

**OUR NEXT
EMANCIPATION, OR, THE
COMING WAR WITH RUM**

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Our next emancipation, or, the coming war with rum by D. J. H. Ward

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D. J. H. WARD

**OUR NEXT
EMANCIPATION, OR, THE
COMING WAR WITH RUM**

AN ADDRESS:
OUR NEXT EMANCIPATION.

OR

THE COMING WAR WITH RUM.

Quædam oratio de rum
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The Author.

THIS collection of items appears in printed form through the advice of friends of the cause of sobriety who have listened to parts of it delivered as an address. It was first prepared as a class essay in Practical Ethics at Harvard University during the past year.

CAMBRIDGE, MASS., *September, 1883.*

OUR NEXT EMANCIPATION.

In the literature of every period and of almost every people we read of the excesses of men in the gratification of appetite. The sages of all the ages have uttered their admonitions against man's besetting sin, intemperance.

The *wise man of Israel*, 1015 B. C., warned his people to "look not upon the wine when it is red. . . for at the last it biteth like a serpent and stingeth like an adder."

The inspired *Homer*, 900 B. C. (in Pope's version) thus for the Trojan hero, speaks:—

"'Far hence be Bacchus' gifts,' Hector rejoined,
'Inflaming wine, pernicious to mankind,
Unnerves the limbs and dulls the noble mind:
Let chiefs abstain — and spare the sacred juice
To sprinkle to the gods — *'tis fitter use.'*"

Five hundred years before the Christian Era, in far off "pagan" India, "*The Light of Asia*" told the Brahminical Rishis, "The man who drinks intoxicating liquors pulls up his own root, even in this world." "Thou shall not drink wine nor anything that may intoxicate."

Thales one of the "Seven wise men of Greece," B. C. 640, claimed that "Bodily enjoyment depends on health, and health depends on temperance."

The observing and mathematical *Pythagoras*, B. C. 580, taught, "Strength of mind depends on sobriety, for this keeps the reason unclouded by passion."

Socrates the pattern of Grecian saints and sages, 396 B. C., affirms that "While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong any man can commit."

Saul of Tarsus, catching the spirit of love from *Jesus of Nazareth*, wrote to the Romans in A. D. 50, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak."

Among those to whose opinions the world of to-day pays homage is *Canon Farrar* of England. Not long ago before an Oxford audience, in reply to a famous epigram of a certain Lord Bishop who said he "would rather have England to be free than England to be sober," Canon Farrar concluded a brilliant address with these words: "Do not let us, then, be frightened from the clear, imperative path of national duty by the bugbear of violated liberty. The moth is not free which is only free to plunge into the flame. The ship is not free which is only free to run straight upon the iron shore in the fury of the storm, with no hand of the steersman on her helm. If freeman is to be another name for 90,000 public houses; for 30,000 beer-

shops ; for 1,537,566 persons arrested for drunkenness and disorder in the year ; for 100,422 cases of assault in one year, of which 2,736 were aggravated assaults on women and children ; for 16,525 women drunk and disorderly in London alone last year, — and if these be but items in the hideous total of such a freedom — if freedom is to hear the wail of myriads of savage — of myriads of desolated, homes, then in heaven's name let us have instead of it the beneficent bondage of virtue ; the salutary restraint of Christian legislation — for such bondage is above such liberty."

Mr. Gladstone, the Premier of Britain, affirms that "Intemperance inflicts more injury upon the world than war, pestilence and famine combined."

Not many years ago the Medical Fraternity almost unanimously sided for the more or less extensive use of intoxicants. To-day the beams of science have shed a flood of light into their perceptions, and we hear such men as *Dr. Bock* of Leipsic, Germany, declaring that "Beer is brutalizing ; wine impassions ; whiskey infuriates, but ultimately unmans."

Professor N. S. Davis, M.D., LL.D., in Chicago Medical College, one of the highest medical authorities in the land, says : "I venture the statement that the ratio of mortality from fevers and other acute diseases, as determined by the records of general hospitals in Europe and America, will be found to have increased with the increase in the quantity of alcoholic drinks consumed in their treatment. A similar examination of the vital statistics of different nations and commu-

nities will show a close relation between the relative mortality from consumption, scrofula, apoplexy, paralysis, and hepatic, cardiac, and renal dropsies, and the amount of alcoholic drinks consumed by the people."

From a lecture delivered by the world-renowned *Dr. Wm. B. Carpenter* of London, Eng., in Tremont Temple, Boston, Sunday, Dec. 3, 1882, I take the following: "Any one who is familiar with the action of poison upon the living human body, has not the smallest hesitation in saying that alcohol is a poison." "Life is shortened, disease induced and the body even very materially injured by indulgence in alcoholic liquors." "That there is any advantage in taking alcohol is a myth altogether exploded." Alcohol deranges the vaso-motor nervous system. The capillaries, especially of the nerves and skin, are relaxed and filled with blood. This causes the warmth and exhilaration which is first felt after "taking a drink." Because of this feeling we say it does us good. This glow robs the parts within and the agreeable warmth gives way to a feeling of depression. Hence one feels the meanest in getting over "a drunk."

We have drawn our pay before it is due, but we must make up for it afterwards. As the young tippler said, "At night I felt as if I owned all the property in the world, and in the morning as if I owned none and was in arrears for taxes on what I owned the night before."

We also hear much that is adverse about this practice from *people of commoner cloth*. We ask the

excited multitude, Why all this ado? We get a response that was given us by the sages of history, "*Intemperance is an evil*"; because it is a *chosen* extinction of reason; because it bloats the man, spoils his features, palsies his limbs, makes him despair, takes away his property, robs him of his reputation, murders his neighbor, makes him a victim of the scaffold, desolates his home, starves, freezes, beggars and disgraces his family, and breaks his wife's heart. What a spectacle! He whom a loving wife promised to honor, lying upon the bed with his hat and boots on! He who should be her comforter, swearing at her as long as his tongue is not too thick! He who should be her protector, not competent to brush the flies from his own face! He who should be her companion, lying in beastly stupor, worse to her than dead!

"It is with ample reason that we teach,
There is no depth a drunkard cannot reach;
And no foul thing he will not madly face,
When rum's foul grasp completes his deep disgrace."^{*}

Years ago the philanthropic *Dr. Gunn* none too forcibly stated the truth in his "*Family Physician*": "*Intemperance covers the land with idleness and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes your scaffolds. It is the blood of the gambler, the element of the burglar, the*

* I. E. Jones, in *Anvil*.