

THE XVIII-th INTERNATIONAL
CONGRESS
AGAINST ALCOHOLISM.

LECTURE-GUIDE.

EDITED BY THE
ORGANISING COMMITTEE
TARTU.

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Typogr. J. Mällo, Tartu.

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Invitation to the XVIII-th International Congress Against Alcoholism at Tartu, July 21-st to 29-th 1926.

Honorary Presidents of the Congress:

The President of the Republic of Estonia.
The President of the Estonian Parliament.

Honorary Vice-Presidents of the Congress:

- Alexander — Metropolitan of the Greek-Orthodox Church, honorary president of the Christian Abstinence League of Estonia.
- M. J. Eisen — Prof. of Folklore, writer on temperance, honorary member of the Estonian Abstinence League, initiator of the present temperance movement in Estonia.
- J. Kukk — Bishop of the Lutheran Protestant Church, honorary president of the Christian Abstinence League of Estonia.
- J. Laidoner — Lieutenant-General, president of the parliamentary committee for foreign affairs, commander-in-chief of the forces in the Estonian War of Liberation, late representative of the League of Nations at Mossul.
- M. Martna — Member of the Parliament, leader of the Socialist Party.
- A. Piip — Professor, foreign minister, late minister at Washington.
- J. Tõnisson — Member of the Parliament, former President of the Republic and former President of the Parliament, publisher of the daily paper „Postimees“, leader of the National Party.

P. P.

The permanent Committee of the International Congresses Against Alcoholism have selected as the meeting-place of the 18-th Congress, which is to be held in 1926, in the university town of Estonia, Dorpat (called Tartu in the Estonian language), and the Organising Committee have fixed the period from the 22-nd till the 29-th of July as the date of the Congress, with a reception evening on July 21. We therefore have the honour of sending you a most cordial invitation to attend the Congress.

The programme which will be submitted to your consideration is very rich. We draw your special attention to a discussion of the attitude of the Churches to the Temperance Movement, which has never before been examined with such thoroughness as we propose to do. Another question which will arouse a great deal of interest in most

countries is that of the relations between agriculture and temperance work. In general you will find that it has been our endeavour to put on the programme all the questions which are at the present moment of importance for temperance workers.

Many special meetings will be organized during the Congress week, among them an important Medical Meeting at which some of the most burning questions of our work will be treated by world-famous specialists.

The Tartu Congress is to take place in a small recently founded state, which has had only 8 years of independent existence, but which is making great efforts to take part in international cultural life. The meeting at Tartu will be an important event not only for the Estonian teetotalers, but for the whole country, the authorities and population of which are working energetically for the success of the Congress. Our people are gladly looking forward to the visit of so many distinguished representatives of foreign countries, because they hope, on the one hand, to profit greatly by the experiences which those countries have made in their fight against alcoholism, and because, on the other hand, they are given an opportunity of strengthening their bonds of friendship with all the nations of the world.

The Tartu Congress will also be of great significance for our neighbours, Finland, Latvia and Lithuania. Numerous temperance workers from these countries are planning to attend the Congress and will be happy if many foreign congressists will visit their countries on the journey home. Our neighbours consider the Congress as a general manifestation of the strength of the Temperance Movement in the Baltic States and as embracing all reformers who are at work with such encouraging success in these new countries.

In conclusion we express the hope that the Tartu Congress will give a further impetus to the world movement against alcoholism and that all its members will return home with a renewed determination not to rest until alcoholism has been completely vanquished. It is with this idea in our minds that we send you this invitation and request your assistance in making the Congress a great success. We can promise you a reception which, though necessarily simple, will be pervaded by the spirit of cordiality and true international friendship.

Tartu, Lausanne and Copenhagen, June 1926.

For the Organising Committee of the XVIII-th Congress:

The Chairman: P. Põld, prof. at the university.

The Secretary: V. Ernits, mag. phil.

Represent. of the World League Against Alcoh. in the Baltic States.

For the permanent Committee of the International Congresses Against Alcoholism:

The Chairman: Dr. C. C. Heilesen, Copenhagen.

The permanent Secretary: Dr. R. Herold.

General Committee of the Congress:

F. Akeel — Dr. med., former President of the Republic, former minister at Helsingfors. J. Annusson — Professor at the Technicum, former min. of Educ., Consul in U. S. A. O. Brüller — Insp. of Schools. Linda Einbund — Member of the League of Women's Organisations. J. Elango — Temperance Education Instructor. A. Elango — Assistant Presid. of the Juvenile Temperance League, veteran leader of the Youth Movement. E. Enno — Inspector of Schools, poet. V. Ernits — Master of Arts, President of the Abstinence League of Estonia, Representative of the World League against Alcoholism in the Baltic States. A. Frisch — Member of the Central Committee of the Abst. League of Estonia. P. Gorshkov — Leader of the Temperance Movement among Russians in Estonia. J. Hüneron — Member of the Parliament, organiser of temperance work among Estonian farmers. K. Hellat — Member of the Court of Justices of the Peace. R. Hansson — Temperance Educ. Instructor, journalist. Anna Haava — Poetess. B. Hasselbladt — Pastor, President of the Christian Abstinence League. L. Helisalu-Neumann — compositor. Miina Hermann — composer. E. Jaanvärk — Inspector at a Training Centre. A. Jõeäär — Member of the Parliament. J. Jaakson — Member of the Parliament, late President of the Republic. K. Kornel — Member of the Parliament, scientific secretary of the „Cooperative League“. H. Koppel — Professor, Rector of Tartu University. J. Köpp — Professor, Prorector of the University. O. Kallas — Dr. phil., Minister at London. E. Kubjas — Editor of the periodical „Külvaja“, secretary of the Abstinence League of Estonia. H. Klein — Member of the Central Committee of the Abstinence League of Estonia. E. Käer — Physician, president of the Students' Representative Council's foreign committee. J. Lattik — Minister of Education, pastor, author. J. Lipstok — President of the Union of Estonian Baptist Congregation. Elisabeth Luiga — Headmistress. A. Läte — Composer. K. Laja — President of the Students' Abstinence Union. A. Laar — Orthodox priest, member of the Synod. E. Martinson — Member of the Parliament, editor of the periodical „Kasvatus“. C. E. Marley — President of the Estonian Young Religious „C. E.“ League, editor of the periodical „Life of the Young“. J. Manninen — Dr. phil., Director of the Estonian National Museum. A. Mohrfeld — Provost of the Lutheran Church. A. Mõttus — Physician, director of the Public Health Head-Office. H. Männik — Dr. med., assistant director of the Public Health Head-Office. Helmi Mäelo — Secretary of the Women's Abstinence League, editor of the periodical „Eesti Naine“. J. Martin — Member of the Central Committee of the Abstinence League of Estonia. H. Oidermann — Director of the Intelligence Depart-

ment of the Foreign Ministry. L. P u u s e p p — Professor, Director of the Clinic for Nervous Diseases, organiser of the medical treatment of drunkards in Estonia. A. P r ü s s — President of the Students' Representative Council. E. P a i m a l — Town-Councillor. H e l m i P õ l d — President of the Estonian Women's Temperance League, member of the Central Committee of the Abstinence League of Estonia. P. P õ l d — Professor of Education, late Curator of the University, member of the Central Committee of the Abstinence League of Estonia. J o h a n n a P ä t s — Member of the League of Women's Organisations. N. P ä t s — Priest of the Orthodox Church. M. P ü ü m a n n — Physician at Tallinn. H. P ö h l — School-teacher, leader of the Swedes in Estonia. H. B. R a h a m ä g i — Professor, D. D., late Minister of Education. A. R a m m u l — Professor of Hygiene. J. R o s k a — Colonel, Commander of the Militia. H. R o o s — Adviser in questions of choice of profession. J. R o s e n t a l — Treasurer of the Abstinence League of Estonia. A. R e e b e n — Town Councillor at Tartu. G. R u t o p õ l d — Provost of the Lutheran Church. H. R i n k — Chief Secretary of the Estonian Young People's Abstinence League. A. S c h u l b a c h — Sub-editor of the daily paper „Vaba Maa“. K. S i b u l — Dr. med., Director of the Tallinn Municipal Hospital. H. S ö t e — Methodist Minister, editor of the periodical „Kristlik Kaitsja“. V. S u m b e r g — Physician, Director of the Museum of Public-Health. T h. T a l l m e i s t e r — Clergyman, leader of the Protestant Movement in Estonia. A. T a m m — Member of the Parliament. S. T a l v i k — Professor, Director of the Institute of Medical Jurisprudence. J. T j u t r j u m o v — Professor at the University, pres. of the Russian Charitable Society at Tartu. J. T o r k — Headmaster of a Training Centre. R. T a m m — Dr. med., member of the Central Committee of the Abstinence League of Estonia. A. T õ l l a s e p p — Member of the Central Committee of the Abstinence League of Estonia. J. T õ l p — Member of the Central Committee of the Abstinence League of Estonia, school-teacher. L. T õ n s o n — President of the Sporting League. J. T a u t s — Member of the Central Committee of the Abstinence League of Estonia, school-teacher. J. T o m p — Journalist. J. V e s t h o l m — Headmaster of a Secondary School, member of the Parliament. G. V u l f f — Author, president of the Temperance Society of Otepää. J. V i l m s — Dr. med., Chairman of the Abstinence League of Estonia, editor of the periodical „Tulev Eesti“ (Estonia of to-morrow). P. V a l t e r — Clergyman. E. V e n d e r — General Secretary of the Estonian Education League. A. Õ u n a p u u — Secretary of the Central Committee of the Abstinence League of Estonia.

Organising Committee of the Congress:

P. P õ l d — Prof., President.

V. E r n i t s — mag. phil., Vice-president, 1-st secretary.

- J. Vilms — Dr. med., 2-nd secretary.
 E. Kubjas — treasurer.
 Mrs. H. Mäelo — representative of the Estonian Women's Abstinence League.
 A. Õunapuu — Chairman of the Reception Committee.
 J. Rosental — Chairman of the Committee for Guides.
 A. Elango — President of the Information Committee.
 Mrs. A. Aavakivi — Chairman of the Catering Committee.
 Dr. V. Sumberg — Chairman of the Temperance Exhibition Committee.
 M. Pukits — Artist, Chairman of the Committee for Decorations.
 The Direction of the Estonian Women's Abstinence League — the direction of the residence Committee.
 A. Reeben — Town Councillor.
 H. Rink — representative of the Young People's Abstinence League.
 K. Laja — representative of the Students' Abstinence Union.
 J. Tauts — member of the Organising Committee of the Congresses.

The badges of the Committees and the Interpreters:

- Blue-black-white — organising committee of the Congress, Direction.
 Blue — the Reception Committee.
 Yellow — the Committee for Guides.
 Dark red — the temperance Exhibition Committee.
 Light-red — Catering Committee.
 Light green — the Information Committee.
 Lilac — the Residence Committee.
 Dark green — the Committee for Decorations.
 Lilac-white — the Swedish Interpreter.
 Blue-white — the English Interpreter.
 Red-white — the French Interpreter.
 Green-white — the German Interpreter.

Programme.

Tuesday, July 20.

- 15 h. Special meeting of railway-men and opening of an Abstinence association (Rooms of the Est. Students' Association, Viljandi t.)

Wednesday, July 21.

- 10—14 and 16—18 h. Registering of the Congress members and deliverance of materials concerning the Congress (in the University).
 18. Meeting of the Permanent Committee (Estonian Temperance League. Jakobi tän. 8).

20.30. Reception Evening in the theatre „Wanemuine“ (Aia tän.).

1. Chorus: My Estonia — K. Tü r n p u.
On summer eve — J. Kappel.
I have no paternal habitation — H. Tü r n p u.
Men's song — M. Herman.
Executed by the Chorus of the Tartu male singers' society
conducted by Mr. A. K a r a f i n.
2. Address of Welcome of the Honorary Vice-president and the
Organising Committee of the Congress. Member of the Par-
liament Mr. J. T ö n i s s o n.
3. Address of Welcome of the Estonian Abstinence League:
V. E r n i t s — Master of Arts.
4. Solo song: Of eternal love — Brahms.
Elizabeth's prayer, air from the opera "Tannhäuser" —
R. Wagner.
M-me Butterfly — G. Puccini.
Mrs. K o p l i - W i e g a n d t, at the piano Miss S. H e r m a n n.
5. Piano, Estonian compositions — prof. A. L e m b a :
Toccata e fuga; Berceuse; Menuetto — A. Lemba.
In spring (Kevadel) — R. Tobias.
6. Addresses of Welcome of Congress participators (maximum
5 min.).
7. Chorus: But you know — R. Tobias.
Swiftly pass our days — K. Tü r n p u.
March — Taivo Kuula.
Executed by the Chorus of the Tartu male singers' society
conducted by Mr. A. K a r a f i n.

Thursday, July 22.

9.30—10.15. Divine service (University Church).

10.30—12. Opening Ceremony in the Aula of the University:

1. Welcome address of the Honorary Presidentship.
2. Speech of the representative of the Permanent Committee.
3. Speech of the Chairman for the Organising Committee of the
XVIII-th Congress Prof. P. P ö l d.
4. Adresses of welcome by representatives of foreign countries.

12—12.30. Dr. med. A. *Holitscher*, Chechoslovakia: Recent Psycho-
Physiological Experiments on the Action of Alcohol.

12.30—13. Discussion.

15—15.30. Prof. Dr. *Westergaard*, Copenhagen: Alcohol and Longe-
vity (the Experiences of the Life Insurance Companies).

15.30—16.30. Discussion.

- 16.45. Opening of the Temperance Exhibition (Viljandi tän. 3).
17. First medical meeting, at which the papers of Prof. Dr. *Puusepp*, of Tartu, and Dr. *F. Ferrari*, of Milano, on Hypnotism in the Treatment of Alcoholics will be discussed.
18. Festivity for Children in the garden of the "Vanemuine".
20. Meeting of the World Prohibition Federation (in the Aula of University).

Friday, July 23.

The Churches against Alcohol.

- The Roman Catholic Church 9—9.20. Prof. Dr. *Ude*, Graz.
9.20—9.40. Abbé *Pinson*, France.
- The Protestant Churches 9.40—10. The State Churches, the Government Churches and the People's Churches. Bishop *J. Kukk*, Estonia.
- 10—10.20. The Free Churches. Bishop *J. Cannon*, America.
- The Greek Orthodox Church 10.20—10.40. H. G. the Metropolitan of Estonia.
- The Jewish Communities 10.40—11. Chief Rabbi Dr. *Baeck*, Berlin.
- The Moslem Religion 11—11.20. Mr. Dervish *Korkoute*, Sarajevo.
- The Buddhist Religion 11.20—11.40. Prof. *Takashima*, Tokyo.
- 11.40—13. Discussion.

The Young and the Fight against Alcohol.

- 15—15.30. Prof. *Pöld*, Tartu: Do we want Teetotal Parents for our Juvenile Work?
- 15.30—16. Dr. *Max Oettli*, Lausanne: How to arouse Interest for Abstinence Teaching.
- 16—16.30. Mr. *Theo Gläss*, Hamburg: The Influence of Abstinence on the Psyche of Young People.
- 16.30—18. Discussion (Entered for the Discussion: Prof. Dr. *Smola*, Vienna, *F. Goebel*, Berlin).
18. Reception by the town of Tartu.
20. Meeting of the World League Against Alcoholism (in the Aula of the University).
- Temperance service with speeches at the Peetri Church.

Saturday, July 24.

- 9—9.30. Mr. *Tapio Voionmaa*, of the Intern. Labour Office at Geneva: Alcohol and Accidents.
- 9.30—9.50. Dr. *Lagriffe*, Brest, France. Alcohol as a Cause of Railway and Motorcar Accidents.
- 9.50—10.30. Discussion (Entered for the discussion: Prof. Dr. med. *S. Talvik*, Tartu).

Alcohol and the Army.

- 10.30—11. General Report; Major *Heikinheimo*, Finland.
11—11.30. The Experiences of Germany: General *Bauer*, Cassel.
11.30—12. The Experiences of France: Dr. *Legrain*, Colonel of the Sanitary Department, Paris.
12—13. Discussion.
15. Special meetings. II Medical Meeting: Prof. *Taavi Laitinen*, Helsingfors: Alcohol and Tuberculosis.
Special meeting of Pastors (in the University Church).
Special meeting of Students (in the Students' Home).
Special meeting of Socialists (Trade-union-house, Lossi tän. 3).
Special meeting of Teachers (Estonian Temperance League, Jakobski tän. 8).
Special meeting of the Army (II Division's Staff, Jaani tän. 6).
18. Workmen's meeting (in front of the police).
20.30. Estonian Evening in the "Vanemuine".

Sunday, July 25.

11. Morning: Divine Service in the Churches. Arranged by the Christian Temperance League.
12. Meeting (on the Police place).
Visit of the Estonian National Museum.
15. National chorus in the Garden of "Vanemuine", conducted by Miss *Miina Hermann*.
18. Meeting of the Young People (Dome valley).
20.30. Banquet (in the "Vanemuine").

Monday, July 26.

Agriculture and Abstinence Reform.

- 9—9.30. Dr. *H. Müller*, Grosshöchstetten, Bern.
9.30—10. Cand. Agr. *J. Hünerson*, Tallinn, Estonia.
10—10.30. Lecturer from Germany as hoped.
10.30—11.30. Discussion.
11.30—12. The Liquor Question in Russia (lecturer not yet appointed).
12—13. Discussion.
15. Special meetings: III. Medical meeting.
II. meeting of Students.
II. meeting of Pastors.
II. meeting of Teachers.
II. meeting of Socialists.
II. meeting of the Army.
20. Demonstration of Estonian Films — meeting of soldiers (Soldiers' Home, Kalda tän. 1).
Temperance-service with speeches at the Paulus Church.

Tuesday, July 27.

Local Option.

- 9—9.20. In Denmark: Editor *Larsen-Ledet*, Aarhus.
9.20—9.40. In Scotland: Mr. *R. A. Munro*, Glasgow.
9.40—10. In Lithuania: Dr. *A. Gylys*, Kaunas.
10—10.20. In Latvia: Advocate *Friedenberg*, Riga.
10.20—10.40. In Sweden: *Alexis Björkman*.
10.40—11. In Germany: Dr. *Kraut*, Berlin.
11—13. Discussion.
15—16.30. The Liquor Problem from the Medical, Historical and Tactical Points of View.
15—15.30. Dr. *F. Boulenger*, Brussels.
15.30—16. Pastor Dr. *Stubbe*, Kiel.
16—16.30. Dr. med. *Iohan Scharffenberg*, Oslo.
16.30—18. Discussion.
18. Meetings of Committees.
20. Special meeting of young people (in the Students' Home).
20. Demonstration of Estonian and Temperance films. — General meeting of the Goodtemplers (in the Aula of the University). — Meeting of the Ligue Internationale Catholique contre l'alcoolisme (Jakobi tän. 8).
Temperance-service with speeches at St. Mary's Church.

Wednesday, July 28.

9. Enforcement of Prohibition in the United States of America: Dr. *E. H. Cherrington*, Westerville, Ohio, America. — Discussion.
15—15.30. Mr. *Niilo Liakka*, Helsingi: The Enforcement of Prohibition in Finland.
15.30—16.40. Discussion.
16.40—17.10. Mag. *V. Ernits*, Tartu: The „Check-System“ in Estonia.
17.10—18. Discussion.
18. Committee meetings. — Church concert by the Academic menchorus (in St. Peter's Church), conducted by Mr. *Neumann-Helisalü*.
Special meeting of young people.
20. Meeting of the “Internationale Vereinigung gegen den Alkoholismus (in the Aula). — Addresses to the Congregations arranged by the World League against Alcoholism and the Estonian Christian Temperance League. — Demonstration of films.

Thursday, July 29.

- 9—9.30. Alcoholism and Poor-Relief: *G. B. Wilson*, England.
9.30—10.30. Miss *Cora Frances Stoddard*, Boston: Alcoholism and Poor-Relief in U. S. A. since the Introduction of Constitutional Prohibition.
10.30—11.30. Discussion.
11.30—12. Prof. Dr. *J. Gonser*, Berlin: The National Propaganda Weeks and World Abstinence Day.
12—13. Discussion.
15. Administrative Meeting and Close of the Congress.

N. B. With the exception of the opening ceremony, all meetings will be held in the Aula of the University.

On the occasion of the International Congress the programmes of the special Congresses, which are announced until now, are the following:

Provisional Programme of the Medical Department:

July 22, 5 p. m.: First Meeting.

Prof. Dr. med. *L. Puusepp*, Tartu, Dr. *E. Ferrari*, Milan: Psychotherapy and hypnotism in treatment of drunkards.

Dr. *E. Kirschenberg*, Tartu: Attempts made to cure drunkards by psychoterapic-treatment in Estonia 1923—1925.

Speakers in the discussion: Dr. med. *W. Lindeberg*, Tallinn; Dr. *A. Panfiloff*, Tartu, etc.

Discussion.

Prof. *Nippe*, Königsberg): Juridic-medical experiences on Drunkards Relief-Germany.

Discussion.

July 24, 3 p. m.: Second Meeting.

Prof. Dr. med. *Taavi Laitinen*, Helsingfors: Alcohol and Tuberculosis.

Discussion.

Prof. Dr. med. *S. Loewe*, Tartu: The after-effects of alcohol.
Discussion.

Prof. Dr. med. *A. Paldrock*, Tartu: Alcohol and venereal diseases.
Discussion.

July 26, 3 p. m.: Third Meeting.

Prof. Dr. med. *Taavi Laitinen*, Helsingfors: Alcohol and heredity (latest experiments).

Speaker in the discussion: Prof. Dr. med. *A. Rammul*, Tartu.
Discussion.

Prof. Dr. med. *L. Puusepp*, Tartu: Alcohol and internal secretion.
Speaker in the discussion: Dr. *V. Hion*, Tartu.

Discussion.

Dr. med. *A. Holitscher*, Czechoslovakia: The international organisation of medical men for the purpose of Temperance work.

Speaker in the discussion: Dr. *R. Tamm*, Estonia.

Discussion.

Foundation of a Temperance Organisation of Estonian medical men.

The meetings will be held at Tartu, in the lecture-room of the Nerve Clinic, at the Marienfarms Field.

For the International Temperance Exhibition a medical department will be organised, containing especially medical Temperance literature.

There will be arranged an international exhibition of Temperance films, also such of a medical character.

For the Congress there will be issued the first volume of "Quaestiones alcoholismi et narcomaniae", edited by Prof. Dr. med. *L. Puusepp*, issued by the Estonian Temperance League, which will contain principally the latest medical researches carried out in Estonia in regard to the alcohol question.

The International Church Temperance Meetings:

1. Temperance divine services on July 25 at Tartu and August 1 at Tallinn according to a special programme.
2. Opening Service for the International Temperance Congress, at the University Church on July 22, 9.30 a. m.
3. On Friday, July 23, 9 a. m. item 13 of the Programme of the General Congress Church abstinence work.
4. On Friday, July 23, 8 p. m.: Meeting of the World League against Alcoholism for members of the Congress in the Aula of the University.
5. On July 24 and 26, 3 p. m.: in the University Church Special Meeting of the Representatives of Churches, with the following programme:
 1. Opening. Addresses of Welcome and Election of the Committee.
 2. Questions concerning the Organisation of Church Temperance Work.

- a) Church Temperance propaganda and the financing of Temperance Work.
 - b) The Churches and Temperance legislation.
 - c) Questions concerning a Central Bureau of International Temperance Work, Church Temperance literature and information.
3. Reviews of Church Temperance Work in the various countries.
 6. On July 28, 8 p. m. Temperance Divine Services in Churches with addresses to the congregations, according to special programme.
 7. Reception for Representatives of Churches, Meetings of Committees etc. at times to be fixed later.

On the International Temperance Exhibition will be arranged a special Church temperance department.

The Temperance Meeting of the Railwaymen.

July 20, 15 h. (Viljandi tän. 1).

1. Opening of the meeting. Addresses of Welcome.
2. The Chairman of the International Railwaymen Temperance League, Mr. *Karl Weber*: On the International Railwaymen Temperance movement, specially on the activity of the Swiss Railwaymen Temperance Organisations.
3. The Representative of the Finnish Railwaymen Temperance League Mr. *Hämäläis*: The Temperance movement of the railwaymen in Finland.
4. Lectures of the Representatives of railwaymen of Various Countries.
5. Lectures of the Representatives of the Estonian Railwaymen.
6. Questions arisen during the meeting.

Meeting of Students. (Students' Home.)

Saturday, July 24, 15 h.

1. Address of Welcome of the Representative of Estonia.
2. Address of Welcome of the Representative of the Students' Temperance Federation.
3. Social alcoholology as University subject — Dr. *Leo Harmaja*, Helsingfors.
4. Prizeworks concerning the Liquor question in the Universities — Prof. Dr. med. *A. Rammul*, Tartu.
5. Treatment of the Liquor question in the various faculties:
 - a) Theological Faculty — Prof. *J. Kõpp*, Tartu.
 - b) Medical Faculty — Prof. *T. Laitinen*, Helsingfors.
 - c) Juridical Faculty.

Monday, July 26, 15 h.

5. Treatment of the Liquor question in the various faculties (continuation):
 - d) Philosophical Faculty — Prof Dr. *Voionmaa*, Helsingfors.
 - e) Mathem.-Natural Science Faculty.
 - f) Agricultural Faculty.
6. The Abstinence Work in the Students' Councils:
 - a) The International Students' Temperance Organization — *Harry Warner*, Washington.
 - b) Surveys by representatives of various countries.
7. Questions arisen during the discussions and acceptance of resolutions.

20 h. Festive Reception.

Provisional Programme of the Socialists' Special Meeting.

July, 24, 15 h. (Lossi tän. 3).

1. Opening by the representative of the Temperance Committee of the Estonian Socialists party. Addresses of Election of the Committee.
2. Surveys of various countries:
 - a) The View of the socialistic parties concerning the Liquor question.
 - b) The activity of the socialistic parties in the States' and self-governing Institutions concerning the Liquor question.
 - c) The activity of the Socialistic and Labourers' Temperance organizations.
 - d) The contact with the General Temperance movement.
 - e) The Artasina Unions and the Liquor question.
 - f) Sick-cashes and the Labourers' insurance unions and the Liquor question.
3. The question concerning the creation of an International socialistic Temperance Organization and its contact with other International Temperance Organizations.
4. The Temperance question in the General socialistic internationals.
5. Questions arisen during the meeting.

After the meeting there will be held a meeting of the Representatives of the Estonian Labourers' Temperance Organizations and groups.

Besides this there will be arranged Labourers' Temperance Meetings at Tartu and Tallinn.

The meetings of the World's Teachers' League Against Alcoholism.

Programme :

I. *Saturday, July 24, 3 p. m.* (Eesti Karskusliit, Jakobi tän. 8):

Conference of the representatives and workers of the World's Teachers' League Against Alcoholism, with the following programme:

1. Reports of the work done by the various countries for the introduction of Temperance Teaching.
2. The participation of the teachers in the struggle against alcoholism in the various countries.
3. The Participation of the young of the various countries in this struggle.
4. Election of the Centre of the World's Teachers League Against Alcoholism.
5. Sundry matters.

All members of the International Congresses are permitted to take part in the above.

II. *Monday, July 26, 8 p. m.*

Teachers' Temperance Meeting, with the following programme:

Temperance Teaching as the foundation of the legal struggle against alcohol.

Opening and welcome: Prof. Dr. *Strecker*, Berlin.

- Speakers:
1. Mrs. *Alli Trygg-Helenius*, Helsingfors.
 2. Mr. *J. Tork*, head-master of a training centre, Tartu.
 3. Miss *Cora Frances Stoddard*, Boston.
 4. Dr. *Th. Dahlgren*, Malmö.
 5. Professor Dr. *R. Smola*, Vienna, and others.

Special Meetings of the Young People Association.

Sunday, July 25-th, 18 h. Dome vally (near the Catholic Church).

Speakers: F. Goebel (Berlin), prof. R. Smola (Viena), Dr. M. Oettli (Lausanne), A. Elango (Tartu), etc.

General theme: The ideal basis Young People's Abstinence movement in the single countries.

Tuesday, July 27-th, 18 h. Meeting (in the Students' Home)

of members interested in the Young People's Abstinence Work concerning the international co-operative work of the abstinence organisations.

Various communications.

A Temperance Exhibition and temperance Film-demonstration will be held during the time of the Congress.

For the entertainment of the members of the Congress and the visitors there have been arranged a banquet, an evening for the study of Estonian popular art, an art Exhibition etc. For admission it is requested to show forth the membership card for the Congress.

During the Congress week there will be issued daily a Special Congress Bulletin, in English, French and German, containing reports of the current work of the Congress, the more important foreign telegraphes, as well as articles on Estonian culture.

The price of the membership card for the Congress is 1000 Estonian marks. The admission fee for excursionists and for attendance on the lectures only is 200 Estonian Marks, for one day 50 Emk.

The expenses for board and residence at Tartu during the time of the Congress, apart from the Congress fees, will amount to at least 2000 Estonian Marks.

For travelling to Estonia and entering the country, facilities will be provided.

Intending participators are requested to send off as soon as possible the annexed card, which serves for announcing their coming to Estonia and for the communication of special wishes.

The Office of the Congress (open 9—13 and 15—17)

is situated beside the entrance to the University. In the office there are a telephone, the representation of the secretaryship of the Congress, the information-office, the Residence Committee Representation, the Travelling-office, a blackboard of informations etc.

The Reading- and Writing-Room

is situated in the University, 5-th auditory.

The Refreshment-room and Conversation Hall

are situated beside the Aula of the University.

Art Exhibition.

The Estonian Art Exhibition is arranged in the Estonian art-union „Pallas“ (Karlova tän. 2), open daily 11—20.

Restaurants:

The Students' Home — Jaani t. 26 tel. 2-91.

The restaurant of the garden "Wanemuine" — Aia t., tel. 2-91.

"Automata" — Suurturg, tel. 63.

"Segerlin" — Rütli tän., tel. 5-12.

Cafés:

"Linda" — Suurturg 2, tel. 4-83.

Wattmann — Lossi tän. 1, tel. 7-72.

Werner — Jaani tän. 7, tel. 6-10.

The Botanical Garden

of the University is open to the participators of the Congress.

Baths:

Jaani tän. 1. Open 8—23.

Pargi t. 10. Open 8—23.

Recent psycho-physiological experiments on the action of alcohol.

By Dr. A. Holitscher, Komotau.

The scientific study of the action of alcohol is the basis of our fight against alcoholism; the progress made in science has brought about modification of our ideas on several points relating to alcohol.

On the other hand, the development of the educative, social, moral and economic work has provided us with other arguments. In our days it is no longer the destructive action of the immoderate use of alcohol, of drunkenness, which is given the first place, but rather the evil resulting from so-called moderate doses. We can prove that the moderate use of alcoholic beverages entails a higher morbidity and mortality; and it is a fact likewise, which ought to command special attention to-day, that *the psychic functions are influenced by small doses of alcohol*. Now in this age of the machine, when great calls are made upon the faculty of rapid decision, upon the reliability of the impressions of the senses, this fact is of enormous importance. Modern traffic and industry require an extremely exact activity of the nervous muscular system and of the organs of the senses. It is precisely these qualities, become so important, that are affected by alcohol which, taken even in very small doses, exercises a deteriorating influence on the rapidity, the sureness and the accuracy of the functions of the senses, the nerves and the muscles. These facts are proved beyond all doubt by a series of precise experiments and observations. We shall speak of the most recent of these works.

First let us cast a glance on the older literature dealing with the problem: The first scientific man to draw attention to the subject was Kraepelin, whose investigations, begun on 1890, opened up the way; the results of his work have been completed by his disciples, in general they have not been contradicted up to the present time.

After Kraepelin other research workers took up the question; in their experiments they made special allowances for phenomena capable of influencing the results and of modifying them, namely fatigue, practice, accustomance, varying sensibility of individuals and of the same individual at different moments and under different conditions. Most men of science realise that it is difficult to eliminate completely these disturbing elements; they endeavour to do so as far as possible by organizing the experiments most carefully, by carrying

out numerous control experiments, by fixing the effect of practice and of fatigue, by comparing the results obtained with several subjects, of different sex and ages, and with the same person by experiments covering a certain number of days.

Besides the *mode* of action of alcohol, investigations have been made concerning its duration, the influence of the hours of the day, the differences between the action of alcohol taken fasting and with a meal, also those resulting from doses of alcohol taken in diluted or concentrated form, those which may be observed in abstainers and moderate or immoderate drinkers. Finally due allowance has been made for the influence that the consciousness of being under the influence of alcohol, during the experiment, might have upon the subjects of the experiment, this in the case of anti-alcoholic subjects especially, for this consciousness might influence the experiment in a subjective manner.

Nearly all investigators also take into account the subjective impression formed by the subjects with regard to their work during the experiments. With but few exceptions, it has always been observed that they were firmly persuaded that they worked more easily and better, making fewer mistakes, after having taken alcohol than without alcohol, and they were much surprised when the results proved the contrary.

Of the works published during the last 10 years in this domain, we shall analyse the following:

Uno Tottermann of Helsingfors published in 1915 a work on alcohol and work of precision. The threading of sewing-needles was the task set. The experiment extended over 43 days, the quantity of alcohol given was 25 cm³; very marked decrease in the work on the alcohol days; trembling of the hands and slight eye fatigue was moreover remarked.

Gyllenswärd's experiments on the action of small doses of alcohol on the power of co-ordination of the arm and the hand, which date from 1917, are interesting because they were carried out with very small doses of alcohol, up to 5 cm³, and because the subjects did not know if and when they received alcohol; even with a 5 cm³ dose a notable decrease of work could be observed.

Klaus Hansen has examined the action of alcohol on the activity of the senses and has measured the perception of sound waves with and without alcohol.

Some fine experiments were undertaken in 1913 and 1914 by the *Medical Research Council*, and published much later, on the action of alcohol in normal circumstances and in a state of fatigue. In normal circumstances the number of errors increased proportionately with the dose of alcohol (between 10 and 25 cm³) by 21, 42, 39 and 113 per

cent. In a state of fatigue, the alcohol acted differently; to begin with its action and that of the fatigue were added to one another, later the alcohol seemed to help in overcoming the fatigue. Opium, in normal circumstances, decreases the number of errors. A meal preceding the experiment greatly diminishes the action of the alcohol.

Another work from England is that of the *Medical Research Committee* on the influence of alcohol on manual work and muscular coordination, dating from 1919. The speed and the frequency of mistakes in the manipulation of the typewriter and the adding machine were measured. The deteriorating action was very marked, but it greatly diminished when the alcohol was taken after a meal and was less when the alcohol was more diluted. No record could ever be obtained of better work being done at the outset, immediately after the ingestion of alcohol.

One of the most recent works is that of *A. H. Oort* on the influence of small doses of alcohol on the psychic functions. The experiments were carried out with 17 persons and had for object the following operation: addition of figures; association of ideas, letters to cross out. The result was: failing of attention after absorption of alcohol; a greater number of errors in the crossing out of letters; on the alcohol days the associations were inferior and the loss due to fatigue less.

Ley's work also deals with the problem of alcohol and of fatigue, it dates from 1923. *Ley* shows that alcohol and fatigue have a parallel action. A complicated psychological phenomenon (illusion of weight) which is never to be observed in children or the feeble-minded and which results from an unrealized expectation, was influenced in the same way both by alcohol and fatigue.

An important series of experiments was carried out under the direction of *Kraepelin* at the German Institute of Psychiatric Research. They deal with the capacity of perception, skilfulness, the faculty of learning a given text and of retaining it. The influence of alcohol on the soundness of sleep has also been studied. In other experiments the action of similar doses of alcohol but in different solutions was compared! The prolonged influence of alcohol as well as the accustomance to medium doses have also been treated. In general the results confirm those of the earlier works of *Kraepelin*; but, as *Kraepelin* himself declares, they lead to the putting of new questions and the undertaking of new investigations.

Let us note also the work of *Hollingsworth* "The Influence of alcohol" carried out at the University Institute of Columbia (New-York). His investigations bear on seven psychic and motory activities, as well as on the number of pulsations. The author employed strong doses of alcohol, 40 to 79 cm³, in the form of beer. The six subjects of the experiment presented fairly marked differences; the

motory action was not greatly affected by alcohol, the psychic activity much more so.

As last work, one must note the very complete investigations of *Benedict and Dodge*, published in 1915 and carried out at the Carnegie Institution, Washington. The question studied is that of the psychological action of alcohol. The authors undertook a series of experiments dealing with simple or complicated reflexes, with reactions, associations and co-ordinations. The results were, in certain respects, in contradiction with those of Kraepelin, above all because the improvement at the outset, observed by Kraepelin for the motor functions, was put in doubt and also because, according to Benedict and Dodge, the simple reflexes, and consequently the inferior brain centres, are more strongly affected than the superior centres; which is in contradiction with all the experiments and the results obtained hitherto. It cannot however be affirmed that Benedict and Dodge have avoided all the sources of error, and their experiments are open to certain objections. The latter have not been dispelled by the complementary work of *W. R. Miles*, published in 1918, carried out likewise at the Carnegie Institution all the more so because Miles' experiments were made with one subject alone.

It is certain that the action of alcohol on psychic work has not yet been made quite clear and that more than one question remains to be solved. On the other hand, the principal problem is decided and has been solved in a concordant manner by all scientific investigators; *alcohol, even in very small doses, considered as moderate, diminishes the rapidity, the reliability the absence of faults of the nervous activity, of the organs of the senses and of psychic working.* The least that one can say of it is that it is a dangerous *waster of energy*. But as the economy of energy is one of the principal aims of human activity, and the condition of social progress, the psychological and physiological investigations that we have just analyzed are fresh evidence of the nature of alcohol, enemy of the progress of civilization and of private and social economy.

On the Influence of alcoholism on the Duration of Life.

By Prof. **Harald Westergaard**, Copenhagen.

Statistical literature is rather poor as regards the problem of the influence of alcohol upon health and among the investigations which have been made, some have been effected by defective methods and others, while reliable enough, give only a partial solution of the problem.

It should be made clear that statistical investigations can never tell us to what degree a certain daily consumption of alcohol will shorten the life of the *individual*, they can give us only *average* results. The method to be followed is simple enough: we have to observe the number of deaths among a certain number of persons during a certain period. Yet many of the investigations quoted in the literature on the subject, whether by the supporters of the temperance movement or by its adversaries, are so defective in their methods that their results are absolutely worthless. Thus the investigation published by Neison (1851): *On the Rate of Mortality among Persons of Intemperate Habits*; and the widely known and exploited report by Dr. Isambart Owen: *Inquiry into the Connection of Disease with Habits of Intemperance*; and in quite recent years Professor Raymond Pearl's most painstaking and elaborate but, from a methodological point of view, quite erroneous investigations on the population in and around Baltimore. The results of Professor Pearl's investigations were published as part of Professor Starling's book: *The action of Alcohol on Man* (1923).

It was hoped also to obtain material as to the influence of alcoholism on health from the *friendly societies*. But this material, though interesting, is not of such a nature that perfectly sure conclusions can be drawn from it. Much more valuable is the information to be obtained from the experiences of the life insurance societies with separate sections for abstainers and non-abstainers. The most widely known of these institutions is the *United Kingdom Temperance and General Provident Institution*, founded in 1840,

A comparison of the results in both sections of this and similar societies testifies to the fact that the mortality among the abstaining policy holders is decidedly lower than among the non-abstainers. It shows that abstainers as a group have better health conditions than non-abstainers as a group. It is not possible, however, to draw from this material any conclusions as to the effect of *quite moderate* consumption of intoxicating liquors for even a small minority of drunkards in the non-abstaining section may cause a considerable increase in the mortality rate.

Several insurance companies have published their experiences concerning mortality in *various professions and classes of society*. These brought to light many interesting facts pointing to the conclusion that the mortality rate is higher among persons who are specially exposed to an immoderate or free consumption of alcohol. Special interest is attached to the last English *supplementary report on marriages, births and deaths* which contains observations on 132 different occupations during the years 1910—12. It is illuminating, for instance, to remark that there is a correspondence between the higher mortality from suicide and the proportion of actual to expected deaths from alcoholism and cirrhosis of the liver, and from all causes.

These facts must be interpreted as a proof of the influence of alcoholism as one of the main factors of high mortality rates.

Some experiences made in Denmark during and after the war provide interesting information. The consumption of alcohol at that time was greatly reduced and this decrease affected chiefly the male population as the women were, in general, very temperate. Danish statistics show that the reduction in the mortality rate during the war years was much more considerable among males than among females, and at the same time alcoholism among males was decreasing.

The general conclusions that can be drawn from this study are: that beyond all doubt abstainers as a group enjoy better health than non-abstainers as a group; it is further probable that the mortality among free drinkers increases with the daily consumption of spirits; however, as the group of non-abstainers includes free drinkers as well as quite moderate consumers we cannot statistically affirm anything as to the influence of a very moderate consumption compared with the mortality of abstainers. We are justified in stating that drinking habits have a marked influence on mortality and that differences in health conditions in various occupations can, to a great extent, be traced to the greater or lesser consumption of alcohol in these various occupations. Alcoholism must therefore be considered as a very important factor in modern social life.

Enquiry has shown that there are still some unsettled questions which, to some extent, can be better solved by physiologists than by statisticians. But it is not excluded that statistical observations on the influence of smaller or larger quantities of intoxicating liquors may be collected by carefully following a sufficient number of individuals, whose habits are known, from year to year. The organization of such an investigation would be highly desirable.

In spite of the obscurity still remaining the main results which have been already obtained from investigations on the influence of alcohol upon health and the duration of life are beyond all doubt.

Hypnotism and Alcoholism.

By Dr. F. Ferrari, Milan.

First one must realize the exact nature of the hypnotic state, which is a natural sleep produced in the patient... and of alcoholism, which is a particular condition of the individual, characterized by hypertrophy of the cerebral functions in the points susceptible to alcohol and a condition of constant intoxication in the rest of the body.

The therapeutic action consists in utilizing the faculties of the brain still unaffected by alcohol in order, through skilful excitation or depression, so to balance the whole cerebral mechanism as to obtain a normal functioning.

In the drinker this action is impossible:

- a) at the moment of intoxication;
- b) when the brain is very deeply affected and if the alcoholic brain is in a state of great excitation.

It becomes possible:

- a) when the patient is not actually in a state of intoxication;
- b) when the part of the brain still active is in a condition of receptivity;
- c) when circumstances do not neutralize the action of the suggestion.

It is specially efficacious:

- a) when there is no intoxication;
- b) at the beginning of any intoxication;
- c) after a long period of disintoxication.

Conclusion.

Hypnotic suggestion as treatment of alcoholism is useful and recommendable but:

One must not hope to substitute suggestion for inebriates' homes. It must only be used in cases which are adapted for it.

It should be used especially at the beginning or the end of the illness and for young patients in particular.

Its efficacy depends largely on surrounding conditions.

It should always be accompanied by total abstinence.

The Catholic Church and alcoholism.

By Prof. Dr. J. Ude, Graz.

The attitude of principle adopted by the Catholic Church with regard to alcohol depends on the reply to the two following questions:

1. What is the attitude of principle of the Church, in virtue of her doctrine and practice, with regard to the alcohol question?
2. What can the Catholic Church, as such, do in the fight against alcoholism and what encouragement may the temperance movement expect from the Catholic Church?

As regards the first question the following reply may be made: the Catholic Church, in virtue of her doctrine and practice, is not on principle hostile to the use of alcohol. She authorizes the moderate use of alcoholic beverages and condemns immoderation. It is true that various personal and exterior circumstances may lead to the interdiction even of the moderate use and make abstinence a duty. The use of fermented wine in the celebration of Mass shows that the Catholic Church does not admit the principle which regards the moderate use of alcoholic beverages as harmful or forbidden.

The Church, however, is no enemy of abstinence and appreciates and recommends abstinence from alcoholic beverages, especially if it is practised from spiritual motives, as a virtue, and she recommends it in a perfectly clear manner. The Church represents the abstinence of the Saints as a model to be imitated by her followers. Several popes and many bishops have approved of abstinence as an efficacious means of combating the evil of alcoholism and have given it their encouragement and blessing. The decision as to whether the State, for important reasons, may promulgate the prohibition of alcohol comes within the competence of civil authority. The Church takes no part in a decision of this kind except to reserve for herself the free exercise of her cult (mass wine).

One should not call upon the Scriptures for a decision either for or against alcohol. The Bible nowhere seeks to solve the alcohol question, except in the general form mentioned above. To allude to the wine employed by the Catholic Church in mass celebration in defence of the moderate use of alcohol is especially misplaced. Neither the defenders of the moderate use of alcohol nor total abstainers can appeal to the practice of the Church; for, it is true that fermented wine is a permitted and fitting matter for the celebration of mass, but grape juice is also a fitting, though at the present time not authorized matter, for mass celebration.

If it is asked what the Catholic Church, as such, can do to fight against alcoholism and encourage the temperance movement, we may

expect from the Church the reply in keeping with her attitude of principle. The Catholic Church can never be expected to promulgate a general interdiction, on principle, yet by encouraging the virtue of moderation, by blaming immoderation, by specially recommending total abstinence, the Church renders the greatest service to the temperance movement. Abstinence practised for the sake of one's neighbour is a specially efficacious means of fighting against alcoholism. The doctrine of the sins of others and the appeal to Matthew XXV, 31—46, are specially calculated to arouse the enthusiasm of Catholics for abstinence.

It would be very desirable, in order to avert misunderstanding and criticism, that the Holy See should authorize the celebration of mass with unfermented grape juice. This would effectually dispel the notion that Catholic priests, using fermented wine in the celebration of mass, are adversaries of the prohibition movement.

We join to this short summary the theses indicating the attitude of principle of the Church:

1. The Catholic Church recognizes the moderate use of alcoholic beverages. This moderate use, considered in itself, is not forbidden either by the doctrine or the practice of the Catholic Church. When an interdiction on this subject is promulgated it is in consequence of concomitant circumstances which make the use, in itself moderate, of alcoholic beverages appear evil.

2. The Catholic Church, according to her doctrine and her practice, is not only the adversary of abstinence, but abstinence enjoys her favour and special recommendation as a virtue in conformity with the doctrine of the Church, on the mortification of the flesh, self-denial and charity.

The question if, for important reasons, a law prohibiting alcohol is indicated or not, comes within the competence of civil authority. The Church can influence a decision of this kind only in so far as concerns the right to use wine in the celebration of mass.

3. In virtue of her doctrine the Catholic Church, in a general way, cannot enjoin abstinence on her followers but, by her doctrine of the moral obligation of absolute moderation and by recommending with insistency the virtue of abstaining from alcoholic beverages, she renders the greatest service to the movement. Catholic moral teaching which makes it a duty of charity and sometimes even of justice to combat the abuses which compromise the common welfare, is a very strong argument for the Catholics to combat alcohol as one of the most formidable evils of the time and to encourage the abstinence movement.

The fight against alcoholism would be greatly facilitated if the Holy See would permit the use in mass celebration of nonfermented grape juice which, in itself, is fitting for this purpose.

The Catholic Church and the fight against alcoholism.

By Abbé v. Scheltinga, Bois-le-Duc.

In all ages the Catholic Church has raised her voice against drunkenness as a grave transgression of the Fifth Commandment. In the writings of the Fathers of the Church we find repeated warnings against alcohol excess.

In the XIX-th century especially, when alcoholism as a popular vice was claiming countless victims, Father Mathew was the chief leader of the Crusade. He opened the eyes of many to the danger. There was, however, no organized fight; for this reason his work bore no fruit. Nevertheless, his preaching raised up leaders among the Catholics in different countries who laid the foundations of a good organization.

The Catholic Church not condemning the use of alcoholic beverages altogether, total abstinence was not exacted from all. Leagues were founded which imposed total abstinence on their members; others required only abstinence from strong liquors and a great moderation in the use of fermented beverages.

In most cases the fight was organized for men and women separately. Total abstinence was required from young people and their movement was also organized apart.

Those who by their calling or their position possessed great influence over the people were likewise united separately because their methods of working are different from those of the crowd. Priests, school-teachers, students were formed into special groups; this is also the case in some countries for the employees of transport enterprises.

Besides this preventive manner of fighting which aimed at averting the evil and educating against it, the Catholic Church organized at the same time the rescue of the victims of alcohol by the foundation of inebriates' homes where they receive the necessary treatment.

In France, in Italy, in Belgium, in Switzerland, in Holland, in Germany, in Austria, in Poland, in Lithuania, in Latvia, in Yugoslavia, in Great Britain, in Ireland, in the United States of America and in Canada, the Catholic societies are working with energy, with the approbation and the efficacious support of the ecclesiastical authority.

During the war years the work suffered greatly; however, in these latter years a revival is taking place as a lose examination of the situation in each country will prove.

The Apostolic Orthodox Church and the movement against Alcoholism.

By the Metropolitan **Alexander**, Estonia.

In our work for the morality and the progress of the people we encounter many obstacles and difficulties and alcohol is one of the greatest and most dangerous enemies

In the divine doctrines which Christ brought to humanity all Christians are required to live in the light and the truth and to fight against darkness and evil. From the earliest day of the Christian faith the Church has always fought against the dangerous influence of alcohol which aids the powers of darkness. It is true that in the course of time many divisions and differences of opinion have arisen amongst Christians, but there is unity in what concerns the alcohol question although the means and the methods of attaining our aim may be different.

Like other Churches, the Apostolic Orthodox Church has always considered the fight against alcoholism and the sad consequences of the use of alcohol as one of its most important tasks.

The representatives of the Apostolic Orthodox Church in Estonia have encouraged the abstinence movement with great zeal. Many of them have long contributed to the constitution of abstinence societies and have worked with success in such organizations both as leaders and members. Since the union of the Estonian Abstinence Federation with the Christian Abstinence Society there have been organized special services every year in all the parish churches with sermons and addresses on the alcohol question. Not only ecclesiastics but other supporters of the temperance movement are authorized to speak in the churches on the temperance movement. Even in the most remote parts of our country, like Petschory, the Ösel and Dago Islands, abstinence societies have been founded in several parishes.

In the Statutes of our ecclesiastical communities, which were ratified a short time ago, provision is made for the encouragement of the temperance movement and for the constitution of abstinence groups and societies in the community itself.

If the abstinence movement in the Estonian Apostolic Orthodox Church has not as yet had great visible success to register, the reason is that the representatives of the communities and their most zealous members have been obliged to devote their whole strength and atten-

tion to the difficult task of reorganizing the life of the Church and of the communities. Many important works, the fight against alcohol amongst them, had to be neglected. In any case it is certain that once these reforms are achieved, the representatives of the Apostolic Orthodox Church will devote to the temperance movement all the attention it merits.

Our neighbours of the Finnish and Latvian Apostolic Churches are also at work for the spreading of temperance.

Thus the Orthodox Church in *Finland* is working with success under the leadership of Archbishop Hermann and all the more efficaciously because the Finnish Republic has a prohibition law which favours both the general and the ecclesiastical movements against alcohol.

Like the Finnish Church the *Latvian* Orthodox Church, under the leadership of Archbishop Johannes, is working against alcoholism, and her also the work is favoured by a partial prohibition law.

It is difficult to report on the temperance work of the Church in *Russia* these latter times, for it does not enjoy complete liberty of action and cannot devote itself entirely to its tasks. Habits of drunkenness having formerly been very widespread in all classes of the population in Russia, there was also a very wide field for temperance work. It must be said in honour of the Orthodox Church that the voluntary abstinence work was, in the main, due to the representatives of our Church, quite especially in Petrograd, and on the initiative and under the leadership of Orthodox priests the great Alexander-Newski temperance association was founded which spread its influence over all Russia. Great masses of people, to the number sometimes of 15,000 took part in the manifestations and meetings organized by this society. The society further aided temperance work by the edition of numerous pamphlets and by founding abstinence schools and inebriates homes. On the same basis other societies were founded in Russia working on the same lines as the Alexander-Newsky society.

In the *East* where less spirits and more wine is drunk the in-exercising a general religious and moral influence, the Church endeavours, as may be seen by the Orthodox journals published in Poland, to combat drunkenness, though the work is hampered by the difficult situation of the Orthodox Church in Poland.

In the *East* where less spirits and more wine is drunk the influence of alcohol is not so visible and drinking habits are not so widespread. During my sojourn at Constantinople and at Athens in 1923. I was able to observe the situation of the Greek Church. The priests are in general abstainers and there are no great alcoholic tendencies among the members of the community. In the fulfilment of their pastoral duties the priests sow the good seed of abstinence.

I have, unfortunately, no information concerning Church temperance work among the Slavic peoples of the Orient.

In conclusion let us remark that to obtain success in the fight against alcohol the necessary element of success, as in any other struggle, is the unity of the combatants and broad views.

From this point of view the XVIII-th International Congress against alcoholism is of great importance since it unites temperance reformers from all over the world, giving a bird's eye view of the work and on the fight, and while favouring in a high degree the international temperance movement, it will at the same time give a greater impulse to our general and Church temperance work in Estonia.

The Jews and the Alcohol Question.

By Chief Rabbi **Dr. Baeck**, Berlin.

The attitude adopted by the Jews towards alcoholism is determined in the first place by the commandment that the body is to be in subjection to the spirit. Even in his moments of relaxation man must never cease to be a spiritual being, a personality. The Jews have a commandment stating that a man must live, but to live one must remain a spiritual being, that is one must rise above the animal part of one's nature. The Bible enjoins that we rejoice but that our rejoicing be inspired by the spirit.

A second thought which determines the attitude of the Jews is that life cannot be divided into separate fields, the sacred and the profane, the religious and the non-religious. Holiness does not belong to a special part or zone of our existence, it must penetrate every zone of our existence and reveal itself in all our acts. Even in the most prosaic acts of every day life we have to serve God, to bring ourselves near to God. The expression used in the Bible for the religious life is "to walk with God". We read likewise in the Scriptures that the commandments of God are to be present in our minds "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The third determining idea is that of the community. All communion between men is based on what is highest in man from a moral and intellectual point of view. Any practice which drags man down from his moral and intellectual level, even if it appears to unite him with his fellow creatures, is destructive to the community. The true community implies reciprocal responsibility, the duty of helping to raise one another, of setting an example to one another. The true community takes thought for the future and is conscious of its responsibility for future generations. Above a man's act stands what he is, his personality, and every personality is conscious that it has to work for the future. A spiritually minded man is always a worker for holiness, conscious of responsibility.

Islam and Alcohol.

By Dervish M. Korkout, Bosnia.

There are two religions openly hostile to alcohol: Islamism and Buddhism. But their motives are quite different: whereas Buddhism rejects alcohol as being a means of enjoyment, Islam forbids wine and all other intoxicating beverages as being *injurious to the mind*, that is to say to *morals and health*.

Alcohol, in Islam, is forbidden in an explicit and categorical manner, it is classed in the same rank as the other deadly sins: murder, suicide, stealing, lying etc.

Several passages of the Koran, the source of all the Moslem doctrines, refer to alcohol and drunkenness. Whenever alcoholic beverages are in question, the Koran employs the term "*Khamre*" and once that of "*sékère*". The first expression signifies *wine and every other fermented and intoxicating drink* (see P. J. B. Belot: Arab-French Vocabulary, Beyrouth, 1924, page 178) and the second denotes *every intoxicating drink*. Even if the word "*Khamre*" had not this signification, Mahomet's explanation of this term: "*khamre*", that which troubles the intelligence", would suffice. Accordingly, this word denotes *not only all alcoholic drinks*, but includes *narcotics in general*. Several other *hadith* (sayings of Mahomet) give the same sense to this expression, e. g. "Among Moslems are some who drink *khamre* (wine) calling it by other names".

Besides these *hadith* which leave no doubt as to the signification of the word *khamre*, the Koran alone is sufficient proof of the absolute interdiction of every kind of alcohol, for it refers also to *drunkenness in general*, without making any distinction between the drunkenness caused by wine and that provoked by any other intoxicating drink.

Among the peoples of the West there exists erroneously a deep rooted opinion: they believe that the Koran forbids only wine and does not mention any other kind of alcohol. This is quite false: there is one passage in the Koran which mentions alcoholic drinks in general under the common Arab term "*sékère*" (Chapter XVI, verse 69: And from the fruit of vines and of palm-trees you obtain *intoxicating drink* and valuable aliments).

The Koran repeatedly forbids alcohol in a perfectly categorical and precise manner. Let us quote in this connection:

Firstly, it forbids its adepts to recite the prescribed prayer while in a state of intoxication (Ch. IV, v. 46: "Believers! pray not while you are drunk lest you know not what you say!").

Further, it condemns alcohol and games of chance (Ch. II, v. 216. "They will ask thee concerning wine and games. Tell them that these two things are a cause both of great sin and of worldly gain, but the sin is greater than the gain.")

Finally, it lays stress on the evil moral and social results proceeding from wine and games, placing wine at the head of the most abominable vices and aberrations. (Ch. V, v. 92: "O believers! know that wine, games, idols and divinations are but evil actions and practices of Satan; avoid them if you would be happy." Ch. V, v. 93: "Satan would sow hostility and hatred among you by means of wine and games, thereby turning you away from the thought of God and from prayer. How long will you continue? Obey God and his Prophet and beware of persisting in these evil doings.")

The commentators of the Koran and the Moslem jurisconsults are unanimous in recognizing that the reason of the interdiction of alcohol is its *narcotic action*, for this is pointed out in the Koran. But even had this cause not been mentioned in the Koran it would soon have revealed itself and the judgment passed on wine extended to every other kind of alcoholic drink, for deduction by analogy (Kyâsse) is one of the fundamental principles of Moslem law.

From the Islamic point of view, there is only one difference between wine and the other intoxicating drinks, but it is not of a *practical order*, on the contrary, it is a question of *pure dogmatic theology*. Now, Islam considers that a Moslem who denies any precept laid down in the Koran becomes, by this very fact, an apostate, but only when this negation relates to the *primary signification* of a term of the Koran text or of an uncontested saying of Mahomet (al-hâdîth-al-mutévâtar). Accordingly, any one asserting that the consumption of "*khamre*" (the primary meaning of which is: wine) is permitted, would cease to be a Moslem; if he made the same claim for any other alcoholic drink he would be considered as a great sinner, but he could not be accused of apostasy.

Islam rejects absolutely the consumption of alcohol in general and in all cases except two which have the character of force majeure: 1) if one is in danger of dying of thirst and nothing but intoxicating liquor is available, one may partake of it but only to the amount necessary to preserve one's life; 2) a little alcohol may be taken *as medicament* but only if prescribed by an experienced Moslem physician.

In order to understand the vehemence with which Islam strives to exterminate alcoholism, a small, very characteristic comparison will suffice: Moslem principles allow of no constraint upon the cons-

science of any believer, everyone has absolute liberty to choose his own religious principles, but Moslem law provides all the same, in the case of Moslem alcoholics, a corporal punishment, for alcoholism is not considered as a private affair.

The *chariah* (Moslem law) recognizes — apart from capital punishment for murder or assassination — only four offences involving corporal punishment, namely: prostitution, drunkenness, theft and defamation of character. But whereas the enforcement of the penalties in the case of the three other offenders is rendered difficult by a complicated procedure and special conditions, this is otherwise when a drunkard is concerned: his trial is short, almost summary: the mere admission by the accused or the evidence of two eye-witnesses is quite enough to condemn an alcoholic to the *bastinado* (80 strokes for a free man and 40 for a slave). This punishment is inflicted when the culprit is again sober and only upon Moslems when they are caught in a state of intoxication due to no matter what fermented or distilled drink and provided that they smell of wine at that moment.

This penalty has been enforced with extreme severity and with no regard for the social position of the offenders. Abdullah-ibni-Omar, son of the Kaliph Omar, was punished in this manner, and for this reason his father expressly excluded him from the candidature to the Kaliphate.

In Moslem law, the testimony (as witness) of any individual who has been punished for alcoholism or who is merely known to have consumed alcohol, is worthless.

In the same way, *drunkenness can never be considered as an extenuating circumstance*, thus it is not so considered when it is the direct cause of a crime or offence committed by a man hitherto of good conduct.

The near relations of a young girl or of a widow issue of a family of abstainers, have the right to demand her separation from an alcoholic husband whom she has married of her own free will. In such a case the court of *chariah* is obliged to annul the marriage, for such a husband is considered unworthy of his wife.

Alcoholic drinks — in the same way as wine — are not considered as constituting private property or an object of legitimate commerce for the Moslems who, far from being free to consume them, have not the right either to produce them, to purchase them, to sell them or to transport them, and all this has been textually confirmed by Mahomet. Thus, a Moslem who has suffered loss from the seizure, alienation, purchase or any other transaction to do with alcohol cannot claim any reparation or indemnity even if enormous sums are concerned. On the other hand, if a Moslem damages any stores of alcohol belonging to a non-Moslem, he is obliged to give full compensation.

Among the Moslem peoples, alcohol bears the name of *oumm-ul-khabâisse* (mother of vices). The term is exact as is proved by the experience and history of these peoples. Intoxicating drinks have played a fatal part in their history. The decline of the Arabian Empire of Bagdad began by the alcoholic debauchery of the capital and the fall of the Arabs in Spain was preceded by the invention of spirits (eau-de-vie), the chance discovery of an alchemist, which became not only the true "water of death" for the Arabs of the Iberian Peninsula, but the scourge of humanity as a whole. The weakness of the Ottoman Empire followed on the destruction of moral and military discipline among the janizary troops. The latter became gradually initiated into the half-Moslem sect *Bektâchi* which has rather the character of a secret society than of a religion and which *admits the consumption of alcohol* but, *absurd distinction* forbids that of the hare! A dervish (*baba* = father) of this sect killed the most renowned of all the Ottoman Grand-Viziers, Mehmed Pacha Sokolovitch (Sokollou), native of Bosnia, because the latter was hostile to this sect and because he had undertaken the severe and efficacious repression of alcoholism.

As regards the observation of the religious precept relating to the prohibition of alcohol, it may be stated without exaggeration that it was formerly almost general and that, to a certain extent, it still is in our day in all the Moslem countries, except in those districts peopled by adepts of the sect *Bektachi* and their acolytes, the *Kizilbaches* (Red-heads) and the *Yezidi*. But this statement does not apply to the urban centres, the sea-port towns and the mining or industrial regions where the influence of European civilization is making itself greatly felt, unhappily especially in a detrimental sense.

One very happy circumstance is that the *Moslem family life has not been contaminated by alcohol*, for the latter being considered as an unclean thing, it is not served at table and, for the most part, it is not even introduced into the home. Men who are accustomed to fermented drinks, take their aperitives outside and the female members of the family and, above all, the children, scarcely ever see these beverages. Moslem country-dwellers are nearly all abstainers, even in the wine-growing countries. The production and sale of alcohol being forbidden by Islam, the Moslems rarely carry on this traffic and those who do so are despised and boycotted.

In the Moslem countries there are whole families whose every member is an abstainer and whose ancestors, ever since their conversion to Islam, have been the same. It is very natural that the children, issue of these families, should be born without alcoholic taint and with an innate aversion for alcohol. It is a generally adopted custom that those who embrace Islamism shall get rid of their whole stock of spirituous liquor.

The aversion of the Moslems for alcoholic production, far from deterring them from the cultivation of fruit-trees and vines, has induced them to select these with a view to obtaining the varieties best suited for consumption in their natural state, for the manufacture of preserves, for drying and other means of conservation.

The absolute interdiction of intoxicating drinks has made a very profound impression on the Moslem peoples: it has very favourably influenced their social life and it has prevented this scourge from penetrating into their customs. This is seen at a glance in nations which are ethnically compact but of mixed religions, for instance in Yugoslavia and Albania. These countries present very great differences with regard to the use or rather the abuse of alcohol. Whereas among the Moslems of the two nations alcohol is banished from family life and from society, their orthodox and catholic compatriots are at the mercy of this poison, for their whole social life, all their national, religious and family festivals are literally imbued with alcohol, even the funeral ceremonies of the orthodox terminate in a funeral-feast during which much wine is drunk for the "peace of the soul" of the deceased and for the consolation of the survivors.

The Moslems of all nationalities *are favourably predisposed for prohibition which they do not consider as an infringement upon personal liberty*. Among the Moslems there are none who are on principle for the maintenance of the "wet regime". In Yugoslavia, for instance, the Moslem deputies of Bosnia, numbering 24, endeavoured to have adopted by the Constitutional Charter of 1921 the principle of local option. Unfortunately they did not succeed, but they had at least a partial success: it was stipulated by the Constitution that *it is the duty of the State to repress alcoholism* a fact that Mr. Pribitchévitch, as Minister of the Interior, had begun to realize.

From their infancy, the Moslems are formed to be abstainers, for the religious authorities as well as the Moslem social customs act in this sense, especially during the month of fasting (Ramazan). During this month, the most confirmed drinkers give up alcohol at least temporarily, and many of them become permanent abstainers.

The Buddhist Religion and the Temperance Movement in Japan.

By Prof. Takashima, Tokyo, Japan.

The Buddhist religion enjoins as one of its 5 fundamental commandments abstinence from strong drink and this commandment is specially emphasized by one of the two principal schools of the Buddhist religion, the "Seido" school, which insists in salvation by works. In the Holy Books of Buddha likewise we find many injunctions against drinking, laid down sometimes in a very rigid manner. Many Buddhists, even priests, do however drink and the fact that non-drinkers are regarded as possessing exceptionally high virtue is a proof that the drinking habit is very widespread.

A campaign against drinking among the Buddhist population was started in the year 1885 by the foundation of the Buddhist temperance society "Hense-Kwai", organized by the students of a leading Buddhist school. The society increased very rapidly at first, then it began to decline and was finally dissolved; but in its place were formed many local societies, 50 of which still subsist the most important being the Buddhist National Temperance society at Tokyo.

The temperance movement as such was initiated in Japan by the Christians and for long was considered as exclusively Christian. This is an error for many Buddhists take a leading part in the fight against alcoholism. Thus the President of the Inter-collegiate Prohibition League of Japan is a Buddhist and the National Temperance League of Japan has many Buddhists among its leaders and members.

Many indications seem to show that a great national buddhist temperance movement is in course of preparation among the younger generation and that this fundamental principle of the Buddhist faith will again be honoured as in the past,

Is the abstinence of the adult necessary for the work among the young?

By Prof. P. Põld, Tartu.

The anti-alcoholic education of the young is certainly one of the surest weapons we possess for the fight against alcoholism but we ought to be quite clear as to the conditions of this work and its limitations. The abstinence movement ought to seek inspiration from pedagogic research work which has long based its teaching on various sciences: medicine, natural science, political economy, statistics etc.

The reporter wishes to stress from the pedagogic point of view the fact that the abstinence education of our youth cannot achieve any real success so long as we have not won over the older generation for abstinence.

It is relatively easy to give the young some knowledge of the noxiousness of alcoholic beverages and of the individual and social misery arising from their use. But the most difficult task in abstinence education is not the imparting of true facts concerning alcohol, but rather the awakening of a *lasting* interest which takes shape in *deeds*, which makes the acquired knowledge, even in future years when the direct influence of the teacher has ceased, a *conscious* and ever ready *motive* of the will. Thoughts are strength but not every thought possesses motive strength, only those which lay hold of the centre of the personality, the *will*, which are bound up with the consciousness of value.

The alcohol question is primarily a question of values and of philosophical orientation. A value cannot simply be deduced in a theoretical way from empiric facts, although facts are always necessary, but in conjunction with some fundamental values which cannot be proved but of which life brings the experience.

The child wishes to be healthy, to be happy, wishes his surroundings also to be happy, of this we can be sure. But it is inclined to identify happiness with the feeling of pleasure in the same way as does the adult who is inclined to sensual indulgence. Who will make it clear to the child where real happiness, real values are to be found, when he first little by little acquires the capacity of having general views on far away facts, to make complicated comparisons, to look

for difficult logical conclusions by the help of which one attains the highest values of life, those to which the others have to be subordinated?

Here all that the teacher can do, is to present the values to the child, to *live* them before him. And the child from a feeling of confidence, of respect and of affection for the teacher, tries to appropriate these values and takes his choice. The value consciousness of the child is kindled by the value consciousness of adults, of parents and teacher. The child to whom the teacher speaks of alcohol misery must receive from the teacher's words the impression that the question is one of bitter earnest for the teacher causing him to renounce alcohol with conviction. From the acts of the teacher the child sees to what extent his personal attitude is affected by his knowledge. There must be no contradiction between the value which the teacher recommends and the observations of the child as to the acts of the teacher. Otherwise the child loses his moral orientation and learns to say one thing and do another. This is true also for young people who sometimes are bitterly disappointed in those whom they hold in respect. It is not possible, it is true, to spare them entirely this experience but one cannot take from the young faith in honest effort and interior veracity.

From this stand-point the abstinence of the teacher is an essential condition of anti-alcoholic education. But neither ought the abstinence of the parents to be overlooked. If the authority of the school and that of the family are at variance the chances of the success of the teaching are not great.

But young people need the help not only of their parents and teachers but also of the whole adult generation. Not only the home and the school but all the citizens are responsible for their future. All are, if not professional, at least unconscious collaborators in the work of education. Their attitude, their opinions, their mode of life, all have an influence on the youth. The leaders of the people, quite especially, ought not to forget this truth for they influence and indeed form public opinion. In the interests of youth many things must be renounced, which in the name of personal liberty, which considers only one's own personal pleasure, could be tolerated. No better future can be looked for until the whole community has acquired this sentiment of responsibility for the youth.

But is it not a vicious circle if on the one hand we demand the abstinence of the older generation in the interests of the younger and on the other hand we endeavour to solve definitely in the future the question through the means of the abstaining younger generation; for if we can bring the adults to renounce alcohol is not the whole community liberated from this evil?

The reporter believes it is possible to answer this objection for his opinion is this: we must not think that we can reach the goal through the youth and that we can neglect the adults. We must rather be convinced that humanity in all its ages forms a whole; that the adult and the child are quite closely connected with one another and that no progress is possible without the collaboration of the former. So that all those who desire to live a conscious and responsible life must become fighters against alcoholism from the conviction that through their attitude in regard to alcohol they are laying a sure foundation for the abstinence education of the youth whose adhesion will not only renew the ranks of the temperance reformers but will also increase their number.

How to arouse interest for temperance teaching.

By Dr. Max Oettli, Lausanne.

Like many other questions this is easy to answer as soon as we know exactly what we want. First we ought to point out that we temperance reformers really do not want temperance *teaching*. If we could choose between young people who, as a result of good temperance teaching, could readily give information on all the different points of the alcohol question but who would continue their drinking habits, and others who might not be able to answer questions concerning alcohol at the examination but who had a natural antipathy to drinking alcohol, it is a matter of course that the second group would best conform with our wishes. That we temperance reformers complain more than other teachers of the lack of interest displayed by the children in temperance teaching may be attributed to the contradiction existing between the end we have in view and the means we employ to reach it. We wish to bring about a *disposition* towards temperance and we seek to spread temperance *knowledge* as if this knowledge could of itself create the disposition.

We temperance people, more than anyone else, are aware that the transmission of knowledge as a means of education is in most cases a misapprehension. This misapprehension is due to the development of language. Without speech anyone wishing to communicate to another an actual experience, would be compelled to show him the way by which he himself arrived at this experience. For instance, if we had no speech teacher could not dictate to his pupils "the rose smells sweet". He would be obliged to take the rose and make the children enjoy its scent themselves. In quite the same way a teacher wishing to transmit to the children his own temperate dispositions would try to procure for them such experience as would create in them a disposition to temperance. But as we can speak and write we are generally satisfied when instead of bringing the children in contact with actual experience, we merely transmit to them knowledge which, all being well, we have gathered from our own experience. But often even this personal feeling on our part is lacking and we simply pass on to the children the judgments we ourselves have derived from others. We adopt this method although it is obvious that we can thereby transmit to the children no more of our distaste for alcoholic beve-

rages than the teacher can transmit to them of the rose's perfume when he merely dictates "the rose smells sweet".

But for those who have understood the difference between the mere words "the rose smells sweet" and the actual experience of the scent, the question of how to arouse the interest of the children in temperance has no longer any meaning. He knows that he must first bring into action the soul of the child as is the case when he personally experiences something. How he does so is indifferent to him. Whether by singing, by pointing out the beauties of Nature, by arousing the imagination, the sensibility or the reflection, whatever means are employed is a matter of indifference but what is important is how the strong impression he is able to create can be brought into relation with the alcohol question.

But if one earnestly seeks to solve this question its difficulty vanishes. If a man, fresh from a recent experience, goes into society, in nine cases out of ten we may be sure that he will find an opportunity of turning the conversation to the alcohol question. The truth of this affirmation can be readily proved. One has only to think of some childish experience which apparently has no relation to alcohol and we see that, nevertheless, it is generally very easy and natural to combine it with the alcohol question. If this is not the case we have the distinct impression that the fault is ours and not the child's. For instance: my garden, at present, is full of beautiful flowers; is it possible to combine the great love of the child for flowers with the alcohol question? "No," is perhaps the first answer, but the second is a truer one: "Of course I can." I put these flowers at the children's disposal, they can pluck as many as they like. They arrange these flowers and it is easy to see that the joy they experience in so doing can in a very natural way be compared with the joy wine gives; thus it is needless to insist on this point.

If I go on to tell them that yesterday I was in the centre of the city where no flower is to be seen, where no blade of grass grows, and that I went up a dark stair in a house full of bad smells, then we have quite naturally the bridge which enables us to speak of alcohol and the housing question, and the experience of the children with the flowers and my own experience of the day before are also quite naturally combined. The beautiful experience of the children which has opened all hearts has also opened all hearts for the experience of the teacher. He has attained his aim, we have here the transmission of the disposition of the teacher to the children.

Our question which so many people consider impossible to solve: "How can we arouse interest among children in temperance teaching?", transforms itself, after careful examination, into three sub-questions.

1. What experiences are available to me as a teacher?
2. How can I create an actual experience for the children?
3. How can I combine both experience?

Questions 2 and 3 are always easy to solve. And we can see that we are on the right way because our reasoning brings us to the conviction that the teacher's success depends above all on the fact that he himself has the right feeling. If this is the case the way is open for successful teaching; if it is not the case, the most brilliant teaching is of little avail.

Perhaps one is tempted to doubt this last affirmation. We all have the impression that our children ought to be able to oppose to the prejudices of their surroundings an exact knowledge of the facts, that this transmission of knowledge, which is regular school instruction according to the old methods, is of great importance. This objection has some justification, but to-day, when all the organisation of teaching is concentrated upon the transmission of knowledge, when our temperance teaching is in danger of being swamped by indifference, like the old intellectualistic school teaching, we shall do well to keep to our motto: experience and not knowledge.

Firstly, people do not drink because of their prejudices, but the prejudices have been formed because the people wish to drink. Education against the prejudices is therefore probably less useful than we are accustomed to think. Secondly, it is very difficult, perhaps impossible, so to arm our children with facts that they are able to resist the subtle enemy. Even among grown — up people scientific research serves principally to convince them that their taste is a legitimate one and that we have the right to form this taste.

The facts themselves are often too complicated to enable a grown — up man, without special knowledge, to employ scientific arguments; so how can a child do so? Thirdly, and this is the most important, it is possible in a very short to communicate the essential facts concerning the alcohol question to a child who is in sympathy with us and who has confidence in our sincerity. Our personality is for him a guarantee that the facts we transmit are reliable.

What the teacher who sets out merely to transmit knowledge attains with great difficulty or not at all, is very simple for the teacher who knows how to unite the childish experience with his own experience.

(The lecturer will illustrate his report by many practical examples.)

The Influence of Total Abstinence on the Psyche of Young People.

By **Theo Gläss**, Hamburg.

Leading thoughts.

1. In a young man the dispositions which are the first to develop are those which afford an opportunity for activity.
2. Total abstinence and the propaganda in its favour provides this activity which is of the greatest importance for young people, because:
 - a) it develops in the minimum degree the self-interest of the young man, for
 - b) it draws his thoughts more and more towards the community (family, nation, humanity) and the obligations which these entail for him.
 - c) Total abstinence, the consideration of the alcohol problem leads young people to reflect, causes them to observe the relation existing between all living things, brings into action forces which in our times are hardly developed.
3. The limited character of total abstinence is a danger for young people. If the leaders of the movement among young people are not careful, young men and women may become self-satisfied and inclined to believe themselves better than their fellows.
4. The leader can avoid this danger by demonstrating that total abstinence is but *one* step and that it confers no rights but rather entails obligations. It is not total abstinence in itself which is of value but the disposition which forces young people to become abstainers.

Alcoholism and accidents.

By **T. Voionmaa**, Geneva.

The object of the present paper is to analyse the available evidence as to the relation of alcoholism to the occurrence and consequences of accidents. The probability of such a relation has been established beyond doubt by medical science which has shown, on the one hand, that the consumption of alcohol may increase the individual's liability to accident and, on the other hand, that the effects of an accident are likely to be aggravated in an alcoholic subject. The actual relation of alcoholism to accident occurrence can, however, only be ascertained by means of the statistical method.

The working hypothesis of the study is as follows: Given that the principal factor in accident causation is, according to the modern industrial research, the inattention, carelessness and lack of skill of the human subject himself, and given that the use of alcoholic drinks increases the inattention and carelessness and reduces the skill, alcoholism is bound to be a potent cause of accidents.

When studying the facts by which this proposition may be proved it is convenient to distinguish between industrial accidents and non-industrial accidents.

1. The vast majority of accidents sufficiently important to be recorded are industrial, i. i. arise out of or occur in the course of employment. The effect of alcoholism upon the incidence of these accidents may be studied from two different points of view, viz. from that of chronic alcoholism and that of acute alcoholism.

a) The effect of chronic alcoholism upon industrial accidents has been clearly borne out by the well known statistics of the Leipzig sick fund which have employed the individual method of investigation. Their principal result is that the accident frequency (the number of accidents per thousand members) is about 180 per cent higher among chronic drinkers than among the total membership, and that the accident severity (the number of days' sickness due to accidents) is about 200 per cent higher. Other statistics of equal value are not available.

b) As regards the effect of acute alcoholism upon industrial accidents, the various methods of investigation adopted hitherto have been of a collective character, that is to say, they have compared the extent of alcoholism and the degree of accident risk of a group of

workers. Obviously this method cannot give any exact results; all that can be proved is that alcoholism plays a part in the causation of accidents. A distinction should be made here, between the drinking during working hours (industrial drinking) and the drinking during the leisure time (convivial drinking).

i) The effect of "industrial drinking" has been investigated in certain British and German establishments in which the sale or distribution of alcoholic drinks was free at the outset and was then restricted or suppressed. These investigations have shown that the accident frequency was reduced by 30 to 70 per cent. Big American establishments have similarly stated that the prohibition has caused a decrease of 68 to 75 per cent in the accidents rates.

ii) At present, however, the sale and consumption of alcoholic drinks is prohibited in most establishments of most countries during the working hours. The statistics concerning the influence of alcoholism upon accidents become thus much more difficult. They work on the following hypothesis. If workers are addicted to alcoholic indulgence, they are likely to drink principally during their leisure time, i. e. during week-ends, rather than during week-days, and during the evening hours rather than in the morning or in the afternoon; if, on the other hand the use of alcohol be a cause of accidents, the accident rate should be at its maximum on Mondays and during the first hours of night work. This, however, subject to the condition that other things remain equal. Now it is obviously impossible to disentangle the factor "alcoholism" from other factors, such as fatigue and speed of production, which may influence the accident rate in a direction opposite to alcoholism. There are, however, some interesting special statistics which indicate the effect of Sunday drinking and evening drinking upon the accident rate.

The general result of the numerous statistics showing the distribution of accidents on the days of the week go to show that more often than not the maximum of accidents actually falls upon Mondays. It is true that this may be due not only to Sunday drinking but also to the partial loss of practice-efficiency and the high percentage of new inexperienced workers engaged on Mondays. A British experiment made during the Great War showed, however, that when workers had opportunity of using alcoholic intoxicants principally on week-ends, the maximum of accidents always fell on Mondays, while the accidents were spread rather evenly over the week when the opportunity of drinking was practically the same on all days.

More interesting are the statistics showing the effect of evening drinking on night shift accidents. Certain careful investigations made in the United States and Great Britain have shown that this effect is very marked. Comparisons made between the frequency of accidents and the average tonnage produced hour by hour have proved that

while the output is at its minimum in the first hours of the night, the accident rate for those hours exceeds, and, what is more conclusive, they do so, to much greater extent in a period when the use of alcoholic drinks is free (by 90 per cent), than in another period when the sale of alcoholic drinks is subject to severe restrictions (by 40 per cent). Data of this kind show that the carelessness and lack of skill, which certainly are largely influenced by alcoholism, are more potent factors in the accident causation than fatigue or speed of production, and that an improvement in the sobriety of the working class in general has a favourable repercussion upon the accident rates.

2. Turning now to the question of non-industrial accidents, i. e. accidents not arising out of employment, it should be pointed out that at present only general statements can be made as regards non-industrial accidents of workers and traffic accidents.

a) With regard to accidents sustained by workers outside their employment, the Swiss Insurance Office states that "The abuse of alcohol in particular plays a very great, it may almost be said a preponderant role, in insurance against non-industrial accidents." While the statistics published by the same Office show only a small number of accidents solely and absolutely due to drunkenness, they indicate at the same time that drunkenness plays an important part in a great number of accidents imputed to other causes, and that the severity of such accidents (the cost of compensation involved) is, more than 160 per cent higher than the corresponding cost of non-industrial accidents in general. Attention should be drawn particularly to the very great number of severe accidents sustained by seamen while on leave in seaports. The reports recently published by the International Labour Office in Geneva go to show that about one-half of these accidents are due to alcoholic indulgence.

b) A special group of non-industrial accidents if formed by accidents occurring on railways and in motor-car traffic the importance of which is increasing every day. As this question will be dealt with in a special report submitted to the Congress, it is needless to enlarge on this point.

In conclusion it may be stated that the available statistical evidence confirms the hypothesis set forth in the opening paragraph of the present report. It is beyond doubt that the use of alcoholic drinks exercises a considerable influence upon both the frequency and the severity of industrial as well as non-industrial accidents. It must, however, be admitted that the available statistics are not a satisfactory and conclusive as would be desirable. In view of the enormous loss in human life and limb as well in money caused by accidents, and of the unfavourable effect of alcoholism upon this loss, further statistical investigations are required. The main principles of such statistics may be put in the following concise terms:

1. In order to find out to what degree alcoholism influences the risk of industrial accidents and of certain important groups of non-industrial accidents, the effect of alcoholism upon each individual case of accident should be ascertained by inserting appropriate questions in the usual forms;

2. In formulating these questions, the effect of chronic alcoholism should be clearly distinguished from that of the acute alcoholism (drunkenness) in each case;

3. In compiling statistics of accidents, the effect of alcoholism should be indicated both upon the frequency of the accident occurrence and upon the severity of the consequences of accidents, the latter being expressed in terms of duration of disability loss of earning capacity and cost of compensation involved.

Alcohol as cause of traffic accidents.

By Dr. Lagriffé, Quimper-France.

Abstract. — At one time moderate drinking might have been considered as a lesser evil. That time is no more: to-day one can no longer close one's eyes to the danger, for it reveals itself as simply one of the degrees of intemperance. In fact, in whatever dose, pure or diluted in the form of so-called hygienic beverages, alcohol sets up organic reactions in the sense *more* or in the sense *less* which modify the physical and physiological status of the individual and, consequently, his behaviour in relational life.

This truth therefore ought to be definitely realized that: *every drinker of spirits or of fermented beverages is an abnormal* who cannot in practice react like an abstainer.

This notion of anomaly in the drinker, even of moderate habits, is of long standing; the first investigations on which it is based were instituted, over sixty years ago, by the scientists who created and developed psycho-physics. These investigations, for long confined to the theoretical domain of pure science, received, at first, no practical application; they served only to grasp the origin of the common manifestations of massive or chronic intoxications.

Now, under the influence of the progress of civilization and the standard of living, certain social manifestations being shared by a larger number, there results an over-burdening, a crowding of certain departments of human activity, with collisions and accidents.

The department actually most concerned is that of traffic. To the pedestrians and horsemen who, formerly, were the sole occupiers of the highways, were joined vehicles moved by animal traction, then by steam, the latter indeed being soon provided with special roads which limited their scope of danger, finally, the so-called automobile vehicles which have not been given the same advantages. Though in a lesser degree, the river and sea-ways have also become more crowded and, quite recently, the air-ways, almost deserted till within the last few years, have begun to feel the stress of passenger competition. All these ways: road, rail, water and air, far from debarring one another, develop concurrently and the dangers of over-crowding, instead of changing place to the detriment of some and to the advantage of others, are added together into one total.

When the traffic was restricted, the margin left to passengers was very wide; this wideness allowed the normal to avoid danger easily, and the others to proceed without risks even when not in entire possession of all their faculties. Now the margin of safety, on crowded thoroughfares, is drawing very near to zero. Accordingly the rôle of the driver of the „pot of iron“ alongside the „pot of clay“ demands more precision, any swerving on his part becomes more and more dangerous and no eccentricities can any longer be allowed him.

In consequence, the notion becomes ever clearer and more widespread that: *those in charge of any means of transport must be, organically and psychically, perfectly sound*; thus one has come to examine the causes which threaten this soundness, with a view to combating those which are avoidable. The most important of these causes and those against which we are the best armed are intoxications and, amongst them, one which has enjoyed most tolerance, even indulgence: alcoholic intoxication.

For, if alcohol in large quantities does harm, *a very little alcohol cannot do good* and the tolerance granted to the use, in moderation, of fermented beverages may very well play some part in certain unfortunate occurrences where fatality, that refuge of shallow thinkers, is involved? One cannot always accuse the machine!

Indications already pointed in this direction, for it had been remarked that the management of certain delicate mechanisms with rapid reactions became more difficult with age and that there is a limit at which it becomes wise to discontinue. This limit begins with the first manifestations of the „rust of life“. The investigation of the causes of this „rust“ was but a step further; this step led to intoxications, intoxications led to alcohol and fermented drinks. It then became possible, by utilizing the materials accumulated by the first psycho-physicians, to fix the elementary signs of alcoholic intoxication at its outset, to trace them in the human material and to recognize the preponderant rôle that the effects of this intoxication, even in a minimum degree, play in the genesis of traffic accidents.

On confronting these slight signs with the necessities of traffic regulation the antinomy existing between them is immediately perceived.

All traffic demands on the part of those who cooperate therein qualities increasing in perfection as the traffic becomes more dense. These qualities are: *attention, decision*; attention, to recognize, instantaneously, the obstacles and to judge them, *decision*, to avoid them. Attention and decision, to be at their maximum, require: good sight, good hearing, a lucid brain, rapid and precise movements.

What effect has the absorption of alcohol on the sight, hearing, brain and movements? This we learn from the former investigations above alluded to: visual acuity is diminished in quantity (amblyopia)

and in quality (dyschromatopsia); hearing becomes dulled; the movements are precipitated or retarded, lose all pliancy and all precision, they overreach their aim or fail to reach it.

On the side of the brain, there is a general slackening in the working of the psychic processus, sluggish memory, rapid fatigue of attention, slowness of association in the ideas, decrease of control and tendency to the establishment, on the debris of failing faculties, of a mental automatism: *the conscious being becomes himself a machine*. Finally, as consequence of all these troubles together, there is lengthening of the time of reaction.

The time of reaction is the time which elapses between the moment of the production of a phenomenon, and the moment when this phenomenon being perceived by the subject the latter replies to it. The time of reaction, which is some tenths or hundredths of a second, varies according to a whole series of circumstances some dependsend on, and others exterior to the subject. Those which depend on the subject are conditioned above all by his state of health: all that exerts an influence on the latter impresses variations on the time of reaction.

Alcohol must, accordingly, have its share in this. In fact, even in small doses and diluted (a glass of wine) alcohol determines a lengthening of the time of reaction which is felt during several hours. If this weak dose is imposed on a subject already impregnated, whose liver, kidneys, nervous system are affected, the modifications of the time of reaction are still greater: the organs of the senses which perceive phenomena, the brain which receives the impression and which gives orders accordingly, the peripheral nervous system and the muscles which execute these orders, each brings its contribution to the perturbation which results from the absorption of alcohol.

As soon, therefore, as you introduce into the traffic, which we have seen to be heavy, a non-abstainer, albeit a temperance one, you may forecast the trouble which can ensue: it is the motorist who is no longer in rapid control of his motor, it is the driver who becomes the slave of that timid creature the horse, it is the railway engine-driver who neglects to obey the signals, it is the pointsman who forgets to shift his points; it is the ship-captain who no longer obeys his compass, the sailors who no longer carry out their orders, the pilot lost in the air like the blind meteor, the plaything of the ether; it is, moreover, the foot-passenger whose uncertain gait disconcerts the circulations of the normal driver.

Traffic accidents, accordingly, are becoming more and more frequent in every country; the number of their victims becomes alarming; the highways assume an aspect of insecurity which takes us back to the barbarous ages when man, the enemy of man, strove to destroy all that came within his reach, when a journey of a few

hundred kilometers was a hasardous undertaking which might very well end in that other world where journeying is no more.

The time is not far off when traffic accidents will have cost more lives than the great wars, unless some measures are taken. We are bound therefore to ensure ourselves against the risks that one can and ought to avoid by demanding that man „master of the world“ shall become again „master of himself“. We ought, therefore, by withdrawing from him intoxicants, fight against the causes which weaken him. What has been done against alcohol, ancient poison. Alcohol was not a great danger in other times and under another civilization; we must indeed instil into our minds the idea that *the fight against alcoholization is, at the least, the ransom of our more evolved civilization*. For those who do not concern themselves with lessons of high morality, anti-alcoholism should appear as a question of social economy; Water-drinkers persecute only those whom they wish to preserve, in their own interest and in the interests of others. Our rôle consists in tracking out drinkers so as to eliminate them from certain functions for which their habits render them unfit, because dangerous.

The tracking out of drinkers is a medical question. It consists in the research of the small signs of alcoholism. These manifest themselves in drinkers within a sufficiently short time to guard against all danger.

The economic and social character of the question of *alcoholization through moderation* gives it an international bearing. At a moment when all barriers tend to be lowered, and finally to disappear, it is fitting to standardize the measures of security. It was therefore quite right that the International Congress against Alcoholism should have put this question of Alcohol as a cause of traffic accidents on its program.

Alcohol and the Army.

By General **Bauer**, Kassel.

The state of mind of the army in a country with general military service, as we had before the war, or of a national army, as it was during the war, depends principally on the opinion prevailing among the population. In Germany the influence of the modern temperance movement of the years following 1880 began to make itself felt a little later in the army and in the navy.

As far back as the year 1862, King William I had suppressed the spirits ration for the troops.

The official attitude in the Germany army after 1870 is seen in the Military Penal Law of 1872 and in the communications of the Prussian and Bavarian Ministries of War in the year 1901.

The leadership in the fight against alcoholism is entrusted by the military authorities to the different commanders of the army corps.

In 1905 we have the distribution to all young recruits of the pamphlet "Alcohol and military service" issued by the German Society against Alcoholism.

In 1910 a speech against alcoholism was delivered by the Emperor before the naval cadets.

Neither of these measures, however, had any deep influence.

Some practical measures were also taken (organization of canteens, sporting-grounds for the troops, soldiers-homes).

The sporting movement which developed greatly in the years before the war was more effective than education or practical insitutions.

However, when the war broke out, the great importance of the question "Alcohol and military service" was not generally recognized.

The mobilization was carried out without alcohol and during the first weeks of mobile operations little alcohol was taken. But later the privations attendant on trench warfare, the coming on of the inclement season, combined with the influence of the liquor trade, brought about a return of the drinking habits, notwithstanding the provisions of the War-time Sanitary Ordinance.

Alcohol was taken by the troops in the form of official distributions of beer and even, on some occasions, of spirits. It was

used in the military hospitals, sent to the troops as gift from the population and, lastly, it was found in the depots left by the enemy.

The waste of cereals entailed by the manufacture of beer increased the difficulty of our resistance to the food-blocade the longer this lasted.

Practical measures (supply of mineral water, soldiers-homes) have no real influence on the drinking habits. These played an important part during the offensive operations of the spring and summer of 1918.

Never has a nation received a bitterer lesson for having maintained, even in the time of her greatest need, her obsolete notions as to the value of alcohol.

Alkohol and the War in France.

By **Dr. Legrain**, Honorary Medical Superintendent of Lunatic Asylums, Honorary Army Medical Superintendent.

I.

1. From the outset of the conflict 1914, France realized the exceptional gravity of the alcohol problem which rose up threateningly before the conscience of all nations.

There arose everywhere a clearer notion (hitherto often remained subconscious) that the use of drugs demanded from the nations sacrifices of men, of intelligences, of money, and that the time had come to be more sparing of all these. It was then that certain nations, the United States, Finland, for instance, were able to reap the enormous advantages secured for them by the opinion of their people, well informed in matters of alcoholism. *War prohibition* was a precise formula full of great significance.

2. It was France who qualified alcohol as the *enemy at home*. This conception, so startling, ought, one would suppose, to have expressed itself without delay in categorical, radical restrictive measures, temporary at least, if not definitive. It was not so in reality.

The modes of repression or of protection were to be taken as the precise measure of each country's conviction and science. A knowledge of the genius peculiar to each nation enabled one, from 1914, to forecast its attitude.

3. France, already well known for her huge consumption, for her indulgence towards alcohol, especially for wine, her so-called national wealth, would have been singularly heroic had she not attempted to weigh certain material interests against those of the nation and to strive by clumsy compromises to balance them. Had she not moreover the reputation of being a fair-minded country and consequently one of the last strongholds of moderation?

4. If this theorem: *alcohol is a danger* was suspected by the majority, it was very little understood in reality, and it was only when alcoholism assumed the scandalous aspect of confirmed drunkenness or the grave forms of alcoholic disease that it was recognized as a danger to be averted. And subtle distinctions were bound to present

themselves when the problem had to be solved by organizing the collective reaction.

It was evident from the outset that any measure running counter to the prevalent prejudices in favour of wine would be unpopular and fore doomed to failure. Was not France the only country where they had dared to proclaim *officially* that wine was not only the national but a *hygienic* drink and that it was sacrilege to attack it?

Was recantation possible? This would have demanded a perfect knowledge of the question, strong conviction and an energetic public authority.

5. Now the Public Authorities, the legislator himself were worshippers not only of wine, but also of "good" spirits. The subtlety which had drawn a distinction between wine and alcohol went further and distinguished between "natural" spirits and "industrial" spirits, the former being declared *wholesome* and the others *dangerous*.

6. Accordingly the doctrine of "wholesome" alcohol and "hygienic" wine was to guide most of the reforms commanding public approbation. One danger alone subsisted and was stressed, namely the *abuse*. The abuse was the *sole* objective and more than ever the inadequacy of such measures was brought to light, with its usual consequences increased a hundred fold during the perturbed war period.

From this fundamental error it came that the war of 1914 was in France the golden age of Wine to which the soldier and the people gave the new sobriquet of *Pinard*, just as they bestowed the name "*gnole*" on the spirits specially provided for the combatants.

7. It is this apotheosis of wine which later led to the utterance of the sacriligious platitude, negative of the splendid moral and patriotic qualities of the soldier, that the victory was the *work of Alcohol*.

If Victory fell to one side and defeat to the other it shall not go down to History that these two circumstances resulted from the accidental influence of a Poison. The contingencies which, in a war, turn the scale in favour of one side or the other, are too complex to be reduced in this simple fashion, to a few hectoliters of alcohol absorbed more or less opportunely.

8. That is not to say that the imprudent use of alcohol may not here and there have produced disasters or apparent successes. But these were but episodes and without decisive influence on the conclusion of the war. And, in any case, in this matter, no nation has any cause to boast of the benefits of alcohol, France perhaps less than others.

II.

9. For France therefore, the blows, practical or theoretical, struck against alcohol resulted from a classification into 1) Poisons very dangerous, to be prohibited, 2) Poisons less dangerous, which should not be abused, 3) Poisons "useful", Wine particularly, which indeed must not be *abused*, but which possesses strengthening, hygienic, alimentary, stimulating properties, the *Sinews of War*, with which the combatant ought to be supplied in so far as the production and public funds permit.

10. 1) *Poisons very dangerous*: France did not hesitate. Her attention had for long been diverted from the problem as a whole and engrossed by absinth, a truly French poison, symbol of a no less French custom, that of the aperitive.

Strongly attacked in time of peace, it was soon, as has been stated, *one of the first victims of the war*. Prohibited from the outset by *decrees*, a prohibitive law was not however obtained until February 1915. This law did not venture to exclude other "ape-tives", "absinth similaries" and liqueurs, the Academy having directed its disapprobation against one toxic product only, *thuyone*, contained in essence of absinth. The prohibition was voted, but with the principle of compensation for the manufacturers.

11. 2) *Poisons less dangerous*: Were we to enumerate all the laws, decrees, regulations, etc., promulgated not for the prohibition of spirits but only to regulate the consumption, volumes would be required. Never was opinion more fluctuating, more undecided, more at the mercy of the local influences of Trade, of the Press, of Political considerations, of popular Sentiment, of scientific bodies. This indécision denotes strongly the ignorance of the French citizen.

And yet if there were any poison the noxiousness of which left no room for discussion, it was distilled spirits; if any measure ought to have been unanimously voted it was *prohibition*. But this logical and safe-guarding remedy never obtained more than 27 votes in Parliament where much time was wasted in casuistical discussions destined to settle the requirements of trade.

12. The Academy of Medicine itself (one is obliged to confess), displayed leniency with regard to spirits and dared not stigmatize its use for the fighting man.

13. Can one be astonished therefore that, carrying this tolerance still further, the public authorities, recognizing especially the paralyzing, stupefying effect upon moral and nervous sensibility produced by alcohol, should make this weakness a pretext for an official distribution of spirits to the Armies.

The use of the famous "*good*" spirits might have been tolerated. But this was rendered *still more toxic* by the addition of other

poisonous products. The result was an abominable mixture the name of which "gnole" will always be connected with the great war and the composition of which included *ether* and *empyreumatical matters* of an great toxic power.

14. The distribution of this drug was not an exceptional occurrence. It was prescribed by the Commandment and distributed specially and intentionally on days of assault or deadly combats when it was necessary to deprive the soldier of all clear notion of danger, and fear of death, to procure him some enthusiastic illusion, and above all to let loose those fighting instincts, willingly cruel, when one kills without remorse, inhuman dispositions which are more easily dominated in cold blood.

If such were not the intentions of the commandment how can such a practice be explained? This entirely new circumstance provides instruction in abundance for the philosophy of History and for Abstainers.

15. It is not just to reproach the French belligerents with this sort of barbarism, for it is a fact that the same practice, conceived with the same aim, was adopted amongst the other belligerent nations.

One must indeed be lacking in judgement to attribute to such drugs the merit of Victory when, doubtless with much greater reason, other nations are inclined to attribute to them their defeat.

16. 3) *As for Wine* it was considered from the beginning and without discussion as the indispensable complement of the soldier's alimentation.

Having for long been admitted, in time of peace, as part of the soldier's regime, it came, in virtue of the same error and fortified by circumstances, to be raised to the dignity of a fetish, a talisman, and those in authority were ready to satisfy the wishes, often repeated, of the soldiers themselves.

17. Thus the Government accepted, from the outset, the gifts of the southern wine trade which subscribed thousands of hectoliters of wine to increase the army supplies. To intoxicate was an act of patriotism.

Then by successive decrees and laws the wine ration was brought up to $\frac{3}{4}$ and even a whole liter, without counting the supplements that the soldiers could purchase for themselves in the authorized canteens.

There were very few exceptions to this rule. In certain regiments, more enlightened officers took very severe measures against wine excess, considering that if, "in time of peace the use of this hygienic drink may be tolerated," it would have been prudent, in time of war, even to prohibit wine.

18. It should be added that the Authorities found an excuse for their weakness not only in the ever recurring demands of the trade and of public opinion which regards wine as the necessary complement of bread (ancestral alimentary dogma), but in the attitude (that history, doubtless, will severely judge) of the learned bodies.

19. The Academies naturally took up the alcohol problem, and were officially consulted on the alimentary ration of the soldier. Not only did these Academies not forbid either spirits or wine, but they decided, some very rare protestations excepted, that wine was *useful* and *necessary* for the soldier, to warm him, to keep him in good humour, etc. It is therefore thanks to science and in the name of science that the French soldier was able to preserve and (it has been said) develop his propensity for wine, and to prepare the recrudescence of wine alcoholism which has been remarked since the war.

20. The Academy of Science itself, consulted by the Paris, Municipal Council as to what drink, harmless, hygienic, could be substituted for alcohol, did not appear to comprehend the integrality of the question presented and hastened to vote, on the report of Mr. *Lereboullet*, that the best inoffensive drink one could recommend as opposed to alcohol was wine.

These decisions have, as one can understand, a great historical value when one thinks with what legitimate confidence a whole people turns towards science for guidance and advice.

III.

21. But it was not only at the front that such follies were committed.

In the interior of the country the lack of logical and really scientific regulation produced measures of a perfectly conflicting character though always inspired by the most lofty sentiments and the purest intentions.

22. Everywhere one strove to canalize the dangers of alcohol by more or less strict regulations. Now, the sale of alcoholic beverages to soldiers, officers excepted, was forbidden between certain hours; again, these were authorized with meals; fermented liquor above 15, then above 23, degrees was forbidden; or the sale of spirits to women or children was suppressed; sometimes alcohol was permitted as addition to tea or coffee etc.; but what was never forbidden, was wine, which was to be seen distributed even in soldier's quarters or camps destined as places of rest.

23. War was sometimes waged on the cabarets. In certain regions the closing of some was brought about or soldiers were refused admittance, but the power of the trade and of political influence easily overcame that of the authorities and certain inn-keepers amassed important fortunes.

24. After having been the strengthener par excellence, wine never ceased to be the great comforter. A whole literature in book or journalistic form appeared in France to celebrate its glory during the war and official honours were occasionally awarded it.

25. It was never possible to obtain from Parliament the abolition of the "Bouilleur de cru" (home distiller) the great propagator of family alcoholism. All that could be done was to reduce his right to free distillation to 10 liters of absolute alcohol.

26. In short, no efficacious, profound, revolutionary measure was taken against alcohol in France during the war. Gradually opinion came to crystallize itself round the idea of *State Monopoly*, but this was only introduced at the end of the war. This monopoly, moreover, in no way remedied the danger.

27. No organized fraction of the Nation remained unaware of the official fight against alcohol nor of the very grave error which continued to consecrate its use, when taken in moderation. The Authorities were animated by the best spirit but were in subjection to the trade which, in a deluge of writings, speeches and newspaper articles, applied themselves to exalting the virtues of the poison. What can be said therefore of the Parliament which failed to take upon itself any independence of action in face of the double danger from without and within? The most painful example that can be given of this was the fall even of General Gallieni, Minister of War, who, attacked by the Deputies protecting alcohol because of the severe measures he had the courage to issue, had to yield his place at one of the most critical moments of the war. No historical fact will ever give better proof of the power of alcohol capital.

28. We must note the praiseworthy efforts put forth by the Temperance societies to stem the flood by which the nation threatened to be submerged. But these efforts were unavailing. Did not this helplessness proceed from the tolerance which they themselves had always preached in time of peace, a tolerance which became perilous in time of war but which it was difficult for them to condemn. They had the merit of realising a sort of *Sacred Union* against alcohol which doubtless had the effect of guaranteeing against the temptation to excess in the case of numerous good and right-thinking citizens.

IV.

29. To say what were the consequences of such hesitating methods and of such a fluctuation of opinion concerning the enemy at home is however impossible, in a general way, in so far as concerns the war operations. There was no official report on this matter, opinion being convinced in spite of all evidence that France remained a sober country and that alcoholism existed only amongst the adversaries.

We only possess very numerous isolated statements, personal observations, eloquent demonstrations at any rate that France has no right to boast of the benefits of alcohol or wine. There is plenty of evidence to show that the military operations were on many occasions hindered or compromised by alcohol excesses; that, at other times, alcohol excited exaggerated enthusiasm bordering on madness and responsible for needless loss of life. In any case evidence abounds as to the deplorable effects of wine and alcohol on wounds or illness and especially on convalescence.

30. A decisive fact and one before which every objection ought to give way, is the constant uneasiness of commanding officers, at the front, in the interior, with regard to the persistence of the alcohol danger, an uneasiness which manifested itself by incessant attempts at repression and regulation. The conscience of the leaders was for ever struggling against the protean evil which they could not vanquish. Orders were constantly issued against cabarets, the liquor traffic, the undisciplined habits and the scandals of drunkenness. Certain generals prescribed antialcoholic measures.

Had the use of wine and spirits been useful or even harmless what would have been the sense of such an avalanche of protestations from army chiefs who in normal times are not regarded as systematic enemies of the alcohol ration.

31. Behind the lines grave cases of drunkenness were legion among the resting troops, among the African soldiers, in the recruits dépôts. The newspapers published abundant chronicles deploring such excesses and their influence upon public opinion.

32. In 1915 the Union of the great industrial societies of France gave the signal of alarm by pointing to the deplorable effects of drunkenness on output in the factories and showing how national defence was thereby compromised. The drinking habits of the workers rendered it impossible to keep the factories fully staffed and it was estimated that "by closing the alcohol market production could be tripled."

33. Finally, what was seen to be developing beyond all expression was alcoholism among women, in many places declared to be in direct relation with a recrudescence of prostitution and venereal diseases.

V.

34. The necessity of condensing the matter of this report obliges us to reserve the superabundant proofs of all these facts¹). In pre-

¹) A collection will be found in my two works: 1) *Les grands narcotiques sociaux* (Edit. Maloine Rue de l'École de Médecine, Paris), 2) *Les causes psychologiques de l'alcoolisme* (Edit. Je Sers 197 Av. Victor Hugo Clamart (Seine).

sence of the experience of the war 1914, we have the right to say that alcohol is the great friend not of Victory, but of war, for upon the disasters of the struggle itself which it excites and aggravates, it heaps up the evils peculiar to its use in all ages.

35. The victualling department of the interior had to reckon with it because of the formidable waste of raw materials employed in the manufacture of alcoholic beverages, when the whole population was undergoing alimentary restrictions in regard to bread, sugar, etc.; a singular economic error which should have been treated with more foresight by the administrators and hygienists called upon for their advice.

36. One fact is evident: the belligerents thought themselves obliged to have recourse to the services of alcohol in the pursuit of the war, not with any idea of *humanizing* it, as is sometimes said, but with the evident aim of better carrying out its inhuman and destructive ends.

Now physiology teaches us what that means: To drink alcohol is to cast to the winds reason, good sense, judgment, just at the moment when they are most urgently required. It is to let loose not only inopportune enthusiasms but evil passions. None but superficial observers can make any mistake about this and rejoice when good feeling would call for tears.

Arson, pillaging, needless violence, the too celebrated "clearing out of trenches", all these acts which dishonour the twentieth century, would they have been possible in cold blood?

37. How can abstainers love war which sums up in their eyes all that is instinctive, blind, odious, primitive in human nature, a picture that they are accustomed to observe daily in alcohol addicts?

38. Can they love alcohol and fermented beverages which even in their most apparently inoffensive form are inciters to brutality and whose only aim is the material and moral destruction of Humanity.

Let the Eighteenth Congress reply, by consecrating the indissoluble alliance of the works of peace and the fight against alcohol.

Alcohol and Tuberculosis.

By Prof. Dr. **Taavi Laitinen**, Helsingfors.

Conclusions.

Scientific investigations appear to prove almost beyond doubt that alcohol favours the development of tuberculosis from two points of view:

1. Alcohol weakens the normal resistance of the organism to tuberculosis.

2. The money spent of alcohol means so much less to spend on necessary household expenses and, consequently, drinkers and their families are often obliged to live in insanitary and crowded habitations; they are poorly fed and these facts, indirectly provoked by alcoholism, develop possibilities of infection and favour the development of tuberculosis.

3. Thus, measures taken against alcoholism are also directed against tuberculosis.

Agriculture and the Fight against alcoholism.

By Dr. H. Müller, Grosshöchstetten.

Whenever the liquor trade feels itself in danger, it seeks to gain over the peasants, as being its most powerful allies, by skilfully identifying its threatened interests with those of agriculture.

To obtain lasting success in any country, the fight against alcoholism must be waged along *with* the peasants and not against them. We here state some of the difficulties encountered by our ideas in agricultural circles:

In all our work we have to be careful not to create among the peasants the impression that we consider the agricultural circles as calling for our special solicitude with regard to drinking habits. The peasant is very susceptible on this point. There still remain many obstacles to our work amongst the agricultural population:

The conservative sentiments of the peasant, his distrust of anything that is new.

The attitude of the schoolmaster, the pastor, the physician towards the alcohol question is a purely personal one, the peasant is influenced by many professional interests.

The special character of his work must also be considered. How many prejudices still survive! How general is the belief that the harvest operations during the hot summer months, forest work in the depth of winter, render the use of alcoholic beverages indispensable.

Every peasant is well aware that in all his work he feels better without alcoholic drink, but very few know what they can put in its place.

With this question of the utilization of the products we touch the most difficult point, one that makes us regarded by the peasant, especially in the wine and fruit-growing regions, as the worst enemies of his economic prosperity.

Let us therefore prove to the peasant that he is the chief gainer from the progress of the temperance cause.

Here are a few examples:

From America: increase in the consumption of milk in American towns since prohibition. Better sale for table grapes, so that their price has risen by over one half, and areas planted with vines have been extended at a time when, in all other countries, viticulture has

been undergoing a period of crisis and the areas planted with vines are constantly receding.

Examples taken from the reporter's own country: The importance of non-alcoholic restaurants as clients of agricultural exploitations. For instance, the non-alcoholic restaurants of the Zurich women's association, which receive every day over 10,000 customers, employ according to the calculations of the Swiss peasants' secretariat, the products of at least 52 large farms of the canton of Zurich not to mention the considerable quantities of fruit, vegetables, grape and fruit juices that these establishments dispense daily.

What part should we abstainers take in this domain of the non-alcoholic utilization of fruits?

I should like to urge our friends to devote their attention to the invention and testing of new sterilizing apparatus. Our most important task will consist in opening markets for the non-alcoholic products of the peasant.

Non-fermented cider ought to become the domestic drink of the peasant instead of foreign wines and spirits, it should also become that of the town-dweller, of the working-man instead of beer and various artificial drinks.

This work for which, in our country, we peasant abstainers are supported by the friends of our movement in the towns, will be of capital importance for the progress of our cause in the countries rich in fruits.

The problem of the non-alcoholic utilization of fruit in these countries is a question which, from its hygienic and economic importance, merits the attention of the authorities in all countries.

Belgium, whose viticulture is insignificant, levies a duty of 60 francs per hectoliter on non-fermented wine; the duty on fermented wines is only 50 francs.

Denmark, whose climate forbids vine-growing, taxes a bottle of grape juice to the amount of 4.50, whereas she is content with 75 centimes for the fermented product.

Norway demands one franc per liter of fermented wine, double for non-fermented.

In Sweden the importation of wine has been entrusted to a monopoly society recognized by the State. It is practically prohibited to import non-fermented grape juice, whereas fermented wine pays only 0,30 crowns per liter.

Poland who, a short time ago, out of consideration for France, lowered by 90 per cent the duties on French wines, prevents the importation of French non-fermented fruit juice by imposing a duty of 26 francs per bottle.

Could not an international office, with the help of the antialcoholic associations, in Scandinavia especially, obtain facilities for impor-

tation which would benefit the importing country as well as the industry of non-fermented wines and ciders in the wine and cider countries?

A great practical international task is here indicated which demands to be undertaken as soon as possible.

How are the peasants to be made acquainted with all these facts? The agricultural press which has developed so greatly, the school, the Church, the agricultural colleges could be of great assistance to us.

It is a fact that the peasant receives most readily the counsels proceeding from his colleagues; accordingly, in our country, we founded, three years ago, the Swiss Peasants' Abstinence Federation which, with its little paper, the "Vorspann" has found a welcome, not only among abstainers but in the whole agricultural population.

We consider that the question of alcohol among the peasants forms part of the great question of the day for the agricultural populations of all countries, that is to prevent the emigration of the peasants into the town industries, and to find the means of settling the question of the agricultural labourers and that of the material, hygienic and moral progress of the agricultural populations.

The whole problem centres in this: to create a vigorous and healthy agricultural population, decided to undertake the fight against all that is low, against all that threatens farm life, an agricultural population which loves and clings to the soil and, notwithstanding all the fatigues thereby entailed, cultivates it with care.

A peasant population delivered from the curse of alcoholism and from which will spring the youth of our people. This is the aim of our work. I will not exaggerate. I am well aware of the importance of the resistance, the strength of the adversary and the modesty of our forces. But after us will come our sons, fresh and eager for the fray, and it is in our youth that we place our hopes. With them will dawn a new day when the peasant will, of his own accord, free himself from alcoholism.

The peasant is a fanatic for liberty. Let us spare no efforts to prove to him that nothing hinders his forward march so much as drunkenness, the habits of drinking in all their forms. Let us show him that the road which leads to economic liberty and to moral greatness can only be followed by a sober agricultural population.

Alcohol production and Agriculture.

By **J. Hünerson**, Tallinn.

1. In the Northern countries the production of alcohol is justified on the ground that it is absolutely indispensable for agriculture.

For in those countries the potato is considered as the most important and profit-bringing culture but it is of a perishable nature and because of its rich water content cannot easily be transported over long distances. It is then transformed into alcohol which can be stored and transported.

2. These same countries, instead of making use of the potato to supply the alimentary starch requirements of the population, import large quantities of cereals for this purpose, a mistaken proceeding from the economic point of view.

3. The soil suitable for potatoes can also be successfully used for the culture of edible roots and as pasture-land, and this would bring about an increase in the milk production. Such roots are generally transportable, keep as long in good condition as potatoes, and are in greater demand in the market.

4. Further the potato is admirably adapted as food for domestic animals, especially pigs, for the raising and fattening of which the potato-growing countries possess all the necessary conditions.

5. In order to fight with success against alcohol production in the Northern countries the abstinence movement ought both directly and indirectly to contribute to the organization of the potato trade in order to bring about a wider use of the potato as human and animal food. The transformation of potato fields into pasture land ought also to be encouraged, as well as the cultivation of root crops destined for the alimentation of cattle. Thus cattle-breeding would be increased in these countries.

Local Option in Denmark.

By **Larsen-Ledet**, Editor, Aarhus.

The first local option vote, a voluntary one, was taken in Denmark on the 16th of January 1907 in the parish of Haverslev-Brorstrup, and quite independently of outside influences. This precedent was invoked by the reporter in his endeavours to induce other parishes to ask that the question of new licences be submitted to the vote of the electors. Although it was not compulsory to act in accordance with the vote this was what usually occurred.

Up to the 1st of January 1925, 337 of these local polls had been held in Denmark, 271 of which were victories and 66 defeats for our cause. From the 1st of January 1925 a new law has been introduced which distinguishes between the town and the rural communities. In the towns, a third of the members of the Municipal Council can demand that the reduction of the number of licences or the introduction of the Gothenburg system be made the object of a communal vote. This possibility has never been utilized.

In the rural parishes a third of the members of the Parish Council or 35% of the electors may demand that the application for a licence be submitted to the electors. A simple majority settles the question but a second poll is held if the majority in the first does not amount to 35% of the total number of electors.

Under the old voluntary system it was in general the temperance party which took the initiative for an appeal to the electors. Now it is usually the liquor people who avail themselves of this opportunity.

Since New Year 1925, up to the time of writing there have been 51 polls resulting in victory and 64 in defeat for the temperance party. 20,515 electors have opposed and 21,448 have supported the granting of a licence.

Since the beginning of the movement for local option, one third of the public houses in the country have been closed, 1751 out of a total number of 5425. The number of "dry" communes has increased from 86 to 218; this agitation for local option has not only brought about or contributed to a notable decrease in the alcohol consumption but it has also greatly stimulated the interest of the public in the alcohol question.

Scotland under Local Option.

By **R. A. Munro**, *Glasgow*.

The Act giving local option to Scotland was passed by the British parliament in 1913, after 50 years of ceaseless agitation, and came into operation in the year 1920.

Temperance reformers point to the following deficiencies in the Act:

- 1) It does not apply to club, restaurant and hotel licenses.
- 2) To carry „No-Licence“ in any area a 55% majority is necessary, and that 55% must total not less than 35% of the registered voters.
- 3) While majority of 55% is necessary to carry a “No-licence“ resolution it only requires a simple majority to repeal it.

In the first polls which took place in the year 1920, 584 areas polled with the following results: 40 voted “No-licence“, 35 Limitation and 509 “No-change“. 453,278 electors voted “No-licence“, 19,400 Limitation, and 708,727 “No-change“.

After some litigation in the Court of Session the net result of these polls was that 376 licences were extinguished.

The second polls taken in the Burghs in 1923 resulted in the repeal of No-licence in 4 areas and of Limitation in 6 areas which had previously adopted these resolutions. Two new areas adopted a limiting resolution and 3 adopted a further limiting resolution. 18 areas maintained No-licence and 18 maintained Limitation.

All temperance organizations have united under the Scottish Temperance Alliance for campaign purposes.

The first fruits of the Act are in some sense disappointing. Temperance reformers in Scotland had expected more sweeping changes. This half success is explained by the fact that the Act was adopted before the war and came into operation only after the world war had brought about many changes, new interests outside the liquor question or for other methods of solving the liquor problem than by local option (disinterested management, public-house reform, etc.).

While temperance people are trying to improve the Act, “trade“ organizations and their supporters are working in the opposite di-

rection. Thus on the 25-th of March 1925 Lord Novar introduced a bill in the House of Lords to suspend the Act for 11 years. He obtained a majority of 40 for, as against 23 opposed of the bill in the House of Lords but it is certain that if presented to the House of Commons it would be rejected.

Up to June 1926 only 140 burghs have intimated their desire for a poll next November or December. All the temperance organizations in Scotland feel the necessity of a thorough educative campaign and are strenuously working for this object.

Local Option in Lithuania.

By Prof. Dr. Geilis, Kaunas.

The Lithuanian Constituent Assembly of 1920 to 1923 was well inclined towards the temperance idea. The most important victory, in 1922, was the adoption, by the Constituent Assembly of a licensing law. In virtue of this law, the right to sell alcoholic drinks may be granted only to persons or societies obeying special instructions. The number of licensed houses and the hours of sale are limited by law. The premises may also be controlled by abstaining members of the militia or other persons appointed by the temperance societies. This law, article 12, gives the preference to those temperance societies which desire to undertake the sale of alcoholic beverages. It was therefore an imitation of the Gothenburg system. Some sections of the Lithuanian Catholic Society „Blaivybe“ have availed themselves of this article and have taken in hand the sale of alcoholic beverages in certain regions or districts. But experience has shown that the law itself, and our forces as well, are not strong enough to enforce the Gothenburg system. As it was impossible to organize the sale in a fitting manner and as the sections of the temperance society did but compromise themselves, this year none of them was willing to accept the management of one of these places.

The principal point of the law is § 15 which gives the Communal or Municipal Council the right to close all the licensed premises in its territory or to veto the granting of a license if this has been sanctioned by a general vote of the communal electors in which the simple majority decides. The Lithuanian Catholic temperance society intends to avail itself of this law as often as possible.

The Minister of the Interior has given instructions for the enforcement of the law which, unfortunately, are not favourable to the abstinence movement. The instructions state, in § 6, that the communal poll, must be held in the same place and at the same time. As some communes number 8000 persons with the right of vote, it is very difficult to organize the poll in this way. An attempt was therefore made in some communes to proceed to the polling in virtue of the law on communal autonomy. The results were surprising, for instance in the commune of Joniskelis there are 3,469 persons enjoying the right of vote. 2,002 availed themselves of it, 1,100 voted for local prohibition, 895 against; 7 votes were rejected as not valid. In the

Commune of Pasvalys numbering 5,224 electors, 3,212 voted, 3,007 for prohibition, 205 against. But this poll was not recognized by the government as it had not been carried out according to the prescriptions laid down in the instructions.

It would not be difficult, in general, to introduce prohibition in Lithuania. The enforcement, on the other hand, would present great difficulties, for Lithuania is surrounded by States in which the sale of alcoholic beverages is free; at present therefore we must be satisfied with local prohibition. It would be desirable that it should not be limited by governmental instructions. The Lithuanian Catholic temperance society has applied several times to the Minister of the Interior and to the Parliament requesting the revisal of the above mentioned instructions, but the Parliament just dissolved was not well disposed towards abstinence and all our appeals remained fruitless. We have, however, in Lithuania already 30 dry communes in which the sale of alcoholic beverages has been suppressed either as the result of a poll or by some other means.

The fight for local option in Germany.

By **Dr. R. Kraut**, Berlin.

The fight for local option in Germany dates from nearly 20 years back. In 1908 already it was decided to present a petition to the Reichstag, demanding the introduction of this measure. At the end of three years 500,000 signatures had been collected.

The war and the post-war conditions prevented any special effort for some time. At last in 1921 the constitution of the German Central Association against alcoholism enabled the forces to concentrate. Economic difficulties, however, limited the action to some voluntary voting, in Breslau and Görlitz in particular.

In 1925, a methodical struggle sets in. The Reichstag and the government had been several times solicited to take up a position for local option. A licensing reform bill, dating from before the war, provided for local option for spirits. This bill was not discussed by the Reichstag nor was another providing for full local option.

The great campaign of the year 1925 was brought about by a discussion which took place on February 18th of the se year in which the majority of the Reichstag invited the government to prenent a new licensing law as soon as possible. But the demand to incorporate local option in the new bill was not approved by the majority of the Reichstag.

The popular campaign for local option was carried out in three stages: first, a propaganda week lasting from the 10th to the 17th May, during which all forces susceptible of interesting themselves in the reform were invited to do so, especially in ecclesiastic and social circles.

Secondly, propaganda by voluntary polls which were held in December 1925: 64 polls in all parts of the Empire, with strong majorities (60—80 %) for local option.

The third act of the campaign was the spring petition of 1926, a petition which was to be presented to the Reichstag. During this time long drawn out discussions were going on in Parliament over the licensing law. In 1925, three different proposals were made on the occasion of the dicussion of the budget which all re-stated the demands of February 18th, 1925 but one added local option, the

others did not. In January 1926, the proposals were discussed, but sent back to the Budget Committee.

The collection of signatures for our petition was to last from March 14th till the end of April. Up to 1925, the authorities were in general sympathetic, the press was not too hostile. But our propaganda week excited a reaction on the part of the liquor trade, a reaction which asserted itself more and more during the collection of signatures. The obstacles placed in our path defy all description. It was sought by means of posters, newspaper insertions, public meetings, to render the collection impossible, at least in the large towns. Endeavours were made to instil into all minds this phrase: *local option means a dry Germany*. Recourse was had directly to terrorism, our collectors were often threatened, at times even maltreated, the signatories were sometimes obliged to withdraw their signatures, etc.

The collection of signatures was organized in the following manner: The Central Committee for local option which had been constituted for the preparation of the propaganda week in 1925 and in which took part, in addition to the temperance societies, the social and religious organizations interested in the question, endeavoured to create a large number of local Committees. Moreover, numerous federations like that of the German feminist societies, the Home Mission, etc., were requested to organize the collection among their members.

930,000 forms, each with space for 20 signatures, were distributed, as well as four million leaflets. The final result almost fulfils our expectations: Two and a quarter million signatures (the city of Berlin gave 250,000). In the towns the signature of 10 per cent of the population represents a good result, but sometimes the proportion of 20 per cent was reached.

The greater part of the signatures, 2,000,000 bound up in 200 volumes, were handed to the President of the Reichstag on May 21st. Never, in the President's own words, had private associations presented a petition bearing so many signatures.

During the collection of the signatures the Parliament had been dealing with the question on its side. The Budget Committee of the Reichstag, to which the proposals concerning local option had been sent back, discussed them the 27th and 28th of April. A series of propositions, rapid drawing up of a licensing bill, law for the protection of young people, were made, but local option was not included. On the other hand, a proposal emanating from the centre was adopted according to which the government is invited to examine if, in order to suppress the abuses in the licing regime, it would not be advisable to make a wider appeal to the collaboration of the inhabitants of the commune. The deliberations of the Reichstag on the 8th, 10th and 11th May had almost the se result. A communist

proposal demanding local option was rejected. A socialist proposal inviting the government to study local option for spirits, was likewise rejected; the resolutions proposed by the Budget Committee were accepted. 163 deputies declared for local option, 241 against it.

As soon as the licensing bill has been presented by the government, the fight on the subject of local option will be resumed in Parliament and out of Parliament.

The essential result of our work of these last years is that, actually, the term local option, although often misunderstood, is in every mouth and that the question will not be allowed to rest either in Parliament or among the people. Never has the alcohol question been discussed in Germany so eagerly as was the case last year. One drawback is that it has become a party question. The socialists and communists have pronounced in its favour; the Bavarian popular party, the racists and economic party against it; the Centre and the German nationalists count a few friends of local option.

Our task for the future is the following:

1. To attenuate as far as possible the party question character that local option has assumed, and to gain new adherents especially in the Centre and in the conservative parties.

2. To utilize the numerous relations effected in Parliament and among the people to continue the propaganda and to strengthen for the future the antialcoholic movement whether local option be introduced shortly in Germany or not. One thing sure is that the Reichstag, in conformity with the change in public opinion, must now occupy itself with the alcohol problem much more seriously than it would have done some years ago. Thus we may expect from the future licensing law a series of efficacious provisions which one would not have dared to hope for even a short time ago.

The Influence of the variable concentration of alcoholic beverages on the nature of Alcoholism.

By Dr. M. F. Boulenger, Waterloo.

Alcohol acts as narcotic and as absorbent of water.

As a result of this latter property it provokes lesions of the mucous membranes which become much more sensitive, it is probable also that cancer is thereby favoured.

The more concentrated the alcoholic drink, the more accentuated is its local action.

Alcohol at the temperature of the body is very fluid in a fairly strong concentration and rapidly penetrates the mucous of the stomach. Thus when the stomach is empty it quickly exercises an intoxicating action.

The rapid action of sparkling wines, fo champagne and other effervescent alcoholic beverages is doubtless due to the fact that the absorption of alcohol by the stomach dilated by carbonic acid is particularly swift. It is true that this action of effervescent wines soon passes off, the quantity of alcohol absorbed being relatively small, and that it may at times be useful in suppressing certain inhibitions, but it is dangerous by the loss of self-control and normal discretion it entails.

Non-effervescent diluted alcoholic beverages are slow to produce the state of drunkenness, but they bring about previously a certain degree of alcoholization which makes of a man an automaton without control. Thus alcoholism by fermented liquor may in certain circumstances be more dangerous than spirits alcoholism which manifests itself rapidly, it soon produces a narcotic sleep during which the absorption of alcohol is interrupted.

If, as is frequently the case, different beverages are absorbed one after the other, it is generally admitted that drunkenness then occurs more rapidly and presents graver symptoms than after the absorption of a single kind of drink. It is possible that this is the case when, for instance, after having previously consumed beer or wine which provokes a slight alcoholization, one takes liqueurs, the alcohol in which passes rapidly into the blood.

Briefly, it may be said, with regard to the action of the different alcoholic beverages, that all depends on the dose of alcohol taken and on the rapidity with which the alcohol is absorbed. Laboratory experiments can but confirm this fact of experience.

The Spirits Problem (Historical).

By Pastor **Dr. Stubbe**, Kiel.

Alcoholism in the latter part of the 18th century up to the middle of the 19th century was, in non-vine-growing countries, in the main spirits alcoholism. Economically it coincided with the development of potato culture, and of home-distilling in the farm. It was often called the spirits plague or spirits tyranny. Scientific education and exhortations from the pulpit were of no avail. The great remedy of the time was the organization of societies against spirits, a kind of insurrection of the people for which America provided Europe with models and incitement. Where formerly one spoke of temperance in the use of spirits now the motto adopted was total abstinence. What helped the movement against alcoholism in these patriarchal times was first the interest which the organization of societies excited, the support given to the movement by the national authorities and by the churches and further the interest taken by some popular and prominent people in the work.

The results of this movement were various. In the United States they led little by little to alcohol prohibition. In Great Britain the modern work of temperance associations is the continuation of the former anti-spirits movement. In Sweden it brought about the Gothenburg System. In Russia the government suppressed this association work. In Germany several causes produced the arrest of the movement. Soon the attraction of novelty wore off. Then in 1848 political events diminished the interest in any other matters and prominent personalities as well as the mass of the people took little pleasure in such simple society work. The organization also was faulty in many respects and there were perhaps also some exaggerations on the part of those who were called the adversaries of the poison alcohol.

However, the old German movement against spirits gave us the first inebriates, asylum and, an important result, the substitution of a coffee ration for the spirits ration in the Prussian army, and some remains of the old movement continued to subsist till the beginning of the modern anti-alcoholic work.

Advantages and disadvantages of spirits prohibition.

By Dr. J. Scharffenberg, Oslo.

The aim of the abstinence movement is the abolition of the use of alcohol as means of enjoyment. This aim cannot be attained solely by educative work or personal voluntary abstinence, nor by the general progress of civilization and social reforms. The narcotic action of alcohol and the power of the liquor trade render impossible the solving of the alcohol question without the support of the State acting through the means at its disposition, teaching in all the public schools, legislation and taxation.

Liquor legislation may be directed either against the abuse or the use of alcohol. Measures taken against the abuse meet also with the approbation of the moderate party, the farthest going attempt of this kind is the Bratt system in Sweden. Legislation tending to limit the use is supported above all by the abstinence movement. Legislation of this character is imbued with the prohibition spirit but the limitations may be more or less extended (limit of hours of sale; limitation of the number of licences; local prohibition for a territory of greater or less extent; State prohibition).

The limitation may effect all alcoholic beverages from those of a very low alcohol content, or only the most strongly concentrated beverages; absinth in Belgium, France and Switzerland; spirits in Norway.

Between State prohibition and local prohibition there is this important difference that, as a rule, local prohibition does not prevent private importation as does State prohibition.

The scope of local prohibition, therefore, is limited. The development of means of communication tends to diminish its action. It has, moreover, this disadvantage that, in the dry districts, the highly concentrated beverages are the most in demand on account of transport expenses. On the other hand, local prohibition has this advantage that it adapts itself more readily than does State prohibition to the public opinion, existing in the different districts. An extended application of local option should accordingly, as a general rule, precede State prohibition.

Total prohibition, representing the final point of liquor legislation, is the system most in conformity with the principles of abstinence.

The strategic aim of the abstinence movement is complete victory over the use of alcohol. Prohibition is the tactical means. In each country the abstinence movement must choose its own tactics, of course taking into account the experiences made in other countries, but without servile imitation.

The greatest fault that can be committed is the premature introduction of prohibition. The efficacious enforcement of a State prohibition is a difficult matter, and a had enforcement in a single State injures the prohibition movement in every country.

The enforcement of prohibition encounters national and international difficulties which sometimes work together. The international difficulties are:

1. Smuggling.
2. The under-mining work of the liquor trade.
3. For small, economically weak States, difficulties of commercial policy stirred up by alcohol exporting States.

The most important national difficulties are, in addition to smuggling, the illicit manufacture of alcoholic drinks, the abuse of so-called medical prescriptions by chemists, the use of dangerous drink substitutes, the corruption which may insinuate itself among the officials in charge of the maintenance of prohibition.

Most of these difficulties are common to total prohibition and prohibition of spirits alike. Even under total prohibition, the alcohol traffic bears specially on spirits or concentrated alcohol; this is particularly the case where smuggling is concerned.

But the difficulties of commercial policy are rather less for spirits prohibition than for total prohibition. It was to safeguard the exportation of fish to Spain and Portugal that Norway, in 1923, suppressed the prohibition of "Hetwin" (in Norway, wine to which distilled alcohol has been added is called Hetwin (hot wine)). The same reasons induced Iceland to re-admit the importation of Spanish wines.

Wherever total prohibition is applicable, the abstinence movement will prefer it to prohibition of spirits. But when the choice lies between no prohibition or prohibition of spirits, as in Norway, the advantages and disadvantages of prohibition of spirits should be calmly weighed and the measure should not be rejected in doctrinaire fashion, as being a deviation from the pure doctrine: total abstinence, total prohibition.

What is meant by prohibition of spirits? The only logical definition would be prohibition of every beverage containing distilled alcohol. In this case, the prohibition would include not only the spirituous liquors properly so-called, but also the Hetwin.

Norway had prohibition of spirits and of Hetwin from 1917—1923. But she was obliged later on to authorize Hetwin up to 21% alcohol volume; whereas the prohibition still embraces other drinks containing distilled alcohol even if their alcohol content is below 21% volume.

In this lecture, the expression *prohibition of spirits* applies to the prohibition of spirits, only on the following conditions: exception of Hetwin.

The total abstinence movement can work for the introduction of prohibition of spirits, only on the following conditions:

1. The prohibition of spirits must not delay the enforcement of total prohibition but, on the contrary should be the first step in that direction.
2. The prohibition of spirits should improve the anti-alcoholic situation to such a degree that this fact more than compensates for all the transgressions that prohibition entails and for the sacrifices demanded by its enforcement. (The same applies, naturally, to total prohibition.)

The tactical advantages which may render the prohibition of spirits realizable at a time when total prohibition is not so, are above all the following:

1. The noxiousness of spirits is more generally recognized than that of wine and of beer. Accordingly, prohibition of spirits will find a greater number of partisans than total prohibition.
2. To total prohibition the liquor trade will oppose one united front, whereas it may be brought to disperse its forces when prohibition of spirits is concerned. For the wine and beer trade may expect to command a larger sale if prohibition of spirits is introduced.
3. The difficulties of international commercial policy will be less for prohibition of spirits than for total prohibition.

The principal drawbacks to prohibition of spirits are:

1. The difficulties in the way of enforcement are as great in the case of spirits as for total prohibition, but the benefit derived by a people therefrom is much less than that derived from total prohibition. Total prohibition once introduced people will be much more easily convinced that the utility of the measure justifies the sacrifices necessary to introduce it than if prohibition of spirits alone were concerned.

2. The consumption of wine and beer will increase under the spirits prohibition regime, more especially the consumption of Hetwin and the stronger kinds of beer. If the consumption of wine and beer is so greatly increased that the total consumption of alcohol remains

as great after as before the prohibition of spirits, no appreciable advantage will thereby have been gained.

It is only in a country where the liquor legislation allows of the reduction of the sale of wine and beer by local measures of restriction or prohibition that one can reasonably hope to prevent the action of spirits prohibition being neutralized by the increase in the consumption of wine or beer. It is on this condition alone that the abstinence movement may eventually support the introduction of a prohibition of spirits. The combination of State prohibition for spirits with local prohibition for wine and beer may bring about a real decrease in the total consumption of alcohol and improve the conditions of Sobriety in a Country.

In Norway the practical political possibility of enforcing permanent total prohibition did not exist, but the world war provided an opportunity of introducing the temporary prohibition of spirits, of Hetwin and of strong beers.

The provisions on this subject varied greatly, roughly they were the following:

a) *Spirits*. Prohibition from August 4-th 1914 to October 12-th of the same year. The sale was authorized two hours daily and four days a week from October 13-th 1914 to December 18-th 1916. Prohibition was introduced from December 18-th 1916. A law on this subject was promulgated in 1921 and is still in force.

b) *Wine*. Prohibition of Hetwin with varying provisions as to its alcohol content, 15, 12, 14% volume, from May 23-rd, 1917 to 1923; a law on this subject was voted in 1921 and repealed by the law of March 23-rd, 1923. The limit now authorized is 21% volume.

c) *Beer*. Prohibition of class two (beer from 2,50 to 4,75% volume) from June 28-th 1917 to April 4-th 1919. Prohibition of class three (beer from 4,75 to 7% volume) from June 28-th 1917 to April 16-th 1920.

Thus, during the years 1917—1918, only light wines and beer of low alcohol content, class one, were authorized.

From April 1923 only prohibition of spirits has remained in force in Norway. The prohibition was introduced without previous preparation and for a long time it was badly enforced. The gravest infractions proceeded from smuggling, from the sale of alcohol by chemists, on physicians' and veterinary surgeons' prescriptions, and from the illicit manufacture of spirits. The quasi legal consumption of spiritis supplied by chemists is known, but not that resulting from smuggling and illicit distilling. The culminating point of smuggling was reached in 1923.

The total consumption of spirits, legal and illegal, cannot be ascertained with any certainty.

T a b. I.

Legal consumption of alcohol per head in Norway (in liters at 100%).

	Total consumption of alcohol	Spirits	Wine	Beer	Wine and beer together
1871	3,17	2,46	0,07	0,64	0,71
1875	4,57	3,28	0,11	1,18	1,29
1887	2,24	1,43	0,07	0,74	0,81
1891	3,07	1,73	0,15	1,19	1,34
1897	2,44	1,04	0,40	1,00	1,40
1900	3,09	1,57	0,28	1,24	1,52
1906	2,13	1,25	0,10	0,78	0,88
1913	2,84	1,82	0,16	0,86	1,02
1914	2,65	1,56	0,18	0,91	1,09
1915	2,65	1,58	0,22	0,85	1,07
1916	3,03	1,69	0,31	1,03	1,34
1818	?	?	0,21	0,20	0,41
1923	? (legal: 1,99)	? (legal: 0,55)	0,19	0,25	1,44
1924	? (legal: 1,96)	? (legal: 0,38)	0,45	1,13	1,58
1925	? (legal: 2,12)	? (legal: 0,26)	0,66	1,20	1,86

T a b. II.

Arrests for drunkenness per 1000 inhabitants in the towns of Norway.

	All towns	Oslo	Other towns
1896	59,3	105,4	33,3
1897	66,2	111,0	40,5
1900	63,7	88,5	48,5
1906	36,9	43,6	32,7
1913	56,8	66,3	51,8
1916	61,9	77,2	53,5
1918	22,0	38,1	14,0
1923	42,8	72,8	28,7
1924	37,5	60,3	26,8
1925	32,6	52,9	23,2

Notwithstanding the numerous violations of the law, the Norwegian abstainers esteem that the prohibition of spirits has improved the sobriety of the country and they will work to maintain it when the next popular poll is held, October 18-th 1926.

Up to what point would it be advisable for other countries to adopt the Norwegian tactics? This depends on the conditions peculiar to each country. The prohibition of spirits is probably better adapted to countries where the principal intoxicating drink is spirits. The situation may be quite different in the wine or beer countries. The choice between total prohibition and that of spirits is, indeed, of

actual importance only for the countries where the abstinence movement exercises great influence.

In other countries local option ought to be the first political aim of the movement; it is only after local prohibition has been widely applied that the question of State prohibition can become an actual one.

If the movement seems to be strong enough to enforce total prohibition it is naturally to be preferred, but if it is seen that the difficulties arising from the introduction of total prohibition are too great to be surmounted, then the prohibition of spirits may be a step in the right direction but only on condition that, by means of local restrictions or prohibitions, one can work against the increase in the consumption of wine and beer.

The Check-System in Estonia.

By **Willem Ernits**, Tartu.

The Russian monopoly was introduced into Estonia in the year 1900, Estonia being then a part of the Russian Empire. When, at the beginning of the world war, an imperial order put an end to the monopoly and introduced general prohibition of spirits throughout the Empire, completed by the prohibition of wine and beer in most parts of Russia, Estonia also had prohibition.

At first the results were excellent and it seemed that prohibition would be permanent, but little by little the increase of illicit home distilling became alarming. When the Revolution took place, followed by the German occupation, a strict observation of prohibition became a thing of the past.

In the first years of Estonia's independent existence, however, prohibition was considered, even if poorly enforced, as a law of the country. Enforcement was rendered difficult by the fact that some of the leading men of the country violated the law and because home distilling had become to be sensible. In 1919 the police detected 2300 cases of illicit distilling: one for every 431 inhabitants, and in some parts of the country the proportion was still greater, in one community near Tartu one for 13 inhabitants! But the research against the homedistilling was almost unknown in some places of the Estonian islands.

However it was thought that prohibition would be maintained and that illicit distilling could be gradually suppressed. The fact that at this time, 1919—1920, Finland and the United States of America had introduced prohibition and also the direct influence of the abstinence men of America and Finland made the maintenance of prohibition of Estonia an actual question. But in the Constituent Assembly, after a lively discussion, it was decided to abolish prohibition and to introduce in its stead the so-called "check-system" which came into force on the 1-st of July 1920, and by which a monthly allowance of at first one half and later one whole stoof (one stoof = 1,23 lit.) of spirits per head was authorized. The check system was suppressed in its turn on the 1-st of January 1926 and was replaced by free alcohol traffic, submitted as in other countries to certain restrictions, also to local option.

The Estonian check-system is an imitation of the Swedish Bratt system but it did not, like the Swedish system, make any provision for preventing confirmed drunkards from obtaining alcohol. It did not reduce alcohol consumption in the country, for of late years the consumption has been as great as it was before the war under the Russian monopoly. Here are the figures:

In the year 1920, 1,21 L.; in 1921, 3,74; in 1922, 3,70; in 1923, 3,87; in 1924, 3,14; in 1925, about 3,00. We are to understand here absolute alcohol at 100°.

It must however be observed that in the years 1924 and 1925 there is a marked decrease in the alcohol consumption, but this cannot be attributed to any influence of the check-system but rather to economic difficulties in the country and to the growing influence of the education work of the abstinence societies.

What have been the results of the check-system on the health, the morality and other social phenomena? It is of course difficult to show what may have been the influence of alcohol independently of other factors.

The number of arrests for drunkenness has enormously increased during the last years. Whereas in 1919 it was 0,7 for 1000 inhabitants, in 1925 it was 10,7.

Of course, with the better organization of the country the work of the police has been more efficient, but it is undeniable that there has been not only a greater number of arrests, but also really more drunkenness of late years.

It is interesting also to study the statistics of the medical service, from which we see that the proportion of the cases in which people have recourse to medical aid, has greatly increased during the last years; for if in 1919 the number of such cases of general medical aid had been 100, in 1924 it would have been 256,2; for mental disease cases, again taking 100 as the index figure for 1919, in 1914 it would have been 270,2; for cases of venereal disease, for 100 in 1919, in 1924 there would be 248,4.

It must of course be observed that better means of communication and better organization of the country in general have made it much easier for the population to have recourse to medical aid.

Some interesting statistics are given by the Director of the Hospital for Mental Diseases in Seewald, Dr. Kugelgen. In the year 1913 the proportion of admissions due to alcoholism was 23 per cent, in the year 1917, as a consequence of prohibition, only 2 per cent, in 1922 the proportion had again risen to 23 per cent.

As regards criminality there is also an enormous increase of criminal cases between 1919 and 1925. For 100 in 1919 we have 259,5 of them in the year 1925. The more efficient work of the police force and its more frequent intervention does not entirely account for this

phenomonon. From what is known of the action of alcohol in general we cannot but attribute at least in part the increase in criminality to the increase in the alcohol consumption.

We shall not refer here to statistics of accidents which show an almost revolutionary increase. Alcohol is certainly a factor in accident cases but the development of industry in Estonia and the better control of accidents must have been the principal cause of this increase

In conclusion, the Estonian cheque-system has been merely a bad imitation of the Swedish Bratt system. It could not prevent the increase of alcohol consumption and under the system Estonia suffered all the evil consequences of alcoholism from the hygienic as well as from the moral point of view. This increase may have had one happy result by showing the nation once more the great danger of alcoholism. The incessant agitation of the temperance societies is now beginning to be better understood by the people and quite especially by the press. It is hoped that one day the whole liquor traffic will be abolished in Estonia; as this is not possible without a gradual change in the legislation the temperance reformers have submitted some proposals for a better though not a prohibition legislation to the Parliament; it is hoped that these proposals will be accepted by the new Parliament and they are submitted to the consideration of the members of this Congress from whose advice the Estonian temperance movement expects to derive much profit.

Drink in its Relation of Pauperism.

By **George B. Wilson**, London.

1. The statistical difficulties of the question:
 - a) Conflicting factors and difficulty of isolating them;
 - b) Changes brought about through War conditions and resulting in unemployment and consequent abnormal pauperism.
2. Economic considerations affecting the problem:
 - a) National and family expenditure on drink;
 - b) Reduction in the field of employment caused thereby.
3. Personal and Social considerations:
 - a) Moral deterioration;
 - b) Unwise use of available resources;
 - c) Loss of efficiency and character resulting in unemployment;
 - d) Neglect of families;
 - e) Ill-health;
 - f) Death and resulting dependency of survivors.
4. Cost of Drink-caused pauperism to community as a whole:
 - a) Poor relief;
 - b) Ameliorative services, including hospitals;
 - c) Loss of National efficiency;
 - d) Degradation of National outlook.

Alcoholism and poor relief in the United States since adoption of National Prohibition.

Cora Frances Stoddard, Boston, Massachusetts, U. S. A

Executive Secretary of the Scientific Temperance Federation.

It is impossible to obtain a report on this subject which covers the entire United States because the system of government division of powers places the administration of poor relief in the hands of many different administrative units. Many states have not systematically compiled data, and there is no Federal report covering the whole field. The facts presented therefore, are necessarily taken for the most part from the reports of typical private organizations for the assistance and relief of poverty.

As a background to discussion of present conditions, it is recalled that in 1899, the Committee of Fifty reported that it found intemperance to be one cause in 25 per cent of the cases of poverty assisted by private charitable organizations, and in 37 per cent of the pauperism cared for in public almshouses. In New-York State, as late as 1913—1916, the State Board of Charities reported on the extent of intemperance as the direct or indirect cause of the dependency given relief from public funds by counties. The percentages varied in different years of this period. Intemperance of parents appeared in from 6.9 per cent to 12.7 per cent of children aided. Intemperance of husbands was a cause in the case of from 8 to 17.5 per cent of wives given relief. In other adults, the intemperance factor ranged from 3.9 per cent to nearly 28 per cent. The highest percentage of intemperance as a cause in this period appeared in 1914 and 1915 which included some months of great industrial distress. These families of the intemperate on the border land of dependency evidently needed only this crisis to compel them to seek public aid. In this one state of New-York alone, in 1915 intemperance figured in the relief cases of 4,735 children, 4,105 wives, 145,688 adult males and 10,688 adult females. Unfortunately, the State Board of Charities discontinued the publication of these statistics, so that none comparable are available for later years for the entire State. But at the end of the first year of national prohibition the Board of Charities annual report published replies from officials having to do with dependency of which the following are typical:

Superintendent of an orphan asylum: "Prohibition has had a really helpful effect upon cases that have come under our observation. Many fathers who seldom came near their children, or who, when they

did some, were in no condition to see them, now come regularly and bring them gifts and often make promises of homes for them in the near future. A few have already provided good homes for some of our children who previously were entirely neglected by their fathers, the only surviving parent."

From an institution caring for juvenile delinquents: "Our statistics show that the intemperate fathers and mothers of boys received during the past five years up to June 30, 1920, are as follows:

	Fathers	Mothers
1916	114	10
1917	89	12
1918	87	7
1919	103	8
1920	24	2

I can not say that the material falling off the past year is due to the effects of prohibition, but it is fair to suppose prohibition has had an important effect."

The following statement issued by the Brooklyn Bureau of Charities, says the State Charities Board report, may be taken as typical of the situation discovered by the private relief-giving societies. (Brooklyn is one of the large divisions of New-York City with a population of about 2,000,000.)

"Prohibition has cut in half the number cases of poverty and distress ascribable to drink. Poverty exists; there are something like 3,400 cases in the Borough today, but it a silenter, cleaner poverty... Prohibition has rescued families from misery which was almost chronic."

This statement was made in 1920 in Brooklyn. That year intemperance was a factor in 6,24 per cent of the cases of dependency handled by this Brooklyn Bureau of Charities. The percentages for succeeding years have been as follow:

1920	6,24%	1923	5,38%
1921	4,95%	1924	7,23%
1922	4,27%	1925	7,87%

Thus, although there has been some increase since 1920 beginning in 1923, the year that New-York State repealed its state law for enforcement of prohibition, the percentage of intemperance was clearly much lower than in the pre-prohibition period, in view of the statement to the State Board of Charities in 1920.

A similar trend occurred with the New-York City Charity Organization Society. The highest percentage of its cases due to intemperance under prohibition has been 37 per cent lower than the average of the last two normal pre-prohibition years, 1916 and 1917.

A smaller city in the same state illustrates even more strikingly the improvement possible by abolishing the legal drink shop. In the city of Newburgh (30,000 population) in 1913 there was one saloon to every 283 inhabitants, or, one to every 77 men of voting age. Intemperance appeared in from 5,4 per cent to 64 per cent of cases of dependency handled annually by its "Associated Charities" between 1913 and 1917. In the first four prohibition years for which statistics are available, intemperance appeared in less than one and one-half percent of the cases; in three of these years, in less than one per cent.

Data obtained from 23 leading charitable organizations in 21 cities of 11 States show that before prohibition (1913—1917), 14,86 per cent of their cases annually were involved with intemperance as a cause. In the same cities, the annual average during the prohibition years (1920—1925) was 5,43 per cent of intemperance.

As the table field which the complete report will show, there are considerable differences between the cities as to the proportion of intemperance, and in the range of its variation as a cause of dependency. These differences may be caused by different methods of classification used by the organizations; or changes in plans of work may bring in some year an agency specializing in some particular form of work which may upset the balance of factors in dependency, and so alter percentages without necessarily reflecting a change in the community habit with respect to intemperance. In some cases (not all) it is possible to note a probable effect on the intemperance factor due to changes in state prohibition laws or their enforcement. But, in general, taking the cities as a whole, the experience of the prohibition years is clearly more favourable in the matter of a reduction the element of intemperance. The year 1920 shows what *can* be done in reducing intemperance as a cause of poor relief. Any reaction in recent years under the impact of an organized illegal traffic and the anti-prohibition propaganda leading to continued drinking merely proves the case that that part of poverty due to intemperance *can* be reduced to a minimum under present observance and enforcement of a prohibition law.

The experience of organizations in several cities is stated by their secretaries. Only a few can be quoted in this summary:

Family Welfare Society, Providence, R. I.: "No new cases are coming to us on account of alcohol." (City is the state Capital. Population, 237,000.)

Associated Charities, Pawtucket, Rhode Island: „The total number of cases since prohibition went into effect which were directly due to alcohol is not so great as for one year previous to prohibition. The decrease is over 1,100 per cent." (This is an industrial city of over 60,000 population.)

Family Society, Philadelphia: "Alcoholism no longer bulks in our work as once it did, 12 per cent in 1914, 7½ per cent in 1925, and 23 per cent in 1917." (Population, 1,800,000.)

Associated Charities, Pittsburgh: "Our workers who were with this organization before prohibition was enacted, all agree that very serious cases of drunkenness which in almost 50 per cent of our work confronted us with baffling problems, no longer exist. There is some drinking, but the open saloon is not enticing the man on his way home with his pay envelope." (In the steel manufacturing section, population, 588,000.)

United Charities, Chicago: "The issues here are so confused that it is difficult to appraise the situation. But my opinion and that of the staff (of workers) is that drunkenness is spasmodic, but not so continuous as in pre-prohibition days." (Population, 2,700,000.)

Family Welfare Society, Boston: "Prohibition has demonstrated its value by decreasing the number of families in which intemperance is producing poverty." (Intemperance a factor in 1917 in 26 per cent of cases; in 1925, in 8,6 per cent. Population, 748,000.)

Social Welfare Society, Lincoln, Nebraska: "Sine the advent of prohibition there has been a very distinct decrease in cases of need arising from the use of intoxicants. The number of such cases is so small that intemperance as a cause of need may be considered to have disappeared from the analysis of dependency." (State capital of State of Nebraska which went under State prohibition in 1917.)

Massachusetts Society for Prevention of Cruelty to Children: "The records of this Society, working as it does with the worst types of family problems, show that intemperance as a cause of child abuse and neglect has, at all times, been less than half, and now (1925) is down to nearly one-third of what it was before national prohibition."

A side light on these problems of intemperance and dependency comes from a United States Census Report on Marriage and Divorce which shows the sudden change in the percentage of divorces granted for intemperance. From 1886 to 1916, between three and four per cent of all divorces granted were on the ground of drunkenness. In 1922, there were only 1 per cent; in 1923, 1,3 per cent.

A census report on pauperism in public almshouses in the United States is discussed Although it contains no direct data on intemperance as a factor in pauperism, some marked changes occurred between the two census reports of 1910 and 1922 in the population of and admissions to almshouses in which a change in intemperance may be involved.

The whole question of the effect of prohibition on poor relief is complex; only indications can be pointed out. There are cities such as New-York, New-Jersey, for instance, located next New-York City, in the heart of the anti-prohibition resistance to prohibition which is

strong in New-York City and New-Jersey, which saw an improvement at first, but which have seen the old problems return with the organized opposition to prohibition that made law enforcement less effective in that particular locality. But on the whole, there is accumulating evidence that prohibition is helping to reduce and to keep down the social losses due to intemperance. Along with what appears to be this reduction, recognition must be made of the increase in savings, life insurance (especially among the industrial groups) and industrial productivity during the past seven years. Here are involved many economic questions outside the range of this paper. But while intemperance has not wholly vanished as a cause of poverty, many of the poor relief organizations find it materially reduced and are able to give more activity and funds to constructive and preventive work instead of devoting so much of both to the frequently almost hopeless task of rehabilitating the drunkard and his family. The elimination of several hundred cases of this type from the services of philanthropic organizations and public relief in even one State, by so much releases the activities of the organizations into more productive channels for social welfare.

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