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to what extent 'facts' are mind-produced. He would have been more historical had he recognized that this must always be the case, and had he simply pressed for the abandonment of the theological test. But his guiding thought was just what inspired his *Dogmengeschichte* and his *Wesen des Christentums*. It was his intense belief in the truth and beauty and glory of the Christianity of Jesus, and his feeling that that is what we need to live to-day, and that all else is accretion.

By Harnack's death a career of great distinction and usefulness and a life that was full and rich came to an end, and the loss to the Christian Church is not small. A man of high intellectual gifts, broad interests, wide experience, and tireless activity, a courageous leader of religious thought, a respected public figure, he has by his researches made the Church stronger and wiser than he found it. When a cause is genuine there is no apologetic like thorough investigation, and from this point of view Adolf von Harnack must be acclaimed a true defender of the Faith.

The Mind of Christ on Moral Problems of To-day.

VII.

Temperance.

By J. L. Paton, Esq., M.A., President of Memorial University College, St. John's, Newfoundland.

One by one the claims of Alcohol to a place in human life are disappearing. Men used to think it was a food; medical science says it is a drug and dangerous at that. Men thought it necessary to health and physical fitness, and now athletes will have none of it; doctors tell us it diminishes our power of resistance to infection and slows the process of convalescence. It was claimed that it was a help to the endurance of fatigue and cold; but arctic explorers and mountain climbers and other pioneers fight shy of it. It was claimed that with alcohol a man could do his work better, but directly the claim was submitted to objective tests it was proved that, whatever the worker himself felt about it, the work done under its influence was less in quantity and inferior in quality. Not long ago alcohol was credited with therapeutic value, but its use in hospitals has reached almost a vanishing point. It was the theory of Dickens and his contemporaries that there could be no social jollity without it, but our large Holiday Associations and Travel Clubs have cut it out, and even in Germany the great Youth Movement has discarded it as part of the musty tradition of the past.

If these things are not known, it is due to ignorance, though such ignorance is found among highly educated people. Their ignorance is certainly not due to the withholding of knowledge.

Now the great obstacle to the progress of temperance is the new vivid sense of personal liberty which is characteristic of our day. To woman and to youth there has come a new emancipation. Now as never before they have the ordering of their lives in their own hand, and like the newly emancipated slaves of 1865 they have not yet adjusted themselves to the new conditions. 'May I not do as I like? If I sign this pledge of abstinence, am I not putting myself once more under restraint? If alcohol increases the pleasures of life, why should I forgo it? Is it not an unnecessary curtailment? Besides, if I vote for this local option, am I not putting under compulsion a whole company of other men and women who do not see as I do? Am I not imposing my own personal taste upon them? And, in any case, does it not betoken a stronger will-power and superior self-control to use alcohol than to swear off?'

The answer is simple. It is twofold.

First, for every man to do as he likes is anarchy. Liberty is not anarchy. If each individual motorist drove as he liked, as fast as he chose, either on the right hand or on the left, not caring for any signals or any one else's safety, his own safety would soon be at an end. A man's liberty is not a personal thing; it is civic, that is to say, it is conditioned all the time by his social environment. His liberty

must not interfere with the liberty of other people, nor be inconsistent with the health and general well-being of the whole of which he forms a part. A person is a mere infinitesimal fraction of a whole integer. Apart from the integer, he has no existence unless he lives like Robinson Crusoe in inglorious solitude, whether as θεός or θήριον. It is true, indeed, that Christ insists on the infinite value of each human soul. His sacrifice was for the sin of the individual and the salvation of the individual, as well as for the sin and salvation of the whole world. But no man liveth unto himself or dieth unto himself. If he perishes, he drags others down with him. If he is saved, he is saved into a society which we call the Church.

Secondly, a man finds his liberty not in his own will but in God's. When he is saved he gives up his own will and identifies himself with the will of God. His body becomes 'the instrument of Deity.' He takes upon him a yoke, he becomes a fellow-worker with God. This is the paradox of Christianity. St. Paul is the 'bond slave' of the Saviour who set him free. In that bond-service he finds perfect freedom. Freedom is never aimless, it must have an end in view, it is not an end in itself. Unconfined steam vanishes into nothingness. Steam which is under control serves the ends of man. The cry for freedom for freedom's sake takes us nowhere. Freedom is simply a man's power to fulfil his impulses. Man's impulses are of two kinds, higher and lower. The lower impulses he shares with the lower creation. So long as he prefers them he is not distinctively man. Man, like everything else, has to be defined by his differentia—not by what he has in common with the brutes, but by what makes him superior to them. He has no right to any freedom save that which fulfils the higher law of his manhood. And that higher law of his being he can fulfil only in common with his fellow-humans. The higher his aims, the more the principle of sharing comes into the fulfilling of them. The Kingdom of Heaven is the fellowship of men and women, whose law of life is love, in whom God lives as Father, Jesus as Lord, and in which all men are brothers through communion in the Spirit.

The question then is—What is the position of alcohol in a society of human beings which is deliberately shaping its common life towards this end, in the Spirit of this Kingdom of God? Setting this aim before them, how will the fellow-men of Christ act as citizens of the State? Clearly they will use their power as citizens, their vote, their personal influence and energy, to securing whatever conduces to this end. Every political proposal will be judged by this test; does it conduce or does it not conduce to the Kingdom of God?

In this matter of alcoholic liquor, a man's first impulse may be to say, 'This matter is personal to myself. The effect may be as medical science tells me, a certain lowering of my higher faculties, but I must risk that. I think it is worth while. I have worries which I am anxious to put away from me. Alcohol helps me to forget them. Give me the *obliviosum Massicum*, as Horace called it.'

The answer to this argument is threefold. In order that you may gratify this desire which you reckon harmless, you must consider that the same facilities which are provided for you to obtain alcohol must be open to every other citizen in the same degree as they are to yourself. But you are fully aware that alcohol is a stumbling-block to innumerable of your fellow-citizens—to the young, the immature, to many who have an inherited proclivity to alcoholic craving, who once they taste alcohol are incapable of moderation. The price to be paid for your personal indulgence (for that is what your personal liberty amounts to) is too great. John Stuart Mill leaves no doubt on this point. 'Whenever there is definite damage, or definite risk of damage, to an individual or to the public, the case is taken out of the province of liberty and placed in that of morality and law.'

Secondly, the organ of your personality is the brain. Alcohol has an immediate action on the brain, and especially on its higher controlling centres. Directly you imbibe alcohol, it passes into your blood and is present in your brain. Its presence in the brain immediately impairs your personality. The more you imbibe, the less becomes your consciousness, until with drunkenness you lose all control of thought, feeling, and action. To take alcohol at all, even in moderation, is in so far a temporary resignation of your birthright as a man, a temporary relegation of oneself to a lower level, a frustration of the soul, a sin against your own highest self. A man cannot achieve freedom of personality by first of all putting his personality under the spell of a drug.

Lastly, whatever a man does has influence upon others. Even if the man himself knows when to stop and does stop (which is another and more difficult matter), others may not be able. An inner impulse they cannot withstand will drive them on. What was comparatively harmless to the one may mean catastrophe to the other. A man is his brother's keeper. 'The love of liberty,' says Hazlitt, 'is the love of others.' This is the

opposite, it is the assertion of self, no matter what happens to others.

It is at this point that one parts company with William James. In asking why men take to drink, he discovers the chief impelling force to be the desire for exhilaration, the wish to forget about the present with its monotony of routine, its limitations and menaces of evil. There are times when a man craves, above all other things, for the sense of victory over his surroundings; he reaches out to feel himself something greater than himself. Every man at certain moments would give anything to be like Tam o' Shanter:

> Kings may be blest, but Tam was glorious,
> O'er a' the ills o' life victorious!

And this *is* the feeling a man achieves for the moment, but for the moment only, under the influence of the alcohol drug. But when the philosopher speaks of this as an expansion of the personality, he is wrong. It seems to be, it is felt so to be. But things are not always what they seem. And above all other things strong drink is a mocker:

> To see the world as it is not,
> Look into the pewter-pot.

What happens is the exact opposite. Instead of expanding, the higher self is narcotized and so inhibited. The lower self slipping the leash has its fling.

It is this contrast of the counterfeit and the true which St. Paul brings out when he says: 'Be not filled with new wine wherein is excess, but be filled with the Spirit.' To every man there comes at times a season of exaltation when he is lifted to higher levels of being and feels the fire burn within him and sees golden gates of Eden gleam. And in those hours of vision the great vows are made which it takes a life's work to fulfil:

> Tasks in hours of insight willed
> May be thro' hours of gloom fulfilled.

But it is not under the spell of alcohol that the clear vision comes and the brave purposes are willed. The moment on the mount is a moment we would fain recall, but it does not come at our beck and call:

> We cannot summon when we will
> The fire that in the soul resides.
> The Spirit bloweth and is still
> In mystery the soul abides.

St. Paul warns us that to call in the help of alcohol is not the way.

So far from being a liberation, it is alcohol which makes the worst attacks on the liberty of others and of ourselves. It acts as a cause for a majority of those disorderly attacks upon the person of others which range from indecent assault to murder. It is intimately associated with fornication and venereal disease. At the same time, like morphine, it begets a passionate craving for itself which is more than the victim of it can resist, and becoming 'an addict' he signs a paper committing himself to confinement in some sanatorium or other place of treatment, subjecting his body to rigid restraint in order to save himself from relapse into slavery.

The greatest of all inhibitions upon liberty is, after all, in our time not political but economic. It is poverty. Some say that poverty leads to drink; others that drink leads to poverty. If poverty leads to drink, it is obvious that wealth does not deliver from drink. Two facts may suffice to prove this statement. An increase in the volume of trade always means an increase in the money spent on liquor. In the Colleges of Oxford and Cambridge drunkenness is still a problem. The truth is, of course, that both statements are true. Drink means a decrease of efficiency, and decrease of efficiency means loss of wage-earning power and consequent poverty; poverty in turn drives men to seek forgetfulness of its misery in drink. It is a vicious circle. Certainly economic improvement of itself is never going to deliver us from the tyranny of liquor.

It was Abraham Lincoln, the great liberator, who pointed to the emancipation of the human race from the bondage of alcohol as the next great task that confronted humanity. It is an age-long bondage, deeply entrenched in social custom, strongly buttressed with vested financial interests, willingly accepted by its victims who reap from it a short-lived sensuous pleasure. It can array in opposition to any one who attacks it the great powers of society, finance, politics, journalism, ridicule, the appetitual nature of man. But when it is arraigned before the high tribunal of the conscience of man, the evidence against it is damning and the argument for it is null. Most pitiful and ironical of all is its plea that it stands for human liberty.

Two points are of cardinal importance. The first is that temperance is the way of positive joy, not a curtailment but a fulfilment of life. When the Temperance Movement started a hundred years ago, the emphasis was laid on abstinence. It was a case of cutting oneself off from a definitely established social habit. Thus the way of the

abstainer has been associated with negative action, and the phrases in common use such as 'abstinence,' 'prohibition,' and 'local veto,' too often suggest something negative, a maiming so to speak of life, something opposed to the general trend of human desire.

It is high time this was changed. In society to-day it is the drinker who is the exception, and the drinker himself is for the most of his time an abstainer, his drinking is occasional. Abstinence does not imply a social taboo. The most hopeful thing about the Temperance Movement is that it is now seen as the way to fullness and joyfulness of living. It is the way of sport, the way of music, the way of the open-air life, and the great holiday movements which take increasing numbers every year out of the great cities into the country, to the mountains and the sea. The Band of Hope trains the children to think of temperance in terms of social happiness and recreation, and every organization for girls and boys in connexion with settlements and missions, every gate that is opened up for the use of our new and generous leisure into the realms of music, art, and culture, helps the same healthful idea of social joy without the false aid of alcohol. Men are won not by pinched negatives, but by the heartening call of the positive. For joy and health and fullness of living temperance holds all the trump cards.

The second point is that action has got beyond the individual stage; it must be collective.

The first aim of the Temperance Movement was to save the individual from the drink habit. It did not take long to convince temperance workers that the liquor traffic was destroying lives faster than temperance could save them. Collective action was needed if humanity was to be delivered. Under a democracy collective action is only possible when a majority which knows its mind acts positively. It can act only through the State.

Says Georges Clemenceau:

'The State, with all the powerful weapons at its disposal, stands an indifferent spectator of an evil beside which the great epidemics of the past are no more than commonplace incidents in the human drama.' Democracy has yet to realize the moral possibilities of State action and the moral responsibilities of State inaction. 'The great multiplication of virtues upon human nature,' as Bacon says, 'resteth upon societies well ordered and disciplined.' The instrument of further progress is State action.

As things are, a local community has no right to formulate its will in the matter of the continuance or discontinuance of the liquor traffic in its midst. The democratic principle has been made effective in Scotland, but people living in England and Wales have no such power to formulate their will and pleasure and put their decision into force.

The Temperance Campaign is the one great social reform in which the Churches as Churches are united and organized, and they are right in putting this question of Local Option in the forefront of their programme. The way in which the Almighty saves the people is by giving them the power to save themselves. Let the people once feel that the responsibility for the continuance of this traffic and all its attendant evils lies on their own shoulders, and we shall see the process of emancipation begin to go steadily forward.

The liquor traffic to-day stands where the slave traffic stood eighty years ago. Abraham Lincoln foresaw that after the abolition of slavery the next great act of emancipation would be the abolition of the liquor traffic. The rate of advance has been slow since Abraham Lincoln made that prophecy. But taking the large view there is no doubt that the movement of things has been steadily and increasingly in that direction. In spite of the powerful forces of society, of big finance and journalism which are arrayed against us, and—stronger than all these—the doping power of drink itself, men are becoming more and more conscious of what the inevitable end of the struggle is to be. 'Every tree that my Father hath not planted shall be plucked up.'

'If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate and the small amount they inflict, then indeed will this, the temperance revolution, be the grandest the world shall ever win.' The man who said this was the man who struck the death-blow to slavery in the United States of America.