commissioners did not have jurisdiction over the subject-matter of said application, and this court has not now jurisdiction over the subject-matter of said application.

Second. Because the sale of intoxicating liquors at retail, to be drunk as a beverage, is destructive of the public morals, the public health, and the public safety, and is, therefore, inherently immoral and unlawful, and can not be licensed under the constitution of the State of Indiana, or the Constitution of the United States.

Third. Because the sale of intoxicating liquors at retail, to be drunk as a beverage, upon the premises where sold, is destructive of the public morals, the public health, and the public safety, and is, therefore, inherently immoral and unlawful, and can not be licensed under the constitution of the State of Indiana, or under the Constitution of the United States.

Fourth. Because sections 7279, 7281, 7283, and 7284 of the Burn's Revised Statutes, 1901, and being license law of 1875, under which said license is sought to be granted, are unconstitutional as being in conflict with the spirit and purpose of the constitution of the State of Indiana, as set out in the preamble of said constitution.

Fifth. Because sections 7279, 7281, 7283, and 7284 of Burn's Revised Statutes, 1901, and being license law of 1875, under which said license is sought to be granted, are unconstitutional as being in conflict with section 1, article 1 of the constitution of Indiana.

Sixth. Because sections 7279, 7281, 7283, and 7284 of Burn's Revised Statutes, 1901, and being license law of 1875, under which said license is sought to be granted, are unconstitutional as being in conflict with section 1, article 8 of the constitution of Indiana.

For which reasons the remonstrators pray that the application be dismissed.

This so-called amended remonstrance is nothing more nor less, in legal effect, than a motion to dismiss the application. To this amended remonstrance the applicant has filed a demurrer, alleging that the same does not state facts sufficient to constitute a good and sufficient remonstrance under the statute.

Waiving all questions as to the form and sufficiency of the demurrer, the ultimate question for decision in this case is whether or not the sale of intoxicating liquors at retail for beverage purposes can be legally licensed.

The court has no inclination to evade or side step this proposition. The conclusions at which it has arrived have been reached after long, patient, and mature deliberation and the most careful consideration that the court is capable of giving the question.

It must be conceded at the outset that there is a statute of the State purporting to authorize such a license. (Burns's Rev. Stats. 1901, sec. 7276 et. seq.) It is not every act of the legislature that is the law. Only the valid acts of the legislature are law. It necessarily follows that the decision of the ultimate question involves the determination of the validity or invalidity of this license statute. To insure a logical and intelligent discussion of this question, it is well to first ascertain and state the basis upon which it is to be determined.

It may be considered as settled that this statute was enacted in strict accordance with all constitutional formality, and hence the question of its validity will not be measured by the standard of constitutional formalities.

Did the legislature have the authority to enact the statute? Can the legislature authorize the licensing, for a consideration, of the sale of intoxicating liquors at retail for beverage purposes? This is the basis upon which the ultimate question is to be determined. It is a question of power and not one of formality.

It is contended by counsel for the applicant that the right of the legislature to authorize the granting of a saloon license is absolute and unqualified under the police power of the State.

In other words, he contends that this alleged right is to be measured by the fundamental principle of Government technically called the police power.

It is then proper, in order that we may be fully understood in this discussion, to ascertain as nearly as possible what is meant by the police power of the State. This principle of government or power is, after all, not very easily defined. It may be said to be the power to enforce the right and prohibit the wrong. It is the power to enforce the chief end of organized government, which is the preservation and development of the good order, the peace, safety, health, morals, and welfare of the people.

In the case of the State *v.* Corhardt (145 Ind., 451) the court said:

The police power of a State is recognized by the courts to be one of wide sweep. It is exercised by the State in order to promote the health, safety, comfort, morals, and welfare of the public. The right to exercise this power is said to be inherent in the people in every free government. It is not a grant derived from or under any written constitution.

Accepting this declaration as correct, which we must, the police power is, then, the inherent right in the people of every free government to promote the health, safety, comfort, morals, and welfare of the people. The right being inherent, it does not depend upon the language of the written constitution. Self-protection is the chief end of organized government, and there is inherent in every free government, without regard to the language of the written constitution, the power to promote the health, safety, comfort, morals, and welfare of the people, and this being true, just ordinary common sense suggests the corollary proposition, that there is inherent in every free government, without regard to the language of the written constitution, a prohibition against doing anything that naturally and necessarily endangers the health, safety, comfort, morals, and welfare of the people.

This gives the question involved in this case as wide a range, if not wider, than contended for by the remonstrators. In other words, there is contained in this inherent power and prohibition of government all, if not more, than there is in the specific provisions of the constitution set out by the remonstrators. To determine this question from the police power standpoint necessarily determines it from the constitutional standpoint.

Hence we accept the challenge of counsel for the applicant to discuss and determine the question in this case from the view point of the police power.

By section 1 of the bill of rights it is declared that the government of this State is instituted for the peace, safety, and well-being of the people. This is merely expressing in written language the inherent power of the State to provide for the self-protection of its constituent members; it is merely a direct expression of the grant of the police power. While it is denominated the "bill of rights," it is equally the "bill of wrongs," because, when the people have thus expressed the ends to be attained by organized society, they in legal effect declare a prohibition against anything that will naturally and inherently endanger the accomplishment of those purposes.

Counsel, in his argument, defined the police to be the power of the State to preserve the peace, promote good morals, restrain vice, and protect the property and health of the people. It must be conceded that this is a fair definition. This court will not even criticise in the slightest degree this definition, but in this connection we desire to call attention to some others.

In the case of the State *ex rel.* George *v.* Aiken (26 L. R. A., 352), the South Carolina supreme court, quoting from section 24 of Black on intoxicating liquor, said:

It can not be doubted, however, that the origin of this power must be sought in the very purpose and framework of organized society. It is fundamental and essential to government. It is a necessary and inherent attribute of sovereignty. It antedates all laws, and may be described as the assumption on which constitutions rest; for the State, whether we regard it as an association of individuals or as a moral organism, must have the right of self-protection and the power to preserve its own

existence in safety and prosperity, else it could neither fulfill the law of its being nor discharge its duties to the individual. And to this end it is necessarily invested with power to enact such measures as are adapted to secure its own authority and peace, and preserve its constituent members in safety, health and morality. Theories of the State, according as they tend to enlarge or restrict the legitimate sphere of its functions and activities, will create theories as to the proper limitations of the police power. But its existence in a measure proportioned to the rights and duties it is to guard is implied in the recognition of the State as a factor in law and civilization. "It is a power," as has been said, "essential to self-preservation, and exists necessarily in every well-organized community. It is, indeed, the law of nature, and is possessed by man in his individual capacity." For these reasons, it appears that the nature and authority of the police power are best described by the maxim, "Salus populi suprema lex."

In other words, the public good is the supreme law.

And it must follow as a logical sequence, that whatever contravenes this law of self-preservation, by being destructive of the good order, the safety, the peace, the health, the morals, or the welfare of the people, is unlawful.

What is wrong can not be lawful, and whatever is right is legitimate and lawful. In the absence of any license statute, what is the legal status of the saloon business? Does it stand upon the same basis as the business of the farmer, the manufacturer, or the merchant?

In other words, is it one of the inherent common-law rights of citizenship to engage in the saloon business? Upon this question courts of last resort and eminent attainments have taken different views. In fact, the supreme court of Indiana has answered the question in both the affirmative and the negative.

In this confusion of authority, it then becomes the duty of this court to follow that which, in its judgment, is founded upon the better reason. In the cases of *Welsh v. the State* (126 Ind., 72) and *Haggart et al. v. Stehlin et al.* (127 Ind., 43), the court holds that a person in selling intoxicating liquors is only exercising his common-law right. In each of said cases the court holds the license statute to be a restriction upon this common-law right, and justifies the license upon the ground that it is a restriction and not a privilege.

In the former case the court says:

That the unrestricted sale of intoxicating liquors results in much evil and is detrimental to society, and in the latter it says: "The license law treats the traffic as dangerous, as dangerous to public and private morals, and as dangerous to the public peace and the good order of society."

The position of the court in these cases is that it is one of the inherent, inalienable, common-law rights of citizenship to engage in a business that results in much evil and is detrimental to society; a business that is dangerous, dangerous to public and private morals, and is dangerous to the public peace and the good order of society, and that a license from the State to engage in the business is a restriction and not a privilege.

In a later case, the *State v. Gerhardt* (145 Ind., 439), the same court approves the position of the court in the two previous cases as to the evil results of the liquor traffic, but takes an entirely different view of the common law right to engage in the business and of the effect of a license. Upon the nature of the traffic the court, in this case, says:

The unrestricted traffic in intoxicating liquors has been found, by sad experience, to be fraught with great evil and to result in the most demoralizing influence upon private morals and the peace and safety of the public.

Upon the common-law right to engage in the business, the court, on page 462, cites *Sherlock v. Stuart* (96 Mich., 196), and *Black on Intoxicating Liquors*, section 48, and says:

The principles upon which is based the regulation of the liquor traffic is found in the police power of the State, and it should be remembered, in construing all statutes on that subject, that no one possesses an inalienable or constitutional right to keep a saloon for the sale of intoxicating liquors.

To sell intoxicating liquors at retail is not a natural right to pursue an ordinary calling.

In the case of *Boomershine v. Ulime* (159 Ind., 500), the Indiana supreme court again affirms this proposition, using the identical same language, citing the same authorities, and quoting, in addition, from the case of *Growley v. Christenson* (137 U. S., 86).

Again, in the case of *Jordan v. City of Evansville* (163 Ind., 512), the Indiana supreme court says:

To sell intoxicating liquor at retail is not a natural right to pursue an ordinary calling.

Upon this same question the supreme court of South Carolina, in the case of the State ex rel *George v. Aiken* (26 L. R. A., 345), said:

Liquor in its nature is dangerous to the morals, good order, health, and safety of the people, and is not to be placed on the same footing with the ordinary commodities of life, such as corn, wheat, cotton, potatoes, etc.

In the case of *Mugler v. Kansas* (123 U. S., 205) the Supreme Court of the United States declares that the right to manufacture and sell intoxicating liquors does not inhere in citizenship.

In the case of *Crowley v. Christenson* (137 U. S., 86) the Supreme Court of the United States said:

There is no inherent right in a citizen to thus sell intoxicating liquors at retail; it is not a privilege of a citizen of the State or a citizen of the United States.

See also *Cronin v. Adams* (192 U. S., 108), in which the last quotation is cited and approved. The privilege to engage in the business as an inherent or common-law right of citizenship is denied in these cases upon the ground that the business is attended with danger to the safety, peace, good order, morals, and welfare of the community. This court is of the opinion that this is the sound doctrine, for government was organized for the very purpose of promoting the safety, peace, good order, health, morals, and welfare of the people, and it logically follows that citizenship within itself confers no right upon any person to do anything that is destructive of the fundamental purpose of government. If, then, the privilege to engage in the saloon business is not a right of citizenship, and we hold that it is not, it must be acquired from some other source, if it exists at all. This proposition is axiomatic.

The quintessence of all these holdings is that, when measured by the common law, the saloon business is unlawful, and, therefore, without a legal existence. In other words, in the absence of a statute legalizing the business, common-law prohibition prevails.

On this question the supreme court of Illinois, in the case of people ex rel *Morrison v. Creiger* (28 N. E., 812), says:

The right, therefore, to engage in this business, and to be protected by the law in its prosecution, can no longer be claimed as a common-law right, but is a right which can be exercised only in the manner and upon the terms which the statute prescribes. It also follows that to adopt the policy of prohibition requires no affirmative act on the part of the authorities authorized to provide and grant licenses. Mere nonaction of itself, on their part, results in prohibition.

Upon all this I am certainly justified in saying that common-law prohibition exists and prevails, except when revoked and nullified by statute. This adjudication by the courts that the saloon business is unlawful and prohibited by the common law has been brought about by an incessant warfare, waged by the liquor interests against the statute under consideration and other statutes of similar character, against which it was urged by the saloon men, that intoxicating liquor stood upon the same footing as breadstuffs and other necessities of life and that the saloon business was just as legitimate and lawful as the business of the farmer, the merchant, and the mechanic. In answer to this contention the courts are now practically agreed upon the judgment that intoxicating liquor does not stand upon the same footing as breadstuffs, and that the saloon business, because it naturally and inherently endangers the health, the life, the comfort, the safety, the morals, and the welfare of the people, is inherently unlawful and is prohibited by the common law.

Having lost more in this battle than they ever anticipated, meeting with complete defeat and utter rout from their position, the saloon men now seek protection from and endeavor to establish a legal existence under the very statutes against which they have waged an unrelenting warfare for over fifty years. On the other hand, the temperance champions have awakened to a realization that they have gained more in the battle than they hoped for.

Having secured from the courts the adjudication that the saloon business is unlawful and prohibited by the common law, they now attack the statute and claim that the legislature has no power to authorize the licensing of an inherently unlawful business at common law, and especially a business that has been adjudged by the courts to be unlawful and prohibited by the common law.

Their contention is that the business, not having the right to exist on account of citizenship and having been adjudged to be unlawful when measured by the common law, must be doomed to be prohibited unless it be legalized by the legislature. And the conclusion is surely the inevitable, logical result of the adjudications of the courts.

In the case of the State *ex rel* George *v.* Aiken (26 L. R. A., 353), the supreme court of South Carolina says:

The licensed saloon keeper does not sell liquor by reason of an inalienable right inherent in citizenship, but because the government has delegated to him the exercise of such right.

In other words, a license to sell intoxicating liquors is a privilege, and not a restriction. This is the present position of both the supreme and appellate courts of Indiana.

The State *v.* Gerhardt (145 Ind., 439), see page 467.

Nelson *v.* The State (17 App., 403), see page 406.

As relates to a legitimate profession, industry, or business, a license may be required as a regulation, but as relates to a profession, industry, or business which can not be engaged in as a common-law right of the citizen, a license to engage therein must be regarded as a privilege. In such cases a license is permission granted by some competent authority (if it can be granted) to do an act which without such permission would be illegal. (The State *v.* Hipp, 28 Ohio State, 226.) So that a license to engage in the sale of intoxicating liquor legalizes (at least attempts to) the business to the extent that it authorizes it. (The State *v.* Hipp, *supra*, p. 233.)

In other words, regulation implies legal existence. Upon this very question the supreme court of Michigan, in the case of *Sherlock v. Stuart* (21 L. R. A., 586), said:

"The power to regulate assumes the existence of the traffic. Suppression is not 'regulation,' but prohibition. The words 'regulate' and 'prohibit' are not synonymous." See cases cited. Then, before the saloon business can be regulated it must be legalized, if it can be. It may be suppressed or prohibited, because it is unlawful at common law. It follows, as a matter of logic, that, as a measure of police protection, looking to the preservation of public morals, a State may prohibit the manufacture and sale of intoxicating liquors.

Bartmeyer v. Iowa (85 U. S., 129).

Boston Beer Co. v. Massachusetts (97 U. S., 33).

Mugler v. Kansas (123 U. S., 205).

Crowley v. Christenson (127 U. S., 86).

But the question this court has to decide in the case at bar is, can the State, under the guise of a police regulation, looking to the preservation of public morals, license the saloon business?

Counsel for the applicant answers this question, first, by asserting that it is the exclusive province of the legislature to determine what measures are appropriate and needful for the protection of the public morals, the public health, and the public safety, and that its determination of the question and the character of the measure can not be inquired into by the courts. That any enactment of the legislature, as an ostensible exercise of the police power, no matter what may be its character, is absolutely immune from any investigation by the courts. If this proposition be sound, then it follows that the legislature may license the saloon business even though the effect be to destroy rather than to protect the public morals, the public health, and public safety, and here is the place to punctuate with a period and close the discussion.

This court can not give its assent to this proposition.

In the case of *Calder v. Bull* (3 Dallas, 386), Judge Chase, speaking for the United States Supreme Court, said:

I can not subscribe to the omnipotence of a State legislature, or that it is absolute and without control, although its authority should not be expressly restrained by the constitution or fundamental law of the State. The purposes for which we enter into society will determine the nature and ends of the social compact; and as they are the foundation of the legislative power, they will decide what are the proper objects of it. There are acts which the Federal or State legislature can not do without exceeding their authority. An act of the legislature (for I can not call it a law) contrary to the first great principles of the social compact can not be considered a rightful exercise of legislative authority. The legislature may enjoin, permit, forbid and punish, and establish rules of conduct for all citizens in future cases; they may command what is right and prohibit what is wrong, but they can not change innocence into guilt.

And Judge Chase might have very appropriately added, "they can not change inherent wrong into right."

Again, in the same case, he says:

The genius, the nature, and the spirit of our State governments amount to a prohibition of such acts of legislation, and the general principles of law and reason forbid them.

To maintain that our Federal or State legislature possesses such powers, if they had not been expressly restrained, would, in my opinion, be a political heresy altogether inadmissible in our free republican governments.

The supreme court of Indiana in the case of *State v. Gerhardt* (145, 452), on this same question, said:

It (the police power) is not, however, without limitation, and it can not be invoked so as to invade the fundamental rights of a citizen. As a general proposition, it may be asserted that it is the province of the legislature to decide when the exigency exists for the exercise of this power, but what are the subjects which come within it is evidently a judicial question.

We have already shown that the courts generally have adjudged the saloon business to be unlawful at common law, because it invades the fundamental rights of citizens. Upon this same question the supreme court of Illinois, in the case of *Ritchie v. People* (40 N. E., 454; 29 L. R. A., 29), said:

The legislature can not so use that power as to invade the fundamental rights of the citizen; and it is for the courts to decide whether a measure, which assumes to have been passed in the interest of public health, really relates to and is convenient and appropriate to promote the health.

See, also, *Columbia, etc., Club v. State* (110 Ind., 98); *Douglass v. Commonwealth* (100 Ky., 116); *Stone v. Mississippi* (101 U. S., 814).

Upon the very question in the case of *Mugler v. Kansas* (123 U. S., 210), the Supreme Court of the United States said:

It does not at all follow that every statute enacted ostensibly for the promotion of those ends is to be accepted as a legitimate exertion of the police powers of the State. There are, of necessity, limits beyond which legislation can not rightfully go. While every possible presumption is to be indulged in favor of the validity of a statute (*Sinking Fund Cases*, 99 U. S., 718 23; 501), the courts must obey the Constitution rather than the law-making department of government, and must, upon their own responsibility, determine whether, in any particular case, these limits have been passed. "To what purpose," it was said in *Marbury v. Madison* (5 U. S. Cranch, 137, 167; 2: 60, 70), "are powers limited, and to what purpose is that limitation committed to writing, if these limits may, at any time, be passed by those intended to be restrained? The distinction between a government with limited and unlimited powers is abolished, if those limits do not confine the persons on whom they are imposed, and if acts prohibited and acts allowed are of equal obligation." The courts are not bound by mere forms, nor are they to be misled by mere pretenses. They are at liberty—indeed, are under a solemn duty—to look at the substance of things, whenever they enter upon the inquiry whether the legislature has transcended the limits of its authority. If, therefore, a statute purporting to have been enacted to protect the public health, the public morals, or the public safety, has no real or substantial relation to those objects, or is a palpable invasion of rights secured by the fundamental law, it is the duty of the courts to so adjudge, and thereby give effect to the Constitution.

This court is inclined to and will accept this as the correct statement of the law upon the question.

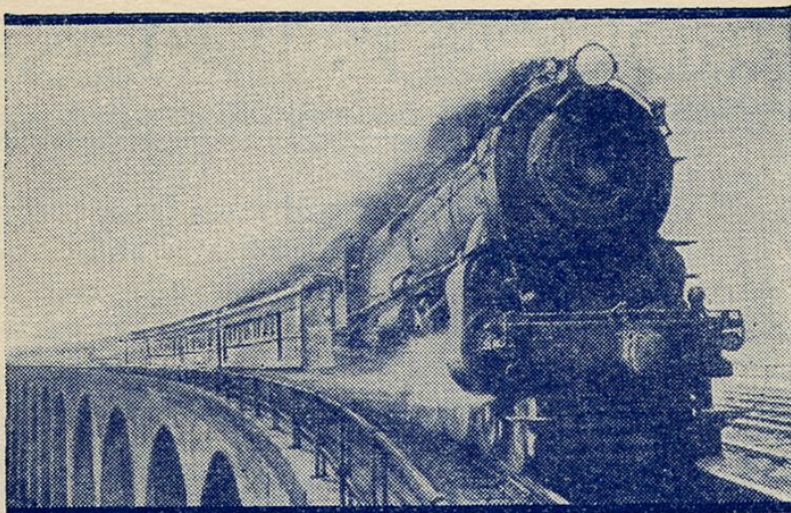
As a second reason why the court should not lay hands upon the saloon license statute, counsel for the applicant contends that to strike down this statute would subject society to the innumerable woes and vices of an unrestrained liquor traffic, without any means of protection; that, in such a case, there would be no criminal law by which it can be suppressed.

Admitting, but not deciding this last statement to be true, yet the position of counsel is not well balanced. The effect of counsel's position is to maintain that an unlawful business must be legalized before it can be suppressed. If it were legalized, the most that could be done would be to regulate and control it as a lawful business, but, treating it as unlawful, it can be suppressed, abated, prohibited, and absolutely annihilated, and this can be effectually done without any criminal statute.

10. Reduced Railroad Rates To Winona Lake Indiana For The Congress Of The World League Against Alcoholism

Date: 1927 | Creator: World League Against Alcoholism | BDR ID: bdr:31556

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REDUCED
RAILROAD RATES
to
WINONA LAKE
INDIANA
for the
CONGRESS
of the
WORLD LEAGUE
AGAINST
ALCOHOLISM
AUGUST 17-23
1927

◆

HOTEL INFORMATION AND RATES

REDUCED · RATES · C

REDUCED railroad rates from every point in the United States and Canada are available for all persons who wish to attend the Congress of the World League Against Alcoholism at Winona Lake, Indiana, August 17-23 inclusive. Except for the Big Four railroad, tickets will be sold to Winona Lake. In the case of the Big Four the tickets will read to Warsaw. That city's corporation limits come down to the gate of the Winona grounds, and Warsaw and Winona Lake are connected by street car and bus lines.

Winona Lake is on the Pittsburgh, Ft. Wayne and Chicago branch of the Pennsylvania system. All trains either stop there regularly during the summer season, or will stop on arrangement.

Ask your local ticket agent for a full fare, one-way ticket to Winona Lake, Indiana. When you buy your ticket **BE SURE** to ask him for a **CERTIFICATE**. He will sell you a ticket to Winona at full fare. During the sessions of the Congress, as outlined below, you **MUST PRESENT CERTIFICATE** to the proper validating office, on the Winona grounds, and the validation will entitle you to buy a ticket back to your home at one-half the regular fare. Thus the round trip rate is one and one-half fares.

VALIDATION OF CERTIFICATES

Boyd P. Doty, attorney for the World League Against Alcoholism, will validate all certificates. His validating office will be at a convenient place at Winona Lake, and due announcement of the place, the validating dates and the condi-

ON · ALL · RAILROADS

tions of the reduced fares, will be explained from the platform several times during the Congress.

For most of the United States and Canada, you can buy your tickets to Winona Lake, August 13, 14, 15, 16, 17, 18 and 19. For the more distant points the selling dates will be earlier, as set out below.

The last date for purchase of tickets for return is August 27. This all means that you may start from home as early as August 13, or, if you live "away out west," as early as August 9, and you must start on your return home not later than August 27.

Validating dates, that is, dates on which you must bring your certificates to Mr. Doty for validation, are August 17-20 and August 22-23. You are urged to deposit your railroad certificate at the time you register for the Congress.

Clergymen's and other special fares WILL NOT BE COUNTED in the 250 tickets needed. However, children's half-fare tickets WILL BE COUNTED in that number. Therefore, be sure to get railroad certificates for your children, also. No refund of fares will be made because of your failure to get a certificate for each ticket you purchase at your home station.

Ask your local ticket agent AT ONCE about fares, distances, selling dates and other particulars regarding the journey to and from Winona Lake. If you do not get from him all the information you need, write to J. H. Larimore, Westerville, O.

TERRITORY OF THE RAILWAY LINES

The following will give you the territory covered by each of the passenger associations and

THREE

the dates in each territory on which you may purchase tickets to Winona Lake. It must be remembered that in order to get reduced rates you must go to Winona Lake and return home by the same route.

TRANS-CONTINENTAL PASSENGER ASSOCIATION

From Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington, tickets to Winona Lake sold August 9-15.

From Montana, New Mexico, and Wyoming, tickets sold August 11-17.

From Julesburg, Colorado, tickets sold August 12-18.

From Illinois, Colorado—except Julesburg—Iowa, Kansas, Minnesota, Missouri, Nebraska, Northern Michigan, North Dakota, South Dakota, Wisconsin and Manitoba, tickets sold August 13-19.

This association points out, also, that summer tourist tickets, lower than regular certificate plan fares, are in effect from Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington.

SOUTHEASTERN PASSENGER ASSOCIATION

From territory south of the Ohio and Potomac rivers and east of the Mississippi river, tickets will be sold August 13-19.

TRUNK LINE ASSOCIATION

From territory in New York state (east of and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca), New Jersey, Pennsylvania (east of and including Erie, Oil City and

Ask your local ticket agent about fares, distances, selling from Winona Lake. If you do not get from him all info

Pittsburgh), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange and Norfolk), tickets will be sold August 13-19.

CENTRAL PASSENGER ASSOCIATION

From territory west of Buffalo, Niagara Falls, Salamanca, Pittsburgh, Wheeling, Parkersburg and Kenova to and including Chicago and St. Louis and north of the Ohio River, including Cincinnati, Louisville and Cairo, tickets will be sold August 13-19.

NEW ENGLAND PASSENGER ASSOCIATION

From territory in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, tickets will be sold August 13-19.

CANADIAN PASSENGER ASSOCIATION

From territory in Canada including all points east of and including Armstrong, Ft. William and Sault Ste. Marie, tickets will be sold August 13-19.

SOUTHWESTERN PASSENGER ASSOCIATION

From territory southwest of St. Louis, including Texas, Arkansas, Oklahoma, Missouri (south of the Missouri river), and Louisiana (west of the Mississippi river), tickets will be sold August 13-19.

For all territory in the United States and Canada, no matter what the dates on which tickets to Winona Lake are purchased, the validating

For dates and other particulars regarding the trip to and for information you need, write J. H. Larimore, Westerville, O.

dates, August 17-20 and 22-23, are the same, and the last day on which the return trip may be begun is August 27.

HOTEL ACCOMMODATIONS AND RATES

There are plenty of hotel, cottage, boarding house and restaurant accommodations at and in connection with Winona Lake.

On the Assembly grounds are the Winona Hotel, both American and European plans, rates running, American, from \$3.50 to \$6 daily, and European from \$1.00 to \$3.00. Cafeteria in connection; the Westminster, American, \$3.50 to \$6.00 a day; the Inn, 200 rooms, European, with dining room in connection, \$1.00 and up.

At Warsaw are the Hays Hotel, American, \$3.50 up; the Miller, European.

There also are restaurants and boarding houses at both Winona Lake and Warsaw, and perhaps three score cottages. For information regarding cottages you should write to Mr. O. A. Kanauer, Winona Lake, Indiana.

At Winona Lake there is ample and good parking space for those who wish to come by automobile and camp out. On the grounds and in the nearby city of Warsaw are stores and supply places where everything necessary may be bought.

To cut down expenses, an entire party may camp, cooking their own meals. When they tire of that, plenty of restaurants are at hand.

Arrangements for meals and lodging may be made on the basis of one day, one week, one month, or the entire season.

It is suggested that all who can do so come to Winona a few days before the Congress opens and remain a day or two after its close, to take in part of the assembly program. Schumann-Heinck will sing there on the evening of August 16.

HOW NEAR ARE YOU?

APPROXIMATE DISTANCES OF CITIES FROM WINONA LAKE

CHICAGO	100 miles
INDIANAPOLIS.	120 "
FT. WAYNE	40 "
TOLEDO	150 "
GRAND RAPIDS	180 "
CLEVELAND	260 "
LOUISVILLE	240 "
COLUMBUS	210 "
CINCINNATI	200 "
ST. LOUIS	375 "
PITTSBURGH	350 "
BUFFALO	440 "
DETROIT	160 "
MILWAUKEE	190 "

From your own home you may easily figure out, using the above table, how far you are from Winona Lake.

Five cement highways reach Winona Lake from all directions.

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