

PHILLIPS ACADEMY



3 1867 00030 1254

THE SECOND
DECLARATION of
INDEPENDENCE

178

MEI

Anno 1778.

PHILLIPS ACADEMY



OLIVER WENDELL HOLMES
LIBRARY

Per ampliora & ad altiora

! THE SECOND !!
DECLARATION of
INDEPENDENCE

OR

A SUGGESTED EMANGIPATION
PROCLAMATION FROM
THE LIQUOR TRAFFIC

By EMMETT D. NICHOLS
ATTORNEY AND LECTURER

SHAW PUBLISHING COMPANY
DELAWARE : : OHIO

Copyright 1913 by
Emmett D. Nichols



Emmett D. Nichols.





DEDICATION

To her whose price was above rubies and and of whom it is fittingly spoken, "her children rise up and call her blessed," to the one who has been my first inspiration in the work to which I have given the best years of my life, my sainted mother, this work is affectionately dedicated, with the hope, that the message sent forth through its pages may help in bringing out of bondage from the blighting liquor traffic, the universal motherhood of the nation.



CONTENTS

	Page	
INTRODUCTION	7	
CHAPTER I. Liquor Traffic against the Laws of God.	9	} 1
CHAPTER II. Partnership of the Government with the Liquor Traffic - -	19	
CHAPTER III. Liquor Traffic against the Principles of the Declaration of Independence.	29	} 2
CHAPTER IV. Liquor Traffic Contrary to the Constitution.	38	
CHAPTER V. Local Option Un-American	50	} 3
CHAPTER VI. Liquor Traffic a Great Financial Fraud.	77	} 4
CHAPTER VII. True Solution of the Drink Evil. .	101	} 5

INTRODUCTION.

The author of this book has had twenty-five years experience in the practice of law. During that period he spent a good portion of time in fighting the liquor traffic in the Courts and on the lecture platform. Four of the last six years he spent almost exclusively in temperance reform work.

He has given his best energies in every line of the temperance question. He was prominent in the Murphy movement and in the wave that spread over the country for Constitutional prohibition. He has been in many a hard fought battle for county prohibition. He has fought the liquor traffic under high license and low license, under local option and prohibition, before Judges and other officials, one year representing five hundred remonstrances against that many liquor license petitions. He is the first lawyer in the United States to argue on the rostrum, that the liquor license laws were unconstitutional. He has been heard in that and other lines in many of the Eastern States and in the Northwest.

We feel, therefore, that his work herein published will be sought and read by the intelligent public with interest. It deals with the question differently than any other book heretofore published. In fact it treats the subject in a new light, in a way that makes the reader forget that he is in the study of the "Threadbare temperance issue."

CHAPTER I.

8274

178
151

LIQUOR TRAFFIC AGAINST THE LAWS OF GOD.

There are in reality but two forms of government, viz.: the theistic and the atheistic. The theistic form of government is, one in which the people believe there is a Supreme Being to whom they owe allegiance. The atheistic form of government is one in which the people believe that there is no Supreme Being to whom they owe allegiance, and, therefore, all power rests with the people. There is now no such thing on the face of the globe as an atheistic form of government, not even in heathen lands. In 1793 France declared in General Assembly, that the soul was not immortal. She banished her priests, and either demolished her churches, or converted them into temples of science, or haunts of amusement. She wrote over the gateway of every graveyard, "Death is an eternal sleep." But through the instrumentality of the great Napoleon she returned to the theistic form of government. In 1892 the United States Supreme Court declared unanimously this to be a Christian nation and that the English Bible was a part of the Common Law of the land. So, I repeat, there is no atheistic form of government on the face of the globe.

In 1821 there was a debating society in the city of Pittsburg, Pennsylvania, and one evening they discussed the subject of "Christianity." One Abner Updegraph of that city took, in the debate, the side of the negative. He argued that while there were some good things in the Bible, yet it contained many lies. He denied the divinity of Christ, and of the existence of the Holy Ghost. He was arrested for vilifying the Christian religion, and the Grand Jury of Allegheny County found a true bill against him on that charge. Under that indictment he was convicted before the Court of Quarter Sessions. Updegraph appealed the case to the Supreme Court of Pennsylvania, and among other things the following is what that tribunal said:

THE SECOND DECLARATION OF INDEPENDENCE

“Christianity was one of the considerations of the Royal Charter of Pennsylvania, and the very basis of the great founder, William Penn. The true principles of natural religion are a part of the Common Law. Christianity is a part of the Common Law of this land, and of Pennsylvania. To revile the Holy Scriptures is an indictable offense; without these restraints it would be liberty run mad.”

The Declaration of Independence, the Federal Constitution, and the several state constitutions are based upon the principles of the theistic theory of government. Daniel Webster said, “This Country can exist based only on the principles of the Christian religion.” We acknowledge Christ in nearly every book that is printed and on nearly every tomb stone.

Saul of Tarsus, the greatest lawyer that was ever born, said, “Let every soul be subject to the higher powers; for there is no power but of God. The powers that be are ordained of God.” We do not have to be lawyers to comprehend the fact that so long as we acknowledge God as the Supreme Being, we have no right to put upon the statute books any laws that are contrary to His laws. God holds a nation responsible for the commission of a sin, just as much as He does an individual. A nation has no more right to commit a sin than has an individual. As God cannot punish nations for their sins in the hereafter, He punishes national sins by national calamities.

Blackstone, the English Commentator, gives the most beautiful definition of man's duty to God that I ever heard. He says, “As man depends absolutely upon his Maker for every thing it is necessary that he should conform in all points to his Maker's will. This will of his Maker is called the law of nature. The law of nature, being coeval with mankind and dictated by God himself is, of course, superior in obligation to any other. It is binding over all the Globe, in all countries and at all times; no human laws are of any validity if contrary to this; and such of them as are valid, derive all their force and all their authority, mediately or immediately from this original. The divine or revealed law is to be found in the Holy Scriptures and is a part of the original law of nature. Upon these two foundations, the

THE SECOND DECLARATION OF INDEPENDENCE

law of nature and the law of revelation, depend all human laws; that is to say no human laws should be suffered to contradict these." Blackstone in this definition makes it plain that, on moral questions, our legislators cannot make law. They can only declare what is law as is disclosed in the law of nature and in the law of revelation.

Hence he further says: "In general all mankind will agree that government should be reposed in such persons in whom those qualities are most likely to be found, the perfection of which is among the attributes of Him who is emphatically styled, the Supreme Being; the three grand requisites, I mean, of wisdom, of goodness, and of power; of wisdom to discern the real interest of the community; goodness to endeavor always to pursue that real interest; and strength or power to carry this knowledge and intention into action. These are the natural foundations of sovereignty, and these are the requisites that ought to be found in every well constituted frame of government."

William H. Seward was one of the greatest statesmen this country ever produced. In 1860 he was the most prominent candidate of the Republican party for the nomination of the Presidency, and at the convention of the party in that year, he received more votes on the first, second and third ballots, in the race for the nomination, than any other candidate; but Mr. Lincoln was finally nominated and Mr. Seward became Secretary of State under Lincoln, and came near being murdered by the would be assassin, Paine, while sick in his chamber at the time Lincoln was stricken down by Booth. In 1849 he was elected to the United States Senate, and in the debate on the admission of California, which involved the question of slavery, he thrilled the nation with the declaration, "There is a higher law than the constitution which regulates the authority of Congress over the national domain, the law of God and the interests of humanity." Mr. Seward put the law of God above the Constitution of the nation. And I declare, that so long as we acknowledge God as the Supreme Being, if there is any clause in the Federal Constitution, or in any State Constitution which

THE SECOND DECLARATION OF INDEPENDENCE

is contrary to the laws of God, the people, being responsible for such clause, exceeded their authority in adopting it as a constitutional measure.

Before the war of the rebellion there was a law to the effect that any white person caught in the act of giving aid or sustenance to any colored man, woman or child should be arrested, and upon proof of the charge, should be thrown into prison for two years. Hon. John P. St. John, ex-governor of Kansas, was practicing law at the time in Illinois, and a little colored lad appeared at his door and said, "Please mister, won't you give me something to eat? I haven't had anything to eat for two days." St. John called his wife and told her to get the boy a big slice of bread, butter it all over and get some meat. "Would it not be better," she said, "to have the boy come into the house, as everybody seems to be watching us?" Mr. St. John said, "No! I want the people to see that I am not afraid to give to and sustain any of God's unfortunates." The Grand Jury was in session at the time, and an indictment was found against Mr. St. John for giving sustenance to a negro. He was accordingly arrested and brought before the Court, and pleaded guilty to the charge, and stated in open Court that he would do so again; and whenever he found the laws of man interfering with the laws of God, he would violate the human law every time. The Court announced to the packed house that he found the prisoner at the bar, "not guilty of the charge," and he was set free.

Let us quote Blackstone again, in giving the definition of the duties of a Judge. "A Judge is sworn to determine, not according to his own private judgment, but according to the known laws and customs of the land; not delegated to pronounce a new law, but to maintain and expound the old one. Yet this rule admits of exception where the former determination is most evidently contrary to reason: much more if it be clearly contrary to the Divine Law."

That Judge knew the making it a crime to feed a colored person was clearly and indisputably contrary to God's law; that God would have us feed a dog if it was hungry, and so to avoid

THE SECOND DECLARATION OF INDEPENDENCE

the enforcement of such a so-called law he found the prisoner at the bar, "not guilty."

Charles Sumner, who took the place of Daniel Webster in the United States Senate, said: "Judges are but men, and all ages have shown a full share of human frailty. Alas! alas! the worst crimes of history have been perpetrated under their sanction. The blood of martyrs and of patriots crying from the ground summons them to judgment. No man who is not lost to self respect and ready to abandon that manhood which is shown in the heaven directed countenance will voluntarily aid in enforcing a judgment which in his conscience he believes wrong. Surely he will not hesitate to obey God rather than man, and calmly abide the perils which He may provide." "I cannot obey but I can suffer," was the exclamation of the author of Pilgrim's Progress when imprisoned for disobedience to an earthly statute. Better suffer injustice than do it."

The question before the people in this Christian nation is, whether or not the liquor traffic is in harmony with the laws of God. If it is not, all laws intended to license that traffic are null and void. Every fair minded person who believes in a God must admit that this position is correct. Let us remind ourselves of what is said in the divine and revealed law book, the Bible. God says, "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at the last it biteth like a serpent and stingeth like an adder." And then again He says, if we do not take heed to this warning and drink and become drunkards we cannot enter the Kingdom of Heaven.

God speaks again: "Woe to him that buildeth a town with blood and establisheth a city by iniquity." A man was found dead in the gutter in the streets of Boston. He had a two dollar bill in his pocket and he had written on this bill, with blood from his own veins these words, "This is my last blood money." What are the facts? He started out in life with ten thousand dollars. He married a beautiful woman and by her had two children. He began to drink from the very start of his

THE SECOND DECLARATION OF INDEPENDENCE

married life. His wife and children had died through his neglect and maltreatment. He had spent every dollar of his ten thousand dollars in drunken sprees but the two dollars that was found on his person. We submit that every dollar of that man's money was dripping with the blood of his fellow man. Ah, yes, with his own flesh and blood; and God says, "Woe unto the man that buildeth a town with blood and establisheth a city by iniquity." Still he speaks out and says, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken also." Human law says, "We put the bottle to our neighbor's lips." God's law echoes back, "Woe unto you."

There are two kinds of wine mentioned in the Bible, viz.: fermented and unfermented. The former is condemned, while the latter is spoken of as not only harmless but healthful, and the true emblem of Christ's blood. Not one of the sacred writers used the word wine, or its representative in connection with the Lord's Supper. Every time it is alluded to in the New Testament it is simply called the cup. The Saviour speaks of it as "the fruit of the vine." Matt. XXVI, 29; Luke XXI, 18.

Alcohol is not the fruit of the vine, it is the product of decay, the symbol of death, not life. Bread has nearly all the elements of the body, and unfermented wine all the elements of the blood; therefore, we should take it for granted that He chose that which contains all the elements of the blood, viz.: "the fruit of the vine," or unfermented wine as a symbol of His blood, in preference to fermented wine which does not contain a single element of the blood. The Lord's Supper was instituted at the Passover Feast, from which every species of ferment was rigorously excluded. Hence Christ could not have used fermented wine without breaking the law he came to fulfill. Orthodox Jews to this day do not allow anything to be used or drunk at their homes, in which there is any alcohol, during the Passover Feast.

The Bible makes sharp discrimination between the two wines. One is spoken of as the cause of woe, sorrow and contention. Prov. XXIII, 29; Isa. V. 11-22. The other as the cause of joy

THE SECOND DECLARATION OF INDEPENDENCE

and gladness. Ps. CIV, 15. The one as a symbol of wrath, Rev. XIV, 19, the other as a type of spiritual blessing, Isa. V, 1. The use of one is positively forbidden, Prov. XXIII, 31-32; Eph. V, 18, the use of the other allowed and ranked with corn and oil. History, both sacred and profane, sustains this position by proving that in Bible lands and Bible times two kinds of wine were in common use, viz.: the pure unfermented juice of the grape referred to approvingly in the one class of passages, and alcoholic wine, denounced in the other class. We are told in the Bible to not put new wine into old bottles lest the bottles burst. In Bible times bottles were made of leather, and more or less wine would remain on the inner surface of the bottles and ferment, as soon as it was exposed to the air; consequently, if new wine should be put in old bottles the old wine remaining on the inner surface of the bottles, being fermented, would cause the new wine to ferment and the bottles burst. This plainly shows that unfermented wine **was** bottled for use in Bible times.

Christ turned water into wine at the marriage mentioned in the second chapter of St. John, but was it fermented wine? Much wine had been drank when Christ turned the water into six water pots of stone, "containing two or three firkins apiece," into wine. Now, if the wine Christ made was fermented, it must be conceded that the wedding guests were drunk, and that Christ sanctioned drunkenness; or in other words that Christ, who is called holy, is not as pure and pious as His followers of today: for no Christian living in the Twentieth Century would sanction drunkenness.

We are reminded by the exponents of the liquor traffic that Noah got drunk. The fact that he did is no proof that the Bible sanctions it. No one would contend, that, because Noah got intoxicated, the Bible, therefore, sanctions drunkenness. Neither is it any proof that the Bible sanctions the use of intoxicating drinks to a degree of moderation. If Noah knew that the wine he drank was intoxicating and knowing that, drank, purposely, to a state of intoxication, he did wrong, according to the ethics of good morals. He was tempted and was not suffi-

THE SECOND DECLARATION OF INDEPENDENCE

ciently strong to resist the temptation at that particular time. He being human, like all the rest of us, his humanity got the best of him on that occasion. That man never existed who has been able to live a perfect life. But we contend that when we consider the character of the man, the godly life he had lived, we do him a great injustice in charging him with having purposely gotten drunk. It is only fair to Noah to give him the credit of having drank the wine that made him drunken in absolute ignorance of its intoxicating effects and that had he known it was intoxicating he would not have touched the beverage.

There is nothing in the Bible to show that there were grapes from which wine was made prior to the flood. The vegetation before the flood is described under three general divisions, viz: First, grasses; second, herbs yielding seed; third, trees yielding fruit. The vineyard Noah planted after the flood might have been grape vines which grew wild and did not exist prior to the flood. "Wheat in its native state is but an inferior and straggling seed, and may be found now in this condition on the French and Italian shores of the Mediterranean, under the name of *aegilops*, but by long years of patient and prudent cultivation, this has been brought to the present plump and prolific wheat. The same is true of the potato, turnip, cabbage and many other useful vegetables. The crabapple, in its native state small and sour, by pruning, grafting, fertilizing the pistil of one tree with the pollen of another, and various other means, has been improved and brought to the present magnificent fruit of our orchards. By similar processes, the mountain ash, instead of its acid and unwholesome berries, has been made to yield the sweet and juicy pear; and from no better parentage than the acrid sloe, have been derived our most luscious plums."

In the 31st chapter of Proverbs, 4-7 verses, among other things we find these words: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." The expression "Give strong drink, etc." is not an imperative, or hortatory direction, but a conditional proposition, to-wit,—if you give wine or strong drink to the miserable, and

THE SECOND DECLARATION OF INDEPENDENCE

he drinks, it will steep his senses in oblivion. It is of the same character as that in Chapter XXII, 6, "Train up a child according to his way, even when he is old he will not turn from it" as literally rendered. That is, if you so train up a child, etc. Similar are our own proverbial expressions, "Give a child an inch and he will take an ell"; "Give a fool a horse and he will ride to the de'il," and the like. When we then fairly consider and examine this passage in its unity and entirety, we find that, instead of in any wise or in any case commending the use of wine or strong drink, it is one of the most strongly condemnatory of them, to be found in the whole Bible.

The defenders of the saloon in justification of their position on the question recite the fact that Paul said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." If it was fermented wine that Paul advised Timothy to take, according to the wording of the text, it was to be taken medicinally. "Use a little wine for thy stomach's sake and thine often infirmities," says Paul. Timothy was sick and the wine was prescribed as a remedy for his ailments. So that instance cannot be used consistently to prove that the Bible sanctions the liquor traffic for beverage purposes.

But was it fermented wine that Paul recommended Timothy to take? Timothy had stomach trouble, indigestion in all probability. Paul, therefore would naturally prescribe a remedy that would be beneficial, and being a man of intelligence and lead of God we have a right to presume that he knew what Timothy could take that would be a benefit to him. Now unfermented wine is one of the best remedies one can take for any irregularity of the stomach while fermented wine aggravates a disease of that nature. Professor Crittenden of Yale University says that acid alcoholic drinks, especially the sour wines, must always be a menace to thorough and vigorous digestion, by the saliva of starchy foods, that is bread, potatoes, cereals, etc. The second stage of digestion takes place in the stomach. His experiments showed repeatedly that half a wine glass of wine slowed the action of the digestive fluids. Half a pint of sherry at a meal, Sir William Roberts found, trebled the time needed for diges-

THE SECOND DECLARATION OF INDEPENDENCE

tion. The third stage of digestion, the pancreatic, takes place in the intestinal canal. Here wines, even more than the stronger alcoholic liquors, strikingly check the digestion of nitrogeous foods, the class to which the white of an egg and lean meat belong, says Chittenden. He further says that the use of wine to aid a weak digestion is a still worse mistake, that wine hindered a weak digestion even more than a vigorous acid. That it was unfermented wine, the pure juice of the grape, that Paul prescribed for Timothy there can be no question.

The great Methodist Church says, to license the liquor traffic in any form is sin; that is to say, any person who goes into the election booth and votes a whisky ticket is committing a sin. Nearly all the Evangelical churches are none the less emphatic in their denunciation of that traffic. According to the teachings of Scripture, and according to the ideas of civilized man as to the relation of the Supreme Being to right and wrong, the liquor traffic is a sin and a crime in the sight of God.

CHAPTER II.

PARTNERSHIP OF THE GOVERNMENT WITH THE LIQUOR TRAFFIC.

Let us examine into our responsibility for the existence of the liquor traffic as a nation. From 1818 to 1862 there had been no internal revenue taxes levied in the United States. To meet the indebtedness incurred by the rebellion, Congress passed a law putting a tax on the distillation of liquor. At the time of the war of 1812, this law having been repealed, Congress soon thereafter passed a similar law to meet the expenses of the last named war. In 1862 there was introduced in Congress an internal revenue bill putting a tax on nearly every thing taxable. This bill not only put a tax upon the distillation of liquor but it gave birth to the federal licensing of the liquor traffic. On May 27th, when this section of the proposed law was being discussed, Senator Pomeroy of Kansas and Senator Henry Wilson of Massachusetts, later Vice-President of the United States, vigorously opposed its passage, the last named Senator moving that it be stricken out.

Among other things Mr. Wilson said: "I think if this section remains in the bill it will have a most demoralizing influence upon the country, for it will lift into a kind of respectability the retail trade in liquors. The man who has paid the federal government twenty dollars for a license to retail ardent spirits will feel that he is acting under the authority of the federal government, and any regulation, state or municipal, interfering with him, are mere temporary and local arrangements, that should yield to the authority of the federal government. Sir, I hope the Congress of the United States is not to put on the statute books of the Country a law by which the tens of thousands of persons in this country, who are dealing out ardent spirits, to the destruction of the health and life of hundreds of thousands and the morals of the nation, are to be raised to a respectable position by paying the federal government twenty

THE SECOND DECLARATION OF INDEPENDENCE

dollars to do so. That we want to put money into the United States Treasury is true; that the primary object is to put money into the U. S. Treasury is true; but there is something over and above putting money into the Treasury, and that is so to arrange this mode of putting money into the Treasury that it shall not interfere with the business interests of the Country, and above all, that it shall not tend to demoralize the people and dishonor the nation." Senator Pomeroy delivered an equally stirring address against the proposed liquor license.

The discussion continued for two days. The bill was finally passed. A committee was appointed to present the bill to President Lincoln for his signature. He refused, saying he could not consent to putting the federal government in partnership with the liquor traffic. This committee made their report to Congress. The Committee was instructed to return to Mr. Lincoln and the second time he refused to give his consent to such a measure. Congress sent this Committee back the third time with the plea that the treasury was empty and unless the bill was passed there would be no money with which to continue the war, that the liquor license clause was merely a war measure, and if he would sign the bill they would repeal the objectionable clause at the first session after the close of the war. With this understanding Lincoln was induced to sign the bill. It seems Lincoln confidently expected Congress to fulfill the pledge they made to him, for less than twelve hours before his assassination, he remarked to a friend, "Reconstruction of the Southern States first, and prohibition of the States and territories afterwards." To our shame, however, and the dishonor of the nation, we have not, to this day, fulfilled that solemn pledge made to the immortal Lincoln, and as each anniversary of his birth rolls around we ought to blush with a sense of reproach for having thus betrayed the confidence of the saviour of our nation.

Under the laws and rules of the federal government, before a distiller can put up his distillery he must first submit his plans to a United States Official and get his approval. After the distillery is completed a United States Official walks therein and takes charge. No one can enter the distillery without permis-

THE SECOND DECLARATION OF INDEPENDENCE

sion of this official, and not a single barrel of liquor is allowed to be taken from the building until the government revenue of one and ten one hundredths dollars per gallon is paid him; and after that is done he puts the stamp "U. S." (Us, we, the people) on the barrel, and as soon as that takes place, as far as the federal government is concerned, the distiller can ship the barrel of whisky to any state in the Union that he sees fit, and sell it to whomsoever he pleases. Every voter in this country carries in his pocket, the keys to all the distilleries in the land. Every preacher in the pulpit carries them; every Sunday School and day school teacher; every female in the woman suffrage states; every prohibitionist, however radical he may be, carries them.

Do you say, reader, that you do not carry those keys? It is a well settled principle of law, that, "He who does a thing through the agency of another does it himself." Now, we cannot all of us go into the distilleries of our country and measure the whisky that is being distilled and say, "One dollar and ten cents per gallon, sir," and so we appoint our agents to do it for us, and therefore, we do it ourselves, do we not? Think of the six million professed Christian voters in our land down on their knees asking God to wipe out the liquor traffic, with the keys of all the distilleries in their pockets. There is a difference, however, between the party prohibitionist and the rest of the people. Every time he goes into the election booth he enters this protest against the government compelling him to carry the keys of the distilleries in his pocket, while all other voters acquiesce in it as a governmental policy.

We see liquor quoted at one and fifty one hundredths dollars per gallon, wholesale. We, the people, get one dollar and ten cents of that, and the distiller, who receives all the cursing, gets forty cents. Now, who has the greater interest in the business, we, the people, or the distiller? And who pays this revenue? The distiller who hands it over to the revenue collector does not pay it, for he gets it from the wholesale dealer; the wholesale dealer does not pay it for he gets it from the retail dealer; the retail dealer does not pay it for it comes to him over his bar from his patrons. Who are they? Two thirds of them are

THE SECOND DECLARATION OF INDEPENDENCE

wage earners. So that a great portion of the revenue we derive from the liquor traffic comes from suffering women and children.

The following sad story was related by Alexander Hoagland, the "Newsboy's Friend." We will relate it in Mr. Hoagland's own words: "I was sitting at my breakfast table one Sabbath morning when I was called to my door by the ring of a bell. There stood a boy about fourteen years of age, poorly clad, but tidied up as best he could. He was leaning upon crutches, one leg being off at the knee. In a voice trembling with emotion and tears coursing down his cheeks, he said: 'Mr. Hoagland, I am Freddie Brown. I have come to see if you will go to the jail and talk and pray with my father; he is to be hung to-morrow for the murder of my mother. My father was a good man, but whisky did it. I have three little sisters, younger than myself; we are very, very poor, and have no friends; we live in a dark alley in a dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots and doing odd jobs, but, Mr. Hoagland, we are awfully poor; will you come and be with us when father's body is brought home? The Governor says we can have his body after he is hung.'

"I was deeply moved to pity; I promised, and made haste to the jail, where I found his father. He acknowledged that he must have murdered his wife for the circumstances pointed that way, but he had not the slightest remembrance of the deed; he said, 'My wife was a good woman and faithful mother to my little children; never did I dream that my hand could be guilty of such a crime.' The man could face the penalty of the law bravely for his deed, but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him and left him to his fate.

"The next morning I made my way to the miserable quarters of these children. I found three little girls upon a bed of straw in one corner of the room; they were clad in rags; they were beautiful girls had they had the proper care. They were expecting the body of their dead father, and between their cries and their sobs they would say, 'Papa was good, but whisky did

THE SECOND DECLARATION OF INDEPENDENCE

it.' In a little while two strong officers came bearing the body of the dead father in a rude pine box; they set it down on two rickety old stools. The cries of the children were so heart rending that they could not endure it, and made haste out of the room, leaving me alone with this terrible scene.

"In a moment the manly boy nerved himself and said, 'Come, sisters, kiss papa's face before it is cold.' They gathered about his face, smoothed it down with kisses and between their sobs they cried out, 'Papa was good, but whisky did it.' I raised my heart to God and said, 'Oh, God, did I fight to save a country that would derive a revenue from a traffic that would make one scene like this possible?' In my heart I said, in the whole history of this accursed traffic there has not been enough revenue derived to pay for one such scene as this. The wife and mother murdered, the father hung, the children outraged, a home destroyed. A system of government that derives its revenue from results such as are seen in this touching picture must either change its course or die, unless God's law is a lie."

On every receipt which the United States Government gives to manufacturers and venders of intoxicating liquors for the tax paid by them for the privilege of engaging in the liquor business is stamped a vignette in which is grouped together the instruments used by government authority to take the golden grain, "the staff of life," and turn it into the "fires of hell." There is the seething still, the mash tub, the barrels, and the demijohn, and here is the victim, a young man sitting between the worm of the still and the serpent entwined around the staff in his hand. Yes, the victim for sacrifice to obtain government revenue. In this vignette the federal government unwittingly makes a confession of its guilt in being a party in the business of wrecking manhood, and robbing womanhood of her God given protection. Next to the man behind the bar the United States Government stands as chief promoter of this entire business.

Internal revenue tax aroused the liquor interests, and put them in fighting trim. It took the liquor business out of the hands of the many with small profits and concentrated it into

THE SECOND DECLARATION OF INDEPENDENCE

the hands of the few, thereby giving it organization, wealth and power. And yet, Reverend Mason L. Weems, rector of Washington parish and author of a "Life of Washington," wrote a pamphlet in 1812 in which he advocates taxation. Says he, "Could a heavy tax but be laid on the twenty-five million gallon of spirits distilled annually in the United States, what a revenue to scatter in blessings throughout the land, improving canals and roads, encouraging the arts and sciences, multiplying churches, and free schools, and thus rendering our country the delight and glory of the earth." It seems incredible now that a minister should have fallen into such mistaken ideas, but it only furnishes another proof of the fact that we see a great truth through a smoked glass at first and when we discover its true outlines we wonder at our dense ignorance.

Let us see what our responsibility is as a Commonwealth. There is a widow in Boise whose husband died a drunkard. He left her, however, a bright eyed baby boy, whom we will call Willie Brown, a perfect picture of his father. The mother says, "My husband died a drunkard. I have no one on whom to lean for protection or to whom to look for support. I will endeavor, however, to educate my boy so that when he gets to be a man I will have a provider, a comforter, a protector in my old age." Reader, you no doubt have seen that poem which reads as follows:

Robbie's Prayer.

"Say, mamma, what is it makes folks grow big?"
"It is God, my precious pet."
And wearily stitching away for bread,
His query I soon did forget.

At twilight my boy comes to me again,
"I've been a finkin," says he,
"That I'd ask God to lift me up tall,"
And he reverently drops on his knee.

Oh Fodder in Hebben, if only you would
Just give me what I desired;
I'd like to get big just to help my dear ma,
'Cause she is often so tired.

THE SECOND DECLARATION OF INDEPENDENCE

"I've made her a lot of trouble I guess,
But I'll do it never again;
Please make me a big boy to help her lots,
Dear Fodder in Hebben. Amen."

"There, mamma, I guess that you needn't work
So very much longer now,
For God will reach down and pull me up tall,
His hands are stroking my brow.

"The man told us boys at the Sunday School
That God would answer our prayer."
I press the dear child to my throbbing heart
Forgotten is trouble and care.

When my little one is asleep in bed,
I take up the burden again,
But my hands are rested, and happy thoughts
Are leaping through my brain.

In the future when worn and weary
I'm filled with doubt and care,
This sweet thought will come to cheer me,
My darling's loving prayer.

By hard work at the wash tub and ironing board she manages to send her boy to the public school and Sunday School, never neglecting to take him to church service. By and by, with the little she and her boy earn she succeeds in getting him into college; and after a time her cup of joy is filled in seeing him graduate with honors. The day for commencement exercises has arrived. I see an old woman with bent shoulders going down the street toward the theatre. It begins to thunder and lightning and rain. She has no umbrella and is wet through to the skin. She walks into the theatre and staggers up against the wall to catch a breath and then takes a seat to see her boy graduate. He steps out in front of the foot lights on the stage and delivers the valedictory and receives his diploma. How proud she is of her boy as she looks into his intelligent eyes and handsome face flushed with the glow of triumph and victory. Great is her appreciation of the results of his efforts, and profoundly grateful is she now that her son is able to recompense

THE SECOND DECLARATION OF INDEPENDENCE

her in a measure for the many sacrifices she had made for him. He steps off the platform. She rushes up to greet him and placing her hand on his shoulder she whispers in his ear, "Now, I have some one on whom I can depend in my old age." But listen; the license laws of Idaho straighten up in their majesty and say, "Stand back, widow Brown, stand back; your boy has just stepped across the threshold of manhood. He is twenty-one today, and we have licensed John Jones to sell rum in the City of Boise." The next day we see Willie passing by Jones' gilded saloon. A strange fascination comes over him. He knows not what it is. He has inherited the diseased craving for drink. He smells the fumes of liquor. This tempts him to enter. He goes. All about him there seems to be a sparkling motion dancing with glitter and glass.

You say if Willie Brown drinks and becomes a drunkard he will be held answerable for it. Granting that he will, we have no right to put upon the statute books a law licensing John Jones to stand behind the bar and tempt Willie Brown to drink, and if we do and Willie Brown drinks and becomes a drunkard, we too, will be responsible for his downfall.

It is an awful thing to enslave a man's body, and sell him as a chattel, but it is ten thousand times more awful to be instrumental in not only enslaving a man's body, but his mind and soul and sending him to an ignominious death. The enslavement of the negroes of the South was a crying shame; but slaves as they were, they could go singing to glory; but by and through the liquor license laws we not only make ourselves instrumental in chaining the bodies of men, but their souls as well, and, at the last, sending them dancing hellward.

Let us examine a little further into the responsibility we take in licensing the liquor traffic. Robert Davis got drunk in one McKnight's saloon in Pennsylvania. In going home, accompanied with a companion, he fell into a gutter, got wet, caught cold, resulting in pneumonia, and consequent death. His widow brought suit against McKnight in an action of trespass, and recovered \$5,000 damages. The defendant, McKnight, took the case to the Supreme Court of the State and that tribunal

THE SECOND DECLARATION OF INDEPENDENCE

affirmed the proceedings below. The Judges delivered the opinion, per curiam, January 4th, 1892, and among other things said: "Every drunkard not only takes liquor voluntarily, but whenever he can get it, and because of his weakness, the law makes the saloon keeper responsible for selling to such a person. He has not the will power to resist the temptation, and for this reason the sale to him is forbidden."

In 1897 the Superior Court of Pennsylvania in another case said: "The principle, *volenti non fit injuria*, does not apply for the reason that one who is either an habitual drunkard or under the influence of liquor has no control of his will and is therefore incapable of consenting. The law puts itself in the place of this will and says, in effect, 'My will and not the broken down will of the inebriate must govern.' All our legislation in regard to habitual drunkards proceeds upon the theory that the inebriate is entirely irresponsible, that reason, conscience, affections and will are all dethroned, that whenever will comes in conflict with appetite it necessarily goes down in the contest."

A business firm of Philadelphia engaged a man of intemperate habits to collect a bill of fifteen dollars (\$15.00) for them. He was successful and instead of giving the money to the firm he spent it all for drink. The firm had him prosecuted for embezzlement. At the trial he plead guilty, giving, in his plea for leniency, the excuse that he was an inebriate, and could not resist the temptation to spend the money for drink to satisfy his diseased craving. The Court inquired of the firm if they knew that the defendant at the bar was an habitual drunkard. They replied in the affirmative. The Court then instructed the defendant to withdraw his plea of "guilty" and plead "not guilty," adding that "The defendant, being a drunkard, he has lost all will power to control the diseased craving for drink. He spent the money for drink and that only. The prosecutors in this case knew he was a drunkard. Therefore, they have no legal ground on which to bring this prosecution."

This makes it clear that under the liquor license laws, as soon as our boys and girls become twenty-one years of age we say, in effect, to the saloon keepers, "As far as we are concerned

THE SECOND DECLARATION OF INDEPENDENCE

you may take them and sell them drink until they become drunkards, and are known as such by the common speech of the people in the community in which they live. When that time comes you must quit and not until then. After they have arrived at a point where they cannot resist the temptation to take drink whenever they can get it—where their will power is entirely gone, then you must desist.” Now if this law, prohibiting a saloon keeper from selling to a man after he has become a drunkard, could restore to that drunkard power to control his craving for drink, there would be some humanity in it. But it cannot. It leaves the man just where it permits the saloon keeper to put him, and law, or no law, he will have rum and the last breath he draws will be loaded with his destroyer.

You may examine the history of man from Adam down to the present day and you will not find any legislation so heinous in its character, so brutal, and beastly as is the sanction, by so-called law, of the damnable institution of the liquor traffic. A young man entered the barroom of a village tavern and called for a drink. “No,” said the landlord, “you have had the delirium tremens once, and I cannot sell you any more.” He stepped aside to make room for a couple of young men who had just entered, and the landlord waited upon them very politely. The other had stood by silent and sullen, and when they had finished he walked up to the landlord and thus addressed him: “Six years ago, at their age, I stood where those two young men now are. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now, sell me a few more glasses, and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for Heaven’s sake sell no more to them.” That young man’s reasoning had more humanity in it than our liquor license laws as interpreted by the Courts.

CHAPTER III.

LIQUOR TRAFFIC AGAINST THE PRINCIPLES OF THE DECLARATION OF INDEPENDENCE.

This traffic in drink is not only contrary to the laws of God but it is against the principles of the Declaration of Independence. In the words of another,

“The doctrine of medieval times was that ‘might makes right.’ If a nation possessed enough arbitrary power and physical force to accomplish a certain end, no matter how criminally aggressive, no matter how tyrannical, or despotic that end might be, the power to do was always supposed to prove the rightfulness of the thing done.

“And back of that time, in the days of the Roman republic that nation held to the doctrine of ‘Vox Populi Vox Dei.’ In other words the Roman doctrine was that if the majority of the people approved of a thing, it must be right.

“The Declaration of Independence disowns, disclaims and discards both the Roman and the medieval theories.

“In the last paragraph it is written that these United Colonies as free and independent states have full power to do all acts and things which independent states may of right do.

Sovereignty Subordinate.

“Sumner said: ‘Under the Declaration of Independence all sovereignty is subordinate to the rule of right. This is a government that stands on right, and claims no sovereignty inconsistent with right.’

“John Q. Adams said: ‘The Declaration of Independence acknowledges the rule of right paramount to the power of independent states itself, and virtually disclaims all power to do wrong.’”

THE SECOND DECLARATION OF INDEPENDENCE

In 1854 Stephen A. Douglas introduced in Congress the Kansas-Nebraska bill. It contained the doctrine of submitting the question of slavery to a vote of the people, and became a law. The year after the election of 1856 the people called a convention in Kansas and made what is known as the Lecompton Constitution. It contained a clause sanctioning slavery, and its submission to a vote of the people was refused. President Buchanan, however, said: "We will admit Kansas as a slave state." Douglas, being a democrat, broke with the President, and stood up in the United States Senate and said: "The Lecompton Constitution is a fraud. The people of Kansas are not in favor of slavery." He was instrumental in defeating that constitution and thereby saved Kansas from becoming a slave state, when perhaps no other man in Congress could have done it.

The following year Douglas came up for re-election and Horace Greeley said: "He has kept Kansas from being a slave state and saved the cause of freedom there. The Republicans ought to nominate no one against him." Many other leading Republicans said the same thing. Abraham Lincoln was at the head of the Republican party of Illinois and when that question was put to him he shook his head and said: "No, Horace Greeley, we cannot do that. We cannot endorse Stephen A. Douglas nor run him on our ticket. He is in favor of popular sovereignty, and against the Lecompton Constitution only because they did not submit it to a vote of the people."

So, they called a Republican Convention and nominated Lincoln for the United States Senate, and then he went out and waged the most gigantic battle that ever was fought on the soil of Illinois. He went out to defeat Douglas, because he, Douglas, advocated the false doctrine of submitting a moral wrong to the people to vote up or down, we, as a people, having disclaimed all power to do wrong in that memorable document in which we declared ourselves free and independent.

Abraham Lincoln in that campaign for the mastery, took the position that in this Republic "We have the right to do what we please only when we please to do what is right." As to negro

THE SECOND DECLARATION OF INDEPENDENCE

slavery Douglas said: "Let every community decide for itself. I do not care whether it is voted up or voted down in the territories." Lincoln replied: "Any man can say that, who does not see any thing wrong in slavery; but no man can logically say that who does see wrong in it; because no man can logically say he doesn't care whether a wrong is voted up or voted down. He may say he doesn't care whether an indifferent thing is voted up or voted down, but he must logically have a choice between a right thing and a wrong thing. He, Douglas, contends that whatever community wants slaves has a right to have them. So they have if it is not wrong. But if it is wrong he cannot say people have a right to do wrong."

Local Option is the doctrine of "Squatter Sovereignty" being fought over again, relative to a greater wrong than was slavery. The local optionists condemn Douglas in the position he took on the slavery question, but stand with him in their conduct toward the liquor traffic. "Consistency thou art a jewel." We stand with Abraham Lincoln and the Declaration of Independence on the question. Our position, in the matter, has also been declared to be correct beyond any question of doubt, by the United States Supreme Court, the highest legal authority in the land. That Tribunal says: "No legislature can bargain away the public health and the public morals, the people themselves cannot do it, much less their servants."

No intelligent being will deny the fact that to license the liquor traffic is to "bargain away the public health and the public morals." That being true, to license the liquor traffic by a vote of the people, under a local option law, is as clearly unlawful as it is to license it directly by act of the legislature. A national official of the Anti-Saloon League in an address before a lay audience in pretending to quote the Court decision herein above cited, he omitted that part which refers to the powerlessness of the people to legalize a public wrong. He had the intelligence to know that had he included it he would have had no ground on which to stand in his advocacy of submitting a moral wrong (the liquor traffic) to a vote of the people, through a local option law. This same gentleman said: "To submit the question of

THE SECOND DECLARATION OF INDEPENDENCE

the liquor traffic to a vote of the people is eminently American." Eminently American to submit a moral wrong to a vote of the people? A greater error was never taught. It is pre-eminently Un-American.

The lamented Sir William Gladstone, one of the greatest statesmen the world has ever produced, said: "The object and purpose of government is to make it as easy as possible to do right and as hard as possible to do wrong."

Over in New Jersey some years ago a woman was washing at a hotel. Her husband came in and said, "Give me five cents for a glass of beer." She gave it to him. He came again and again until he got thirty-five cents from her for beer. He came again, and then she said, "John, I can't give you any more. I have only fifteen cents left and I must take that and buy three loaves of bread for ourselves and three children at home. There is not a particle of bread in the house." He went off enraged, to his miserable hovel, and standing in the door called out to his wife to come home. She got her washing done, took her fifteen cents and bought three loaves of bread and went home. After she got there her husband kicked and cuffed her around the house for a while, and then with the cover of an old tin can he sawed her head off. Yes, "The object and purpose of government is to make it as easy as possible for men to do right and hard as possible for them to do wrong," and yet, we, by licensing the liquor traffic, make it as hard as possible for men to do right and as easy as possible for them to do wrong, the direct contrary to the object of government.

A great scientist has said, "Law is that science whose voice is the harmony of the world, and whose seat is the bosom of the Prince of Peace." The so-called liquor license law, either by direct legislation or vote of the people, is that mockery of science whose voice is the disharmony of the world and whose seat is the bosom of the Prince of Darkness.

Blackstone says: "Law is a rule of civil conduct commanding what is right and prohibiting what is wrong." In licensing the liquor traffic we command what is wrong and prohibit what is right. A license is permission granted by some competent

THE SECOND DECLARATION OF INDEPENDENCE

authority to do an act which without such permission would be illegal. If what is to be done under the license is open to everyone without it, the grant would be merely idle and nugatory, conferring no privilege whatever.

The "personal liberty" man claims that prohibition is an infringement on his personal rights. Total abstinence is not involved in the question of prohibition. Under a prohibition law a man is not prevented from drinking intoxicating liquors. He is at liberty to press the juice from his grapes or apples and drink the same after fermentation takes place. He can set up a distillery, if he desires, and distil whisky or any other kind of liquor for his own personal use. We claim, however, that prohibition as it is at present applied does not go far enough. It should keep step with science and in its inhibitions include the use of alcoholic beverages. What is personal liberty? "It is the exercise of our natural rights under the guarantee and protection of law."

Yeaman, the great scientist, says: "The operation of government should be to protect each other in what is naturally right. By entering into the social compact man does not lose the right to all he can acquire that tempts him, for he never had that right. It is the restraining him from yielding to that temptation, or punishing him if he does, that constitutes civil liberty, which should be reduced to mean the legal protection of whatever is naturally right. Except in this strict and legal sense does he gain a property in that which he before possessed, for he had this under the laws of nature, by any proper acquisition of things, but what he does gain is the public and formal recognition of that proprietary interest and the more perfect protection of it by the combined force of society. It is quite correct to say that civil liberty and natural liberty are in substance the same, civil liberty being only natural liberty legally protected by society. The only legitimate business of government is the protection of natural rights, and that every human being born into the world is entitled to life, liberty, and the pursuit of happiness. The civil liberty which is the same all over the world, but only partially exercised under the best government, is

THE SECOND DECLARATION OF INDEPENDENCE

the being protected by society in the enjoyment of what is naturally right, and that protection is mainly attained by punishing what is naturally wrong.”

What, if anything, does the traffic in drink have to do with our citizenship? After twenty-five years of experimenting in both Europe and America by our medical scientists we have learned through them,

1st. That alcohol is a poison—a producer of diseases and a preventive of the cure of those afflicted with diseases. It is a shortener of life. While it was once thought, that alcohol was an antidote to snake bite, the fact is, that alcohol not only does not assist in effecting a cure, but its tendency is to prevent a cure. In dog bites the presence of alcohol prevents counteracting medicines from taking effect. The man charged with alcohol who is bitten by a mad dog will not respond to treatment. Drinkers are the most susceptible to tuberculosis. There is more than three times as much pulmonary trouble among drinkers as there is among total abstainers.

Alcohol in man invites attacks of all diseases to which he is subjected, and makes recovery from any attack or injury precarious and difficult. The moderate use of alcoholic drinks injures every organ of the body. Life insurance companies make a business of estimating men's lives. They expect a man otherwise healthy who is addicted to beer will have his life shortened from forty to sixty per cent. For instance, if he is twenty years old and does not drink beer, he may expect to live to reach the age of sixty-two. If he is a beer drinker he will probably not live to be over forty or forty-five. These are cold blooded business facts, derived by insurance companies from experience.

Dr. N. S. Davis, president of International Medical Congress at Paris in 1899, said: “The facts show that if those who do drink any kind of alcoholic liquor were compelled to intermarry or themselves their part

THE SECOND DECLARATION OF INDEPENDENCE

of the population would become extinct in one or two centuries. Their free intermarriage with total abstainers is all that has prevented their extinction long ere this; and yet, it is this that has enabled them to diffuse, or propagate their moral and physical degeneration through all ranks of society, and fill more almshouses, asylums, and reformatories and prisons than there are school houses and churches; and to fill important space in almost every daily newspaper with accounts of vicious revelry, burglaries, highway robberies, murders, and suicides occurring in even the very centers of population and wealth at the end of the nineteenth century of our boasted civilization."

Neal Dow said, rightfully, "No person has any right to indulge in a habit which if universally practiced would destroy the human race." The man who drinks stands in great danger of doing more harm to his offspring than he does to himself. Dr. D. H. Kress, Superintendent, Sanatorium, Washington, D. C., said: "It is a fact that children begotten by drinking parents are usually weaklings and defective in both body and mind. Mortality among such in infancy is great. If they survive infancy and reach the age of youth, they are apt to succumb to tuberculosis. This weakened heredity from drinking parents is one of the chief causes of the prevalence of this disease among our youth. The degeneration evinced by the declining birth rate may be attributed chiefly to the free use of alcoholic beverages. The Mongolians and Mohammedans, who are approximately a sober people, instead of having a diminishing birth rate as we do in America and European Countries, show a constantly increasing birth-rate.

We have in mind an institution of feeble minded children, the affliction of nine-tenths of the inmates being due to drunken parents. The so-called liquor license law was the means of these children being created with unhealthy bodies and intellects, their parents, through drink, having been made incapable of bringing into existence

THE SECOND DECLARATION OF INDEPENDENCE

healthy offspring. The licensed gin mill made it impossible for these unfortunates to be created equal with other men. What greater wrong could a parent do to his child?

In many places of our country, and especially in our great cities, the lives of innocent children are being taken by drunken parents falling over on them. Thousands of other older ones are being so cruelly treated that many of them die in their childhood. Some are made invalids for life, and others are made criminals; and many of the girls of this great army of suffering childhood are driven into lives of shame and profligacy; and then there is a vast army of women, wives and mothers, in the homes of drunkards who have no peace or happiness. Many of these are murdered outright while others die with the slow torture of a broken heart. These victims of the liquorites of our country do not have the equal protection of the law, a right guaranteed them by the federal constitution.

2nd. That the use of alcoholic drinks lowers the economic efficiency of citizenship, there can be no successful denial. Scientific experiment has proven beyond any question of doubt, that even the moderate use of intoxicating beverages not only impair physical, but mental efficiency for labor.

3rd. That the traffic in drink lowers the standard of citizenship is conceded, not only by pulpit and press, but by our highest courts. It produces criminals of every sort, destroying the moral sense of him who becomes an inebriate. In the words of the United States Supreme Court, "The statistics of every state show that there is more misery and crime attributable to the saloon than from any other source." Alcohol deluges the nation with a people weakened to a greater or less extent, in body or mind or both. It strikes not only at the rectitude but the very life of the nation. A nation to endure must have a robust, sturdy people, a people that can stand violent

THE SECOND DECLARATION OF INDEPENDENCE

collisions and hostile assaults. The liquor traffic is the greatest contributor to the weakness of the people, collectively, that we have. Were it possible for a man, here and there, to drink without doing himself any harm, collectivism over-rides individualism. The liquor traffic having a deleterious effect on the public, it being a breeder of disease and crime, a destroyer of wealth and creator of squalor and want, it is not only the privilege of the people, but their duty to prohibit the traffic. And, instead of this being a local question as some would have us believe, it is as far reaching as the nation itself, extending out into our foreign possessions on the islands of the sea.

No true American can honestly say, that he has a natural right to indulge in a habit that shortens the life of a human being from forty to sixty per cent—a habit that lowers the standard of citizenship and contributes to the mental, physical and moral weakness of the people, collectively. A habit that does more harm to his offspring than it does to himself, making it impossible for them to get out of this life all that their Maker intended they should have for their happiness and comfort. Not having the natural right to indulge in such a habit, a state that grants a saloon keeper a license to gratify a man in the same is not only usurping its authority, but the indulger in the habit is himself, exceeding his personal liberty rights, according to the true definition of personal liberty. Let our legislatures be composed of such men as are described in Blackstone's ideas as to the requirements of those who fill the mechanism of the government and all liquor license laws will be repealed and prohibition laws enacted in their stead.

CHAPTER IV.

LIQUOR TRAFFIC CONTRARY TO THE CONSTITUTION.

All liquor license laws are contrary to the federal constitution, and should be so declared by the United States Supreme Court. A man was prosecuted before a Justice of the Peace for stealing a crow bar. The Justice, after hearing the proof, discharged the prisoner. Said he, "I know that the statute reads, 'Whoever shall feloniously steal, take, and carry away, lead or drive away the personal goods of another is guilty of larceny,' but that does not say crow bar, and so it is not unlawful to steal crow bars." Some seem to think that because the saloon is not specifically condemned, that is by name, in the constitution, it must be held to be constitutional and therefore, lawful.

Article 3, Section 24 of the Constitution of the State of Idaho does, however, in effect, prohibit the liquor traffic. It says: "The first concern of all good government is the virtue and sobriety of the people and purity of the home. The legislature should further all wise and well directed efforts for the promotion of temperance and morality." The United States Supreme Court has judicially said, "The statistics of every state show that there is more misery and crime attributable to the saloon than from any other source." Temperance and morality cannot, therefore, be promoted by the licensing of the saloon. It can only be done through prohibition, and that is the only thing left for the Idaho Legislature to do under the State Constitution. The friends of temperance petitioned the legislature of 1908-9 and 1910-11 to submit to a vote of the people such an amendment to Article 3 of the constitution as would specifically prohibit the traffic in drink and each time failed. With a proper construction of this Article by our Courts such an amendment would not be necessary.

The United States Supreme Court has gone a long way already toward declaring liquor license laws unconstitutional.

THE SECOND DECLARATION OF INDEPENDENCE

That tribunal has gone so far that if the legislature of a liquor license state will remove the license laws from off the statute books I will take the United States Supreme Court decisions and the common law of the land, a part of which is the Bible, and close every bar in that state as a common nuisance. We have had the mistaken idea that a license law restricts the sale of alcoholic beverages, that under such a law there is not as much liquor sold and drank as there would be were there no law on the subject. The fact is, however, that our license laws are the creators and preservers of the liquor traffic as it exists today. It lives and breathes and has its being through the license laws, without which it could not live a minute, and we know whereof we speak.

One Christensen lived in the city of San Francisco. He was a German. There are some good Germans in our country—Germans who believe in our institutions and are loyal to them. Then we have Germans who are inoculated with the doctrine of liberalism, and understand American liberty about as much as that German understood English who shot a dog and was threatened to be prosecuted. He consulted a lawyer. The limb of the law asked him if he shot the dog in self-defense. "No," said he, "I shot him in der face and he jumped over der fence." Christensen understood personal liberty about as much as that German understood his lawyer. A German landed in New York City on a hot summer day. He was bitten by a dog. A crowd gathered about him shouting, "Was he mad, was he mad?" The German was slow to answer, but getting angered he replied, "What for he be mad? I's the one that's mad." Christensen understood our institutions no better than that German understood what the crowd meant in asking him if the dog was mad. He applied for a license to keep a saloon in his city. The Court said, "Mr. Christensen, you are a bad man. The Court cannot grant you a license." "Well," said Christensen, "under the fourteenth amendment of the constitution of the nation I have a natural right to sell liquor." He opened up shop and started in to sell liquor without a license and was prosecuted and convicted. He appealed the case to the Supreme Court of California and that tribunal affirmed the proceedings below. Still he

THE SECOND DECLARATION OF INDEPENDENCE

was not satisfied and took the case to the United States Supreme Court, and that Court said, "Mr. Christensen, no citizen of the United States, no citizen of any state, has any natural inherent, common law right to sell liquor by retail." The substance of that decision was, no citizen could sell intoxicating liquors in the state in which he lives if there were no law upon the statute books licensing its sale. Some have thought the repeal of liquor license laws would mean free rum. Under the decisions of the United States Supreme Court it would mean right to the contrary, viz.: prohibition.

There being no natural, inherent, common law right to sell liquor there can be no constitutional right to engage in such a business. One of the purposes of the constitution is to protect us in our natural rights. A farmer has a natural right to take his apples to market and sell them. The constitution protects him in that right, and no law can prohibit him, but we can by law regulate the sale of his apples. We can say to him, "You cannot sell apples that are infected in any way." We have the constitutional right to thus regulate a natural right. We cannot, however, take a business that is inherently wrong, and therefore unconstitutional, and legalize it under laws of regulation, such as is the liquor traffic.

Who would think of dealing with rotten eggs by laws of regulation, such as would make the sale of rotten eggs legal under certain conditions. Why? Because rotten eggs are made no less dangerous or no less free from bacteria by licensing their sale. No less in violation of our common law, natural, inherent rights, and therefore no less unconstitutional.

We have no natural or common law right to commit murder, and therefore, if we had no statute laws on the subject it would still be a crime to commit murder, and the penalty would be death under the common law. But supposing there were no statute laws prohibiting murder and our legislature should undertake to regulate it by passing a law licensing murder upon the following conditions:

THE SECOND DECLARATION OF INDEPENDENCE

First: The applicant for license must be a citizen of the state and have a good moral character.

Second: Twelve citizens must sign the applicant's petition setting forth that the murder mill he proposes to keep is necessary.

Third: The applicant must give a bond in the sum of two thousand dollars that he will not murder his victim on sight, but through a slow process covering a period of at least five years.

Now, to regulate is to methodize, and put in order; to direct by rule or restriction; to subject to governing principles or laws. For instance, the disordered state of a nation, or its finances may be regulated. Congress may regulate commerce, but that which is wrong in itself cannot be made a subject of regulation. No act which is naturally wrong can be made right by society through laws of regulation. The liquor traffic being naturally wrong all laws pretending to regulate that traffic are illegal, null and void, such laws being perfect wrongs in themselves. If a man pursue a business or do an act, the natural or probable consequence of which is death and it produces death, he violates the law of nature. All science proves that intoxicating beverages cannot be used without injury, that they are a poison which naturally tend to kill and actually do kill a great portion of those who drink.

Some church people excuse themselves for their acquiescence in the liquor license laws on the ground that by working for the conversion of men they are taking advantage of the true solution of the question. They say, "Get the world converted and the laws licensing the liquor traffic will become a dead letter on the statute books." These very people would hold up their hands in horror if it was proposed to adopt the policy of license regulation to the crime of theft, and yet in the matter of a criminal traffic which is acknowledged to be the mainspring of all other crimes they give their tacit consent to being licensed. In the matter of the liquor traffic they acquiesce in the trampling on the laws of God and even go so far as to give their influence

THE SECOND DECLARATION OF INDEPENDENCE

and support to that end and then expect God to give us prohibition in some way in spite of their opposition. They seem to think that God some day will hand us down prohibition on a silver platter and say, "Here, take this, you have had license long enough."

I received a postal from one Hanson of California, saying that he had sent out ten thousand postal cards asking that the Christian people of the nation get down on their knees on the 16th of September of that year and pray to God to remove the liquor traffic. Now, we will imagine that all the Christian people of the nation have assembled in one state and are on their knees. We will throw down at their feet the statutes containing the liquor license laws. The morals of the people never rise any higher than the morals of their laws. There never was a time nor there never will be a time, this side of the Millenium, when, if there is a law upon the statute books licensing a sin, but what there will be plenty of people standing ready to take advantage of that law. You may transport all the saloon keepers today and there will be plenty more to take their places tomorrow. While I believe in the efficacy of prayer, those Christian people cannot pray the license laws off the statute books. They cannot talk or blow them off. God will not extend His hand down and sweep them off. They may pray until the crack of doom and they will remain on the pages of the statutes. How can those laws be removed? The only way by which it can be done is to have those Christian people rise from their knees and go to the polls and vote them off.

A small boy and his smaller sister were on their way to school. They were afraid they would be late. Said the boy, "Let us get down on our knees and pray." "No," said the little girl, "let us run and pray." That is the only prayer that counts, the prayer that has legs.

When the constitution specifies the object for which the government is created, legislative enactments to be constitutional must be in harmony with this object. The preamble of the Federal Constitution among other things says:

THE SECOND DECLARATION OF INDEPENDENCE

“We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.”

By licensing the liquor traffic we defeat justice, destroy domestic tranquility, retard the general welfare of the people, and make it impossible to secure the blessings of liberty—all of which being destructive of the objects for which our government was created and such legislation being promotive of such evils, it is therefore unconstitutional. Four Circuit Court Judges of the State of Indiana have declared liquor license laws unconstitutional, ex-Judge Artman being one of the number. The Central Law Journal, printed at St. Louis, Mo., under date of June 21st, 1907, in commenting on Artman's decision, said:

“The failure to take an appeal in this case is remarkable and is only excused on the ground that the liquor men advised against it fearing a precedent might be established ruinous to their business in the State of Indiana. It is undoubtedly true that the United States Supreme Court in their astounding denunciation of the saloon business in *Crowley vs. Christensen* (137—U. S., 86), has had more than anything else to do with the movements to have the licensing of the saloon declared unconstitutional. For when the Supreme Court of the United States held in that case that no citizen had an inherent or common law right to sell intoxicating liquor at retail, and when they went further and declared that there were “few sources of crime and misery to society, equal to the dramshop,” they practically put the retail business of selling intoxicating liquor outside of the law's protection, and made it a public nuisance, to be abated by the local authorities at the relation of any citizen injured thereby. In fact, the highest Court in the land has branded the saloon as an outlaw and dangerous to society, associating it with the lottery, the prize fight and the house of ill-

THE SECOND DECLARATION OF INDEPENDENCE

fame, all of which have been held to be outside of the law's regard and to be inherently wrong. Under such a classification it is indeed hard to understand how a business so branded could be licensed by any authority. If lotteries cannot be licensed, how can a saloon? These questions are asked in view of the United States Supreme Court's position in denying that there exists any right whatsoever in any citizen of this country to engage in the business of selling intoxicating liquor and denouncing it as being "the greatest evil to society."

The Declaration of Independence says: "We hold these truths to be self evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and pursuit of happiness." The Federal Constitution guarantees us those inalienable rights. A woman left home at five o'clock in the morning to do a washing. Her husband came home drunk about nine o'clock. Their little boy and girl were at the breakfast table. The little girl was crying. In a rough and boisterous manner he said, "Mary, what are you sniffing about?" Trembling in fear, she replied, "I can't eat this crust, papa." Snatching her from the chair, he cried, "I will teach you to eat it." There was a swift running stream back of the house and a dam of about three feet in depth. He waded out into this dam, taking the child with him, and dipping her down in under the water he would say, "I will teach you to eat it." He kept dipping her until her little life went out and then he threw her upon the embankment. When he saw what he had done he plunged into the stream and drowned himself. The little boy, knowing how his mother would feel when she came down, placed his hat over his sister's face so that she would not see that she was dead. The mother did the washing and arrived home in the afternoon. There being no one in, she rushed out behind the house in search for her children. She saw her husband lying dead and the boy standing by his sister's remains. She went up to her babe and lifted the hat from her face. Seeing she, too, was dead, she became a raving maniac, and was placed in

THE SECOND DECLARATION OF INDEPENDENCE

the lunatic asylum. Wherein did this nation protect that poor woman in her inalienable right to life, liberty and the pursuit of happiness?

Supposing the liquor dealers of our country should appear before the authorities in their true light and say, "License us to sell the devil in solution and we will be instrumental in keeping in existence three million drunkards, one hundred thousand of whom will annually drop into their graves; one hundred thousand of the innocent will be killed annually, through the cruelty of drunkards; one and a half million will be made criminals, annually, thirty thousand made insane and idiotic; two hundred thousand children turned out into the street to live upon the charity of the world; ten thousand girls led into lives of shame and dishonor; and twenty-five thousand homes will be destroyed. License us, your Honors, and this will be some of the results of our business, but not all." Supposing the authorities, in the face of this confession and declaration, on the part of the liquor dealers, should grant them licenses, remarking, "Go on with your work." The people of this nation, who have a sense of honor and decency would rise up as one man, and demand the impeachment of those authorities, the Judges, County Commissioners, and Excise Commissioners, who had the hardness of heart to grant those licenses upon such conditions. And yet, that is what the liquor traffic is doing every year, and we know it, as surely as we would if the liquor dealers told us; and is it not just as bad in the one case as it is in the other?

Does this not prove that our pretension to protect our citizenry in the inalienable right to life, liberty and the pursuit of happiness as set forth in the Federal Constitution, is worse than a farce?

If a man throw a block in the street, in the night time, when he has reason to believe it will endanger human life, and a person is killed by it, he is guilty of murder. If a man turns a beast loose which he knows is wont to kill, and he does kill, that man is guilty of murder. What about our guilt relative to the liquor traffic, we knowing full well the result of our protection of it?

THE SECOND DECLARATION OF INDEPENDENCE

In a village in Pennsylvania there lived a girl who was known as the belle of the town because of her beauty. She had curly hair of auburn color, blue eyes, and light complexion, with a tinge of rose color. A stranger came to town. They met. She fell in love with him and against the protests of her parents they were married. He engaged in the mercantile business and for a time was successful. Drink got the better of him, however, and as a result his best customers left him. He resorted to gambling to make up for the loss, but finally failed. He had three children, Myrtie, Grace and Jennie. His wife became an invalid through ill treatment and consequent worry. The time came when she had to leave her home to save her life. She got homes for Myrtie and Grace, and bidding them good-bye forever, on this earth, she took Jennie, and boarding a train went to her brother's about two hundred miles away. Christmas Eve came. She and her sister-in-law had finished making and arranging the Christmas presents for the little ones. Bidding all good night, she retired to her sleeping room on the second floor. Presently an agonizing groan was heard coming from her room. Her brother with whom she was living, and her youngest brother, being present, rushed up stairs into her room, exclaiming, "Why, sister, what is the matter?" Her reply was, "I love him still." Her heart broke. The doctor came and said she had Bright's disease of the kidneys. In about three days thereafter she passed away. When she was dying she tried to sit up, saying, "Lift me up, lift me up." Her youngest brother climbed up on the bed and lifted her up in a sitting position and held her there in his arms while she sung herself to glory. Reader, that youngest brother is the author of this work, pleading for other drunkards' wives. Wherein, I pray you, did this government protect my poor sister in her inalienable right to life, liberty and the pursuit of happiness?

When I was practicing law a client came to me to borrow twenty dollars. He had been a brave soldier in the War of the Rebellion, giving his country three years' service, and passing through many a hard fought battle, receiving one or more wounds. He had formed the drink habit. His wife had taken

THE SECOND DECLARATION OF INDEPENDENCE

the children and her few belongings and moved into a house in the outskirts of the city, where she hoped he would not find her. He was intoxicated and in a state of great excitement when he asked me for the loan. I did not consider it wise to loan a man in his condition any money and refused. He succeeded in getting it, however, of someone else, and used some of it in the purchase of a revolver and cartridges, and in the evening of that day, just as the sun was going down beyond the western horizon he appeared in the kitchen door of his wife's home, revolver in hand. She was washing the supper dishes, having a kettle in her hand. Hearing his footsteps, she looked toward the door, and seeing him standing there aiming to fire, she lifted the kettle to her face, pleading, "Papa, don't shoot." But he did shoot, killing her instantly. He paid the penalty of his awful crime on the gallows.

The lives of drunkards' wives and of drunkards' children would be safer on cannibal islands or in the jungles of Africa than they are in Christian America under the present rum rule. The only safe place for a drunkard's wife or child is in jail, behind iron bars with armour plate placed against the bars, that a bullet may not pass through and go crashing into the brain of the inmate.

My brother was Mayor of a city of fifty thousand inhabitants for ten years. The scenes in a Mayor's court are often heart-rending. I have witnessed some such incidents as the following:

A woman calls to see the Mayor. She is taken into his private office by one of the "cops" on duty. The following conversation takes place:

Woman: "Mayor, my husband came home drunk this morning, and the breakfast dishes being on the table, he took hold of the table cloth and pulled them off on the floor, breaking them. He then kicked over the table and grabbing a chair he lifted it above his head and drove me and my child from the house, saying, if we did not go he would kill us with the chair. Mayor, I am afraid he will kill us. What will I do?"

THE SECOND DECLARATION OF INDEPENDENCE

Mayor: "Notify the saloon keepers not to sell your husband drink."

Woman: "That would do no good if I did. He would get it through some other person. A man who has formed a habit for drink such as my husband has will gratify it by some means so long as liquor can be found. The law prohibiting saloon keepers from selling drink to habitual drunkards furnishes no protection to the drunkard's wife. The mischief lies in allowing the saloon business. Anyhow, I would not dare to notify the saloon keepers. He would learn who did it and it would so anger him that my life would not be safe in his presence."

Mayor: "I will notify them for you, madam."

Woman: "Oh, Mayor, I would not dare have you do that, for he would then know I had been to see you about it and he would kill me sure."

The woman in her despair begins to walk the floor and I imagine the following thoughts are passing through her brain, "I cannot live with my husband in safety. He is liable to murder me and my child any time. I could go by myself and work and earn a living for her and myself. I would be only too glad to do it, but he would follow me, go where I might. The Declaration of Independence declares 'that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.' The federal constitution guarantees me the protection of these rights. Where, in all this broad land—this land of so-called liberty, can I go and be safe in the enjoyment of life, liberty and the pursuit of happiness? There is no such place for me. He would follow me like the tiger follows the trail of his helpless victim, and my doom and the doom of my child would be a tragic death at his hands. Good-bye, Mayor, good-bye."

Closing the door behind her, she winds her way down an alley into an old rickety house. Before she has had time to

THE SECOND DECLARATION OF INDEPENDENCE

remove her apparel, her husband arrives, very much inebriated. "Where have you been?" he demands. Obeying her first impulse of self defense she creeps down in a corner of the room. The thought coming to her that her time had come, she rises to her feet and straightening up to her full stature, with her child clinging to her tattered dress, she exclaims in great emphasis, "Strike, kick, shoot, kill. I offer up my life a sacrifice to the moloch, king alcohol, that this Christian nation may derive a revenue therefrom."

Shame on us—shame on the nation. We ought to get in sack cloth and ashes and in our penitence ask God to forgive us for our brutality toward our fellow man. No less than three thousand wives were thus murdered in the United States the past year.

CHAPTER V.

LOCAL OPTION UN-AMERICAN.

Where do we get our authority to license the liquor traffic, either by direct legislation or by a vote of the people? From the Bible? A thousand times, no. We admit the liquor business as a traffic is not mentioned in the Bible. Distilled liquor was not known until about the eleventh century of the Christian era, and it was not called "alcohol" until the seventeenth century. In those days ladies applied a solution to their cheeks which made them red. It was soon discovered that the drinking of distilled liquor not only made the cheeks red but the nose also, so it was called "alcohol" for the ladies' red cheek solution. The liquor traffic did not exist under the license system until long after the Bible was written.

The Bible is not constructed on the plan of mentioning every practice by name, and saying in so many words it is right or it is wrong; but on the plan of revealing certain great principles of right and wrong, by which every practice in which men ever did or ever will engage, may be tried, and be seen to be right or wrong. The proper question is not, does the Bible mention this or that thing by name; but do the principles of the Bible approve or condemn it? When the nature of the thing is seen in the light of its effects, is it found to accord with those principles or to violate them? If it is found to violate them it is forbidden. Lord Chesterfield over one hundred and sixty-seven years ago said, "The License System almost necessarily produces a breach of every one of the ten commandments."

Do we get our authority to consent to the liquor traffic by a majority vote of the people or by any other plan? From the Declaration of Independence? Not by any means. By the adoption of the Declaration of Independence we disclaimed all authority over wrong. Do we claim any such authority under the federal constitution? The liquor traffic is an open, flagrant

THE SECOND DECLARATION OF INDEPENDENCE

violation of our constitution. Then in God's name, we ask, what right has any organization pretending to oppose the liquor traffic, to adopt a policy of operation that is in direct opposition to the three sources of governmental power we have mentioned, such as is the so-called law known as "local option"?

Notwithstanding the fact that the liquor traffic is against the laws of God, against the Constitution and the principles of the Declaration of Independence, the local option law says, in effect, it may exist, and be protected by the government where a majority of the people so vote. Every intelligent local option advocate will admit this, but takes the ground that the "means justify the end." He will remind us that over one-half the people of the United States live in prohibition territory (so-called), the most of which territory was made dry (delicto) through local option; this end being the justification of the means. I have no doubt if we had a local option law on the question of theft or polygamy, or lottery, or gambling, that over three fourths of the counties of the United States would vote "dry" on those questions; but no reasonable being would contend for a moment that we could, under the principles of our institutions, countenance any such measures in government.

A few years ago a Baptist minister in Louisiana was sent to the Legislature of that state and he voted for local option on the lottery question, to come home and find his pulpit declared vacant for this act of inconsistency of his.

Peter Cartright says in his autobiography, "Logan County, Kentucky, when my father moved to it, was called 'Rogues' Harbor.' Here many refugees from almost all parts of the Union, fled to escape justice or punishment; for although there was law, yet it could not be executed, and it was a desperate state of society. Murderers, horse thieves, highway robbers and counterfeiters fled there till they combined and actually formed a majority. The honest and civil part of the citizens would prosecute these wretched bandits; but they would swear each other clear, and they really put all law at defiance." If in those days they could have had a local option vote on the question of

THE SECOND DECLARATION OF INDEPENDENCE

crime in Logan County the bandits would have had a high time celebrating a victory for lawlessness and disorder.

There is no difference between voting on the question of the liquor traffic and any other crime. One is just as vicious in principle as the other. But, says the local optionist, the liquor license laws are here and the purpose of local option is to give the people a chance to vote them off the statute books. That is a misrepresentation of the facts of the case. The local option law gives the people the chance to say whether or not the liquor license laws shall **remain** on the statute books—whether the moral wrong of licensing the saloon shall be voted up or voted down; and in the event of its being voted down it gives them a chance at the end of two years to say whether or not it shall be kept down or voted up again. We admit we have prohibition delicto in over one-half the territory of the United States, and chiefly through local option, but do we have it defacto?

The high water mark of the liquor traffic was reached during the fiscal year ending June 30th, 1907, the per capita consumption being 23.54 gallons and the per capita costs twenty dollars and forty-eight cents (\$20.48). The United States government, in its annual report of the internal revenue, shows that there was a decrease of more than eight million five hundred thousand dollars (\$8,500,000) in internal revenue from the liquor traffic during the year ending June 30th, 1908, from the preceding year, and the following year there was a decrease of fifteen million five hundred thousand dollars (\$15,500,000), or twenty-four million dollars (\$24,000,000) in all. It will be remembered, however, that these two years were the years affected by the panic.

The fact is, we never had any material decrease in the consumption of liquor in the nation, excepting in periods of hard times, caused by a panic. With the revival of business came the increase of consumption of liquor. The Internal Revenue Department reports an aggregate increase of receipts from the liquor traffic for the first six months of the fiscal year 1910 of more than six million three hundred and fifty thousand dollars (\$6,350,000). The past year or more will show a great increase

THE SECOND DECLARATION OF INDEPENDENCE

in the consumption of liquor over the fiscal years of 1908 and 1909. This is made possible by the permission and protection of the United States Government under its interstate commerce regulations.

The Knox Amendment to the Interstate Commerce Law does not subject shipments of liquor to the police powers of the state upon arrival in the state. It permits anyone in "dry" territories to order any quantity of liquor. It permits brewers and distillers to ship into dry territory any quantity of liquor. It will not permit interstate carriers to refuse interstate liquor shipments destined to "dry" territory.

The Federal Government will accept internal revenue from blind pigs in prohibition territory and then refuse to allow its collectors of such taxes to testify in Court against the blind pigs paying the same, thereby being in connivance with that class of criminals to break down the state law.

By living outside of prohibition states the brewers and distillers have more privileges and immunities in the defeat of prohibition laws than if they had their plants in such states. And then, local option does not pretend to close the brewery or distillery. So with the protection the federal government gives to brewers and distillers outside of prohibition states, and breweries and distilleries being allowed to exist in territory made "dry" under local option, the liquor interests soon get matters readjusted after a defeat in a local option campaign, and through the mail and express order service and the underground business of the breweries and distilleries allowed to exist in the territory voted to be "dry," the serpentine liquor traffic revives from the blow it received at the ballot box and the people wonder why.

Supposing license should be granted to a man to make counterfeit paper money with the restriction that he must not dispose of his money in the county in which his factory is located. Possession is nine points of the law and that being true it would be no time before that county would be flooded with his worthless paper.

THE SECOND DECLARATION OF INDEPENDENCE

Mrs. Frances E. Beauchamp, State President of the W. C. T. U. of Kentucky, says:

“Local Option is a snare and a delusion. It educates away from state and national prohibition. It does not, cannot, control or prevent the distillery or the brewery. It salves the conscience of good men until they will not think, hear or read on the question.

“The first local option law, and the best and most effective one, was drafted in a wholesale liquor house on Sunday, in Louisville, Kentucky, forty years ago, to defeat statutory state prohibition, which had passed the House and had a pledged majority of the Senate. The liquor men were in despair, and as a drowning man catches at a straw, they caught at county option. In an evil hour the Good Templars, who had charge of the campaign, accepted the compromise on the fallacious argument, that you could not enforce state prohibition, but if the state was campaigned, county by county, the people would be educated up to prohibition by the campaigns and would enforce the law, neglecting the fact that the entire state had been campaigned to elect the state prohibition legislature, and the temperance people having their attention fixed on the drink evil in that generation, thought only of the saloon, so failed to see that local option did not, could not stop the manufacture, and, not knowing the liquor traffic as we know it today, as the source of political corruption, the greatest financial problem, the greatest menace to the solution of the race problem and the labor problem, in fact, the only question before the American people since 1776, that has affected the well-being and personal interest of every man, woman and child in the republic, they were led into the trap.

“Poor Kentucky has wandered forty years in this wilderness of sin. Every inch of its history has been baptized in blood and tears. Thousands upon thousands of dollars have been spent in campaigns, to say nothing of

THE SECOND DECLARATION OF INDEPENDENCE

the millions worse than wasted in drink. Her honorable name is the synonym of debauchery and murder. She is indeed 'the dark and bloody ground,' notwithstanding the fact that ninety-two per cent of her territory is under local prohibition. Her soil is cursed with distilleries. Counties that have voted the saloon out (Marion County, for one) have as many as eight distilleries, and many have from two to four. These are centers of political and moral corruption. They control the elections in the cities, and then defeat the will of the legislature by delay measures, until the state is further from prohibition today than it was forty years ago. It is a compromise. All compromises are weak. Weakness is wickedness. Why should this uncircumcised Philistine defy the armies of the Living God? It is just as easy, just as speedy and far cheaper to educate the people to prohibition as it is to local option; and then when you get it you have something. When you get local option you then must enter upon the second campaign to get prohibition, and in the meantime two generations of mothers' sons have been sacrificed and those who accepted the evil report are dead in the wilderness. And it is far harder to work in local option communities than in saloon towns. The saloon community knows the evil and sees the need of doing something. The saloonless town will not hear or consider the question. The hardest place to get a temperance meeting is the self-sufficient place. Where they have had local option the longest they lose all sense of responsibility for state and national prohibition. Like all sin, this sin of compromise is deadening to the conscience.

"Who are the advocates of local option today? John M. Atherton, the brainiest man in the liquor business, says, 'Let the preacher and the Sunday-school superintendent advocate local option, high license, low license, **anything but prohibition.**' Again, he said in my hearing last winter at the Model License Convention, 'I warn you there are thousands upon thousands of voters and practically all of the good women of this country that favor prohibition.

THE SECOND DECLARATION OF INDEPENDENCE

You can avoid the restrictive measures of high license. You can conceal your retailing in local option territory, but you cannot hide your distillery and your brewery. The day prohibition goes into effect, that day your business has got to die.' Anheuser, of Anheuser, Busch & Co., Brewers, said, 'Probably local option is the best thing for the trade at this time, with the present state of public opinion.' A great Pennsylvania brewer declares that to save **the trade** in Pennsylvania, they must advocate local option."

The white heat of local enthusiasm burns the heat out of the local organization.

The election passes, and then follows the inevitable reaction from all sporadic revival work. If the local branches win, they retire from the field flushed with victory, and quit work, forgetting that the power that secured a law must look to its enforcement. Thus the measure is left as a waif, deserted by its unnatural parents to the tender mercies (?) of the cold world, which in this case to prove "prohibition does not prohibit." If the locals lose the election, they sit down utterly discouraged. So no matter whether they lose or win, it kills the local organization in half the cases.

The only excuse local option workers have for favoring that policy is the mistaken idea that it is a step to state wide prohibition.

William P. F. Ferguson, editor of the National Prohibitionist, gives the facts of the case in the following article:

"Maine never had a local option movement. New Hampshire and Vermont became Prohibition states and received a large amount of profit from the Prohibition policy without ever dreaming of local option, and the prohibitory law finally was killed in both those states in the name of local option. North and South Dakota became Prohibition states and North Dakota maintained its law without any assistance from a local option movement, and Kansas never had local option.

THE SECOND DECLARATION OF INDEPENDENCE

“Upon the other hand, the states of the South which have recently adopted Prohibition laws have secured the laws in spite of local option—not because of it. It has been a matter of common knowledge for years past in Georgia and Mississippi and Alabama that, were it not for the quieting effect of local option upon the people of the rural counties, state Prohibition would have been adopted years ago. The movement for state Prohibition in Mississippi in 1901 was killed in the name of local option. The movement for Prohibition in Georgia in the same year suffered death at the same hands. The Anti-Saloon League leaders of North Carolina opposed state Prohibition in the name of local option until the movement became too strong for them to make headway against it. State Prohibition was defeated in Tennessee, not because of a desire of the people of the state to retain the saloon, but because the counties where there are no saloons were persuaded that the species of local option which they have there was sufficient protection for their state from the evils of the liquor traffic.

“Massachusetts has local option, and a majority of the people of Massachusetts vote ‘No’ on the question of license, but the liquor traffic holds the centers of the state’s population and controls the politics of the state and bids fair to continue its control for many years, unless some new method be adopted. New York has had local option for more than thirty-five years, but has made absolutely no advance toward Prohibition—is probably further away from it today than twenty-five years ago. Pennsylvania, years ago, had local option, and more than two score of her counties ‘dry,’ and today Pennsylvania has hardly a square yard of ‘dry’ territory, and the gin mill dominates the politics of the state as perhaps nowhere else in the Union.”

We contend that local option has been a hindrance rather than a help to the true solution of the liquor question. It is an

THE SECOND DECLARATION OF INDEPENDENCE

unjustifiable compromise from every viewpoint. God never allowed a people to win out on a compromise in a moral reform movement, nor He never will. Prohibition under local option cannot be enforced as reasonably well as the people expect, and many, not stopping to discover the cause, condemn the principle of prohibition, and become converted to the old system of regulation. Again, where prohibition under local option is reasonably enforced, as Mrs. Beauchamp says, the people of that community become self satisfied as to conditions concerning that question and cease to be factors in any movement for state wide or national prohibition. If all those who have been working for local option as a step to state wide and national prohibition had planted their feet on the platform of the principle, that the liquor traffic cannot be legally licensed in this Republic and stood there never wavering to the right or left, we would have had a nation today without a single saloon or brewery or distillery.

Local Option a Stepping Stone to Prohibition?

The first safety bicycle built in Chicago was a hard tire, cumbersome wheel, weighing about one hundred and fifty pounds. It was a back breaking machine, especially in hill climbing. They finally worked out a practical wheel weighing about fifteen pounds with inflated tire. Supposing some one would have said to the settlers of Idaho, "They used the old hard tire, heavy wheel in Chicago long enough to prove its impracticability and then threw it aside and put into use the practical wheel of later invention. Let us pursue the same course—use the heavy wheel as a step to the lighter one." There would be as much logic in that as there is in using local option as a step to prohibition. It is just as well known that prohibition of the manufacture, sale, exportation and importation of alcoholic beverages is the true solution of the liquor question, as it is that there is no practical use today for the old cumbrous wheels of the first year of the safety bicycle era. To use such a wheel now would discourage the use of any kind of a wheel just as local option in most cases discourages any kind of prohibition because of its inefficiency.

THE SECOND DECLARATION OF INDEPENDENCE

Supposing France and Germany were at war. Germany's vast army outnumbers the army of France two to one when the war begins, but she divides them up in half a dozen divisions. France keeps two-thirds of her army together, the other third being used in retaining possession of half a dozen of her forts. Germany could be concentrating her forces into one army and marching against the combined force of the enemy, defeat it and end the war with one blow. The Commander in Chief and his officers all agree not to do this. They contend it would not be practicable. So they settle on the plan of skirmishing around for a while, taking a fort here and there as is deemed wise and prudent, intending, after all the forts are captured to then form a solid phalanx and move against the main army of the enemy. This kind of maneuvering goes on for a while, forts are taken by the German skirmish lines, some of which are re-taken by the French. In the meantime the French army receives reinforcements until its ranks are swelled beyond those of the enemy; and then Germany wakes up to the fact that she has lost her opportunity. On comes the French army against that of Germany, winning a signal victory and causing the defenders of the "Fader Land" to beat an ignominious retreat. The whole world would condemn Germany for the lack of generalship on the part of her military officers. That is precisely the kind of skirmishing we are doing in spending our time with local option, and that is just what is happening on the battle field of temperance reform.

The temperance army lies in the rural districts. The time was when it was greatly in the majority and could have swept down on the enemy of the home and captured the nation. Wendell Phillips said, "Our cities will yet strain our institutions as slavery never did." In 1800, or one hundred and eleven years ago, there were only six cities in this broad land of ours of eight thousand inhabitants and upwards. Today we have over five hundred cities of twelve thousand inhabitants and upwards. In 1800 only one-fourth of the people of the United States lived in cities of eight thousand inhabitants or more. Today sixty-five per cent of our people live in cities and towns. By 1920, or

THE SECOND DECLARATION OF INDEPENDENCE

eight years from now, the people in our cities will outnumber the people living in the rural communities by several million.

What influence controls our cities? The vicious and the bad. How is that made possible? The presence of the saloons. The vicious and bad, through the medium of the saloon, control the city of Philadelphia. That city of "Brotherly Love" controls the great state of Pennsylvania. That is to say, you cannot get any legislation in the "keystone state" without the consent of the city of William Penn. Thus New York City controls New York State. Chicago controls Illinois; St. Louis, Missouri. There are many more states that are being controlled in matters of legislation by the large cities therein. The saloon in these cities is entailing a steady degeneration. The moral development of our cities falls far short of keeping pace with their material growth.

If we wait until a majority of the people get into our rum-ridden cities before we make a united effort for state wide and national prohibition, what will be the hope of our accomplishing that end. We certainly cannot secure it by a vote of the people, for the saloon vote in the cities will carry the day. The city vote will turn back most of the "dry" counties to the "wet" regime under our present local option law. We cannot hope to get it by statutory laws, for the cities will control legislation in a great majority of our states. In the words of Dr. Strong, "What if the saloon controls the city when the city controls the state and nation?" The question of our permanency as a free Republic will be settled by our cities. What will be the verdict if we let the saloon remain until a majority of our people reside in the cities?

If such should be the case we will then wake up to the fact, when it is too late, that our present generalship in the war of the temperance reform is more suicidal even than that of the imaginary war I have described between France and Germany. Herbert Spencer truthfully said, "People never go right until they have tried all possible ways of going wrong."

THE SECOND DECLARATION OF INDEPENDENCE

To show the "dry" territory in the several states, a map of the United States has been published, and white color is used in that portion where the saloon business is forbidden by local or state law, and black color is used where the saloon remains. This, on its face is very impressive, but when one stops to think that there are over one hundred great cities scattered from Boston to Dallas and from Chicago to San Francisco adjoining prohibition districts and prohibition states, from which is extended a countless network of transportation lines bearing thousands of car loads of alcoholic drink into every nook and cranny of every prohibition district we are able to see the fallacy of the present system of dealing with the liquor traffic, and the danger of the whole map of the United States becoming blacker than Egyptian darkness, without the intervention of Providence, if we do not change that system before a majority of the people get into the great cities of our country. This is a fact staring us in the face which cannot be gainsaid or denied.

The Chief Entrenchments of the Liquor Traffic in the United States.



(Copied from The American Advance)

THE SECOND DECLARATION OF INDEPENDENCE

The following 100 cities, located in the 37 license states of the Union, comprise the chief bulwark of the liquor traffic in the United States at the present time:

ARIZONA	South Bend	NEVADA
Phoenix	Terre Haute	Carson City
Tucson		
ARKANSAS	IOWA	NEW JERSEY
Little Rock	Council Bluffs	Camden
	Des Moines	Jersey City
CALIFORNIA	Dubuque	
Los Angeles	Sioux City	NEW HAMPSHIRE
Sacramento		Manchester
San Diego	KENTUCKY	Portsmouth
San Francisco	Covington	
	Louisville	NEW MEXICO
COLORADO	Paducah	Albuquerque
Denver		
Pueblo	LOUISIANA	NEW YORK
	New Orleans	Albany
CONNECTICUT		Buffalo
Bridgeport	MASSACHUSETTS	New York
Hartford	Boston	Rochester
New Haven	Worcester	Syracuse
		Troy
DELAWARE	MARYLAND	OHIO
Wilmington	Baltimore	Cincinnati
	Cumberland	Cleveland
DISTRICT	Hagerstown	Columbus
OF COLUMBIA		Dayton
Washington	MICHIGAN	Toledo
	Detroit	
FLORIDA	Grand Rapids	OREGON
Jacksonville	Saginaw	Astoria
Tampa		Portland
IDAHO	MINNESOTA	
Boise	Minneapolis	PENNSYLVANIA
	St. Paul	Erie
ILLINOIS	MISSOURI	Harrisburg
Chicago	Joplin	Philadelphia
East St. Louis	Kansas City	Pittsburg
Joliet	St. Joseph	Scranton
Peoria	St. Louis	Wilkesbarre
Springfield	MONTANA	
INDIANA	Butte	SOUTH CAROLINA
Evansville	Great Falls	Charleston
Fort Wayne		
Indianapolis	NEBRASKA	SOUTH DAKOTA
	Omaha	Sioux Falls

THE SECOND DECLARATION OF INDEPENDENCE

TEXAS

Dallas
El Paso
Fort Worth
Galveston
Houston
San Antonio

UTAH

Ogden
Salt Lake City

VIRGINIA

Norfolk
Richmond

WASHINGTON

Seattle
Spokane
Tacoma

WEST VIRGINIA

Charleston
Wheeling

WISCONSIN

Milwaukee
Oshkosh
Racine
Sheboygan
Superior

WYOMING

Cheyenne
Laramie

We do not mean to convey the idea by this pessimistic showing that we are of the opinion that King Gambrines will, in time, get complete control of the entire nation and thus become supreme ruler. We are pleading for immediate and united action in the right direction that we may secure the overthrow of the liquor traffic in state and nation by peaceful means before it is too late. There is no question in my mind, nor never was, but what, some day the fires will be withdrawn from every brewery and distillery in the nation and every bar, thereby, be closed.

“As has been said, “The United States of America is the last stand of the human race in the struggle to survive. We cannot go westward any more. We have reached the ocean.” Nature has done more for America than it has for any other nation on the face of the globe. Nature is really at her best in America. Every variety of nature’s beauties may be seen in perfection here. Silvery water in all its uses, sleeping in lakes, bubbling in springs, dancing in rivulets, marching in broad and expansive rivers and roaring in mighty cataracts. And then landscapes stretch out in every form and shape known to the freaks of nature—sleeping planes and valleys, rustling prairies, echoing ravines, silent woodlands, rolling hills and white-capped mountains. Do you want to see the beauties of nature in far away Italy, Scotland, Ireland or some other of the foreign countries? Then travel over America. She has them all, in all their grandeur and sublimity. She sweeps and rolls and tumbles from beds on the level of the sea to peaks above the clouds. And then her variety of climate. Do you want to live where the robin sings all the year around, or where there is autumn, winter, spring and summer? If you desire the former climate you

THE SECOND DECLARATION OF INDEPENDENCE

have but to turn your face toward the Golden Gates of California. If you prefer the latter climate the old Keystone state will afford you your heart's desire. And then go where you will on God's earth and you will not see the heavens look grander, the stars twinkle and sparkle brighter, the sky look more radiantly blue and the sun set more majestically; and you will not see more lovely sunshine and showers, or grander displays of heaven's fireworks and artilleries in the clouds—God has given America about all there is in Nature. Her breezes are gentle zephyrs from heaven. Her streams and rivulets melted silver; her mountains, wings of angels of love and affection and her soil, grains of life giving power, sending forth Nature's carpets of silken brussels, plants and flowers, and the giant oaks of the forest. And then we have but to work our way underneath the soil and bring forth the warmth giving coal, the indispensable iron ore, and shining silver, the glittering gold and sparkling diamonds. Who can go out among the hills and valleys of America and listen to the songs of the birds, the chirping of the chip-munks, the music of the streams and rivulets, and breathe in the sweet incense of Nature's flowers, and behold the sunshine and the blue sky behind the passing silver lined cloud, and say "There is no God"?

No wonder Columbus, when he saw our continent for the first time, imagined that he was approaching the noblest and most perfect place on earth, the original abode of our first parents, the primitive seat of human innocence and bliss—the Garden of Eden. I believe that Columbus was a man of Providence in his discovery of America, and that the Western Hemisphere was providentially located and arranged. When God said, "Let the waters under the heavens be gathered together unto one place and let the dry land appear," I believe He located our land and so shaped it as to make it best to serve His purpose. To prove this, I will only speak of the effect its location and physical structure had in making the first settlement upon it, although there are many scientific facts which could be brought to my aid. The Western Coast of our Hemisphere is barricaded by a long range of mountains. There is scarcely a

THE SECOND DECLARATION OF INDEPENDENCE

place where the land is not at least two hundred feet above the level of the sea. Rocks and trees, gulfs and high precipices intercept the traveler. The few rivers which flow into the Pacific are small and unnavigable. All the surroundings, in fact, are inadequate for the purposes of first settlement of a continent consisting of a vast wilderness. The Eastern Coast consists principally of low lands in a tillable state. Navigable and majestic rivers flow into the Atlantic and fine harbors are plentiful. The Western Coast is six thousand miles from India, and the Eastern, three thousand miles, or half the distance, from Europe. India was inhabited by infidels and idolaters and Europe by Christians. God did not want this country settled by idolaters, so placed America six thousand miles from them, to make it difficult for them to get here, and He erected the Rocky Mountains along the Western Coast so that if they did reach our shores, it would be impossible for them to effect a settlement. Europe being inhabited by Christians, God wanted this country settled by the Europeans, so he placed America only three thousand miles from them, that they might be able to get here, and so constructed our Eastern Coast as to make it not only approachable, but attractive to them as they sailed into its peaceful harbors and up its princely rivers, and strange to say while he made the soil of the eastern coast rich and fertile, He covered the surface of the earth in the immediate interior, with a still richer soil, thus creating an inducement for our settlers to move inward and onward across the prairies to the Queen of the Waters and capture "the land of the free and home of the brave," for Himself and His cause.

We do not believe that God ever made the Western Continent with all its natural resources to be devastated, and her cities and towns laid in ruins by the evil effects of the liquor traffic. We do not believe that God will permit this "last stand" of the human race to be destroyed by the rum power. The slave traffic could not have existed in this nation without its controlling the nation. So may it be said of the liquor traffic. We often have heard repeated the words of Lincoln, viz: "that this country could not live "half slave and half free," the speaker

THE SECOND DECLARATION OF INDEPENDENCE

adding that this country can no more live half drunk and half sober than it could half slave and half free. We contend that this country cannot exist half "wet" and half "dry." If it is to endure it must be all "dry." State wide and national prohibition is the only policy by which the nation can be saved.

It is going to be saved. There is one of two ways by which this will be done.

First: By united action of those of the people who believe in law and good government.

Second: By action of the Almighty.

It can be saved by peaceful means by the methods first mentioned. If it becomes necessary for God to interfere in its behalf, that it may be saved, He will do it with thunderbolts from His skies. That is the way God accomplishes reforms when those claiming to be His instruments fail.

They had an earthquake in Georgia at night for the first time in its history, a few years ago. The next morning a colored man was asked why it was the earthquake came at night. He replied, "I'll tell you, gentlemen, God put His ear down to Georgia last night to listen to the prayers of professed Christians, and He found several short, and He took hold of Georgia and shook it, and I tell you the prayers came in, all right."

God looked to his instruments to wipe out the curse of slavery by peaceful means. The time was when it could have been done. As far back as 1832 the country was getting ripe to do away with slavery without shot and shell. During that year a resolution was offered in the Virginia House of Delegates for the emancipation of slaves, and not a voice was there raised in favor of slavery. Had our so-called Northern Statesmen and Northern churches spurned all measures of compromise and stood unflinchingly for the right on the question of slavery we would have soon cowed down the slave power as did Jackson the nullifiers of South Carolina, and gotten rid of the slavery traffic without a single war cloud. But Webster and Clay persisted in settling the question by compromise and the churches

THE SECOND DECLARATION OF INDEPENDENCE

kept responding with an "Amen" until God's patience wore out and on came the Rebellion, which was used by Providence to break the shackles of the black man.

God has had His eye on the ballot boxes of this country for the last twenty-five years, to see if his professed followers would answer their own prayer relative to the drink evil, and one of these days His patience will again come to an end, and He will shake this nation as it was never shaken, purging this fair land of ours of the blighting, withering curse. It is a sad reflection on the human race that in the past no great national reform producing a radical change in the policy of government in the line of good morals, has been accomplished without the shedding of blood. Says one, "It has been the way of the world that great changes in the relations, rights and institutions of men have been accomplished, enforced or accepted after much suffering and bloodshed."

Will we profit by the history of the past, in the certainty of God's punishment, in the end, for compromising, by uniting our forces against the liquor traffic on a no-compromise platform and winning the victory by the pure white ballot, or will we turn a deaf ear to our dearly bought lessons, and continue to compromise until it is too late to profit by them and God visits us again with His judgment causing rivers of blood to flow, as He did for four long years in the internecine war of 1861? That is the issue before the American people today. May He enable us to see the right and give us the courage of our convictions to do the right.

Whenever the religious and moral forces unite on a question of right and wrong, although they may be in the minority in the beginning they eventually force the majority to come to their idea of thinking and win out in the struggle, providing they make their fight on a "no compromise" platform.

At the beginning of the Revolution, the merchant of Boston was a foreigner to the planter of Virginia, although both were Englishmen. Jealousies were very keen, and disputes as to boundary lines were frequent. About one hundred thousand

THE SECOND DECLARATION OF INDEPENDENCE

persons quit the country. Those from the Southern states went mostly to the Bahamas and Florida, while those from the North went to New Brunswick and upper Canada. The compensation which these refugees received from Parliament was more ample than that which the ragged soldiers of our Revolutionary army ever received from Congress. Even in August and September, one-half year after the battle of Lexington, so strong was the Anglo-Saxon spirit of conservatism and loyalty among the colonists that the few extremists who dared to speak of a violent disruption of all bonds between England and America entailed chastisement upon themselves and were universally censured. So says the American Archives, Vol. 3, pages 21, 196, 644, etc.

Richard Henry Lee introduced a resolution in Congress declaring "that the United States are and ought to be free and independent states, and that their political connection with Great Britain is and ought to be dissolved." After a powerful debate the resolution was finally adopted on a very close margin, seven states voting for it and six against.

Lord Howe and his brother issued a proclamation offering pardon and protection to all citizens who within sixty days should take the oath of allegiance to the British Crown and in ten days nearly three thousand, many of whom were wealthy and of high standing in society, availed themselves of this promise.

When Washington retreated from New York City through New Jersey, the British in pursuit, his force was reduced to 3,500, and they were ragged, half fed, and wretched in mind and body. Most of them left the moment their time expired and more troops were with difficulty drummed up to take their places. In the latter part of 1776 the Continental army was in rags, because of lack of sufficient loyalty on the part of the people to support it. Hundreds deserted and took the oath of allegiance to the Crown. It seemed to Washington that the army would melt away. The total army numbered about 14,000, while the British army numbered 25,000 in superb condition.

Congress demonstrated its inefficiency and the States looked upon it in contempt. Troops were recruited by Washington's

THE SECOND DECLARATION OF INDEPENDENCE

influence alone, and kept from mutiny by his immortal magnetism.

The suffering at Valley Forge was from gross mismanagement rather than from poverty of the country. There were scarcely two thousand men fit for duty there at one time. Says Gordon, "Hogsheads of shoes, stockings and clothing were lying at different places on the roads and in the woods perishing for want of teams or of money to pay the teamster." And there was not enough patriotism in Pennsylvania among the people to do the hauling gratis for the relief of our starving and bleeding army.

The soldiers had no meat, yet there was plenty of it for the British at Philadelphia. Farmers stole to that city with their choicest products because they received British gold in payment.

Washington ordered the farmers within a radius of seventy miles to thresh out one-half of their grain. The farmers refused, and burned what they could not sell, to keep it from the famishing patriots. Washington wrote: "Idleness, dissipation and extravagance seemed to have laid hold of most. Speculation and an insatiate thirst for riches have gotten the better of every other consideration and almost every order of men."

Washington retreated across New Jersey and it seemed as if every house had a piece of flannel tucked on the front as a sign that they were royalists. Not a hundred of volunteers were picked up on that woeful march.

A Royalist regiment was formed in Boston of Highland Emigrants and other Royalist battalions. After Arnold betrayed his country the army he led into Virginia were mostly American Royalists.

Half of the Maryland militia sent to Washington's help deserted just before the battle of Germantown. When Philadelphia was in the hands of the British, Pennsylvania had barely twelve hundred militia in service.

In 1781 one thousand soldiers perjured themselves to escape military duty, a number becoming informers, spies, and guides

THE SECOND DECLARATION OF INDEPENDENCE

for the enemy. Drunkenness and theft were common. Officers stole the money entrusted to them for the privates.

Washington wrote to one Governor that the officers he sent him were not fit for shoe blacks. He told another that his officers as a rule were of the lowest class. There were surgeons too who took bribes to grant discharges and they ate up the delicacies of the sick.

In the extreme South Tories were numerous and in many places civil war reigned.

John Adams shows that New York and Pennsylvania were so evenly divided in sentiment that if they had not been kept in line by New England on the North and by Virginia on the South they would have joined the British. The two parties were about equal in North Carolina, while in South Carolina the Tories were the more numerous.

Georgia virtually swung back to the Crown, and the people were about to take it out of the Confederation when Cornwallis surrendered.

When the British retired from the South 13,271 Americans, including 8,676 blacks, went with them.

Gates sent the report of the surrender of Burgoyne direct to Congress instead of to Washington, as he should, because of his jealousy of Washington.

John Adams, great statesman as he was, opposed Washington's policy in the Revolution. At a banquet he remarked, "My toast is a short and violent war," and he complained of the reverent affection which the people felt for Washington as an "idolatry" dangerous to American liberty. He declared himself "sick of Fabian systems," referring thereby to Washington's policy.

A bitter opposition against Washington was developed. Conway, an Irishman from France, said that all the disasters were due to Washington's incapacity. In the plot to remove him were Conway, Mifflin, Gates, and General Charles Lee, the first two having been with him at Valley Forge.

THE SECOND DECLARATION OF INDEPENDENCE

Rev. Dr. Jacob Duche was rector of the Church of Christ in Philadelphia. He was chaplain to the first Continental Congress and Washington's spiritual adviser. When the British captured Philadelphia in 1777 his courage gave out. He wrote a letter to Washington urging him to cease what seemed to him to be a hopeless task. When Washington received the letter he was righteously indignant, and taking the letter in his hand he crushed it in his clenched fist. The letter was laid before Congress and Duche fled to England, returning, however, in 1790. Washington had revealed a great many of his plans to Duche; and when he found that one in whom he had confided not only as his pastor but trusted friend had betrayed the cause of freedom, he was sick at heart, being almost ready to believe that there was no one on whom he could rely as a true friend.

John Adams said that one-third of the people were opposed to the Revolution from its opening to its close.

Lecky, the English historian, says, "that the Revolution was the work of an energetic minority who succeeded in committing an undecided and fluctuating majority to courses for which they had little love and leading them step by step to a position from which it was impossible to recede."

The soldiers invited Washington to become King. They were opposed to the crown under British rule, but were willing to place it upon the head of him who had led them on to victory.

But that America was to be free was "writ in the book of fate." Soon after the close of the Revolution the people became very discontented. Says one, "The spectre of civil war rose in a threatening attitude before every eye." Washington wrote, "There are combustibles in every state to which a spark might set fire." Anarchy seemed to abound in many places. Something had to be done, and that quickly. A general convention was called at Philadelphia to meet on the 2nd day of May, 1787, it to consist of delegates elected by the several state legislatures. These delegates met and they seemed to be hopelessly divided. Nearly four months elapsed before they could agree upon a plan. An attempt was made to abandon the Articles of Confederation

THE SECOND DECLARATION OF INDEPENDENCE

and adopt in its stead a New Constitution, but a majority among the delegates was against this change, Patrick Henry being one of the opponents. After a long struggle lasting several months the delegates reluctantly agreed to a Constitution which was submitted to the general state legislature for its adoption, and while a majority of the people seemed to be opposed to it, the Constitutional Convention had adjourned, and the legislatures of the states of the Union were forced to adopt it or be responsible for a state of anarchy which would follow, and they chose the former to the latter. So "the Constitution had been extorted from the grinding necessity of a reluctant people"—contrary to their will—through the superior statesmanship of an energetic minority.

"When the Constitution was presented to the people for ratification, a storm of opposition was raised. Men who had fought all through the Revolution now declared that they would fight again rather than have the Constitution the law of the land.

The conflict began in Pennsylvania. When the question came before the House, the Anti-Federalists withdrew, leaving two less than a quorum. The Sergeant-at-Arms failed to bring them in, but a crowd collected and dragged James McCalmont and Jacob Wiley to the House and held them in their seats until the roll was called.

In all the other states the storm of opposition was almost as bitter, and the Constitution had already become a law a year before North Carolina and Rhode Island ratified it."

McMaster's History of the People of the U. S.

Alexander Hamilton came to this country from the West Indies when he was but sixteen years of age. After attending school about a year, our Independence being declared, he cast his lot with the patriots, and history proves that he was the brains of the Revolution and of the nation in its infancy.

Forty-seven members of the New York Legislature were opposed to the Constitution and only nineteen were in favor of it. The majority faction had Governor Clinton as their leader, while the minority faction had Hamilton to champion their

THE SECOND DECLARATION OF INDEPENDENCE

cause. They met in Poughkeepsie, and for three weeks the battle between the contending forces waged. The majority proposed to ratify the Constitution conditionally. In this they were defeated by the superior tactics of Hamilton.

They then moved to ratify it unconditionally, with the understanding that after a certain number of years the State might secede if it saw fit. Against this proposition Hamilton made his great speech, closing with the following words:

“Now, listen, gentlemen. No one so much as I wishes that this Constitution be ratified to the honor of the State of New York, but upon this I have determined: that the enlightened and patriotic minority shall not suffer for the selfishness and obstinacy of the majority. I therefore announce to you plainly, gentlemen, that if you do not ratify this Constitution, with no further talk of impossible amendments and conditions, that Manhattan Island, Westchester, and Kings Counties, shall secede from the State of New York and form a State by themselves, leaving the rest of your state without a seaport, too contemptible to make treaties, with only a small and possibly rebellious militia to protect her northern boundaries from certain rapacity of Great Britain, with the scorn and dislike of the Union, and with no hope of assistance from the Federal Government which is assured remember, no matter what the straits. That is all.”

During the great debate New Hampshire and Virginia had ratified the Constitution, and that, together with Hamilton's words of warning, brought the New York legislators to their senses and the Constitution was ratified by them without any conditions. Hamilton re-entered New York City the hero of the hour.

When our Constitution was finally ratified by the States, a nation was born in a day. That Constitution has become our political Bible. Surely God does move in a mysterious way, His wonders to perform.

The statesmen of those days representing a minority, saw the necessity of making the States a Union, to rescue the country from its chaotic condition.

THE SECOND DECLARATION OF INDEPENDENCE

Slavery was abolished through the activity of an energetic minority. While slavery was sectional, its interests were national.

In the days of slavery the South depended on the North for manufactured goods, and moneyed men of the North had money invested in the South and many of them had liens on slaves as security for their money. So the institution in that particular was just as much national as is the liquor traffic.

On the 21st of March, A. D. 1841, the brig "Creole" with a cargo of over one hundred slaves set sail from Hampton, Va., for New Orleans. A part of the slaves revolted and overpowered the crew, killing one of the slave holders. The brig ran into the harbor of Nassau on one of the Bahamas. Those charged with the revolt were imprisoned by the British authorities. One year after that, on the 21st of March, 1842, Geddings of Ohio introduced in Congress the following resolutions:

"Since slavery abridges the natural rights of man it can exist only by virtue of a positive municipal law, and is necessarily confined to the jurisdiction-territory of the power which makes it; that the jurisdiction of the separate states of the Union did not extend over the seas; that the negroes on board the "Creole" had violated no law of the United States, since they had on the high seas, placed themselves again in possession of their natural right to liberty, and had therefore incurred no legal punishment; that any attempt to obtain control over them again, or to make slaves of them again was not warranted by the Constitution, or the laws of the United States, and was irreconcilable with the national honor."

Bolts, of the South, could not stand such a proposition and he demanded of the administration a severe censure, and based his motion on the following conditions.

1. That no good citizen and especially no representative should excite dissatisfaction or provoke a division of views in respect to a question in which diplomatic negotiations were pending and which might precipitate England and the United States into a war; and

THE SECOND DECLARATION OF INDEPENDENCE

2. That Geddings' resolutions countenanced sedition and murder.

Bolts' resolutions were carried in the House of Representatives by a vote of 125 to 69. And 47 Northern representatives voted for the resolutions and 25 were too cowardly to vote at all.

There was nothing in the Republican party's platform of 1860 to indicate that they intended to wipe out slavery. They recognized the Constitutional right of slavery to exist South of Mason and Dixon's line, and only opposed the extension of slavery in Northern States and in the territories where slavery did not exist. If the South had accepted the terms of the North after Lincoln was elected we would have had slavery today. The old party papers resorted to almost every means to show their detestation for the Abolitionists. A mob followed Wendell Phillips around for three days.

But there was a small minority party in the North, headed by Wm. Lloyd Garrison, demanding the abolition of slavery. The South feared this party might in time convert the North to its idea of thinking and so she thought the time to strike was when she had the support of the majority of the people of the North. Jefferson Davis had a letter in his pocket from ex-President Pierce to the effect that if there was a war it would be in the North and not in the South. Thus did the South reason, and led on by this reasoning she fired on Fort Sumpter.

Lincoln cried out to the South, "Lay down your arms and you can have your slaves." As President, for about two years, he was for openly, notoriously maintaining the Constitution as it was. And to prove this, on July 17, 1861, a general order was issued from Washington forbidding the troops from harboring runaway slaves. And six days afterwards the administration issued an order commanding the United States Marshals of Missouri to enforce the fugitive slave law. The sole purpose of the Republican administration at the beginning of the war was to save the Union, a cry of protest going up from every quarter against calling it a negro war. There was not the slightest idea in the start of abolishing slavery, but Lincoln was finally forced

THE SECOND DECLARATION OF INDEPENDENCE

to issue the Emancipation Proclamation as a military necessity to put down the rebellion. It was the eternal vigilance of Wm. Lloyd Garrison and his little band, that put the South into a state of frenzy, and while in such a state, precipitated a struggle that ended in not only the salvation of the Union but the freedom of the slaves. Let history therefore record the fact that the once despised but now honored William Lloyd Garrison moved the forces which brought about conditions that made the abolition of slavery necessary for the preservation of the Union.

CHAPTER VI.

LIQUOR TRAFFIC A GREAT FINANCIAL FRAUD.

We have said, that the consumption of liquor has decreased in this country only during years of panic. This can be readily seen in regions of the country where strikes occur among the wage earners. In the anthracite fields of Pennsylvania one year, when the miners were on a strike I compared the drink bill with the year previous in that section and I found that it fell several thousand dollars short of the year previous. I thought if the miners could do without drink during hard times they certainly could when prosperous. Poverty and panics would be impossible in this country with national prohibition. The prosperity we have had has been in spite of ourselves, through our natural resources. We have but to reach fourth our hands and partake of the material prosperity He has given us.

No one will deny the fact that it was God's purpose to have man give a portion of his time to labor for his maintenance and support, a portion for his mental development, and a portion for his spiritual welfare.

Neither will anyone deny the fact that He has given us in America natural resources, properly utilized, sufficient to enable us to realize these purposes. Have we done this? Let us look for a few moments at conditions as they really are. Pittsburgh produces one-quarter to one-half of all the various kinds of American iron and steel, as well as a goodly portion of all our tin, plate glass and machine shops. Laborers in the machine shops there work twelve hours a day, seven days in the week, and have a twenty-four hour shift every two weeks. A laborer was asked if he took advantage of the Carnegie Library. His reply was, "I am too tired to read, too tired to think; I work and eat and sleep."

Pittsburg is one of the richest cities in the world. More millionaires have been made through her "protected" industries than perhaps in any other city in the United States.

THE SECOND DECLARATION OF INDEPENDENCE

How do the "protected" workingmen live?

The press reporter appointed to investigate the situation summarizes them:

"Evil conditions were found to exist in every section of the city. Over the omnipresent vaults, graceless privy sheds flouted one's sense of decency. Eyrick rookeries perched on the hillsides were swarming with men, women and children—entire families living in one room and accommodating boarders in a corner thereof. Cellar rooms were the abiding places of other families. In many houses water was a luxury, to be obtained only through much effort of toiling steps and straining muscles. Courts and alleys fouled by bad drainage and piles of rubbish were playing grounds for rickety, pale-faced, grimy children. An enveloping cloud of smoke and dust through which light and air must filter, made housekeeping a travesty in many neighborhoods; and every phase of the situation was intensified by the evil of overcrowding of houses upon lots, of families into houses, of people into rooms." The conditions under which children of the poor are brought up in Pittsburg are such that babies die like flies. Of those along the river a settlement worker told Samuel Hopkins Adams, "Not one in ten (child) comes to us from the river bottom section without a blood or skin disease, usually of long standing. Not one out of ten comes to us physically up to the normal for his or her age. Worse than that, few of them are up to the mental standard, and an increasing percentage are imbecile."

As to the schools, here is what an authority says: "The school buildings are in many cases crowded, dark, dirty, often of three stories, and bad fire risks. The condition of the children in these schools, good and bad, rich and poor, may be known by the large proportion having defective teeth, reduced hearing, imperfect vision. An excessively large number of them are mouth breathers, partially so because they are unable to breathe through

THE SECOND DECLARATION OF INDEPENDENCE

their noses in the smoky air of Pittsburg, and a very considerable number are below stature and the weight determined for the average child. In a large percentage the defects of teeth, nose and throat bring them below the physical normal. These are the children that wear out in childhood." Is it a wonder that this gentleman suggested, "Ought not the Pittsburg schools to be closed and the children repaired?"

In March, 1908, there were one hundred and thirty-eight thousand one hundred and thirty-one men out of work in New York state belonging to labor unions. The following October there were one hundred thousand (100,000) in New York City alone. During that year there were at least one million men in idleness. There are three million children in this country between ten and fifteen years of age who are bread winners and about one million of these are deprived of parental control during the day. These help to make the twenty-five thousand delinquent children. There are only four occupations out of the three hundred and three which women have not entered. They are soldiers, sailors and marines in the service of the United States; telegraph and telephone linemen; roofers and slaters and steam boiler makers.

There are at least thirty million bread winners in this country. Over five million, or over one-sixth of these, are women; about nine hundred thousand are widows, and about eight hundred thousand are married women.

There are five hundred thousand men, women and children in the sweat shops of America. Over two hundred thousand of these are women, and at least ten thousand are children.

Mr. Robert Hunter says there are ten million people in this country in want. Ten per cent of those who die on Manhattan receive pauper burial. In other great cities conditions are the same.

Ten thousand people annually die of starvation in New York City.

THE SECOND DECLARATION OF INDEPENDENCE

A police justice in New York City recently said: "There are thousands of families in this city—I had almost said a majority—where the rearing of two or more children means a girl for the brothel and a boy for the penitentiary."

School officials have recently reported to the Board of Education that five thousand children who attend the schools in Chicago are habitually hungry and at least ten thousand other children attend school without having sufficient nourishment.

One of the officers also reports that "many have no beds to sleep in; that the majority of the indigent children live in damp, unclean or overcrowded homes that lack proper ventilation or sanitation, that children often beg merchants for decayed fruit and even for dead fowl in crates, and that they search for stray crusts."

Why all this distress—this squalor and want in a land of milk and honey?

Why are the purposes of God defeated with so many million of people in their being dwarfed and stunted in mental and physical development, and deprived of recreation necessary for healthy physical growth? There would be universal prosperity in these United States and peace, plenty and superior intelligence would abound in every home had national wide prohibition been our policy instead of liquor license regulation.

Let the people of the nation be approximately sober and workingmen would then be in a position to be able to secure whatever is reasonable and right in the interest of labor. Widows, wives and mothers, young boys and girls, and babes, who have been driven into the labor market would soon be able to settle down in homes and enjoy the privileges which their Maker intended they should have and which we have hertofore mentioned.

Turn whichever way you will and you will find the footprint of the liquor traffic against labor, and every legitimate industry. I do not believe in strikes, as a rule, but would to God that the wage earners of America would inaugurate a strike to drive King Gambrinus into the sea.

THE SECOND DECLARATION OF INDEPENDENCE

Neither do I believe in boycotting, but if those who earn their bread "in the sweat of their faces" would only boycott the saloon, America would soon take a step in advance of any nation that ever existed on the face of the Globe.

At the time of the Homestead strike there were forty saloons in that place. One of these saloon keepers wore a diamond, and was regarded as a "high roller" in one of Pittsburg's expensive sporting clubs. He was asked if he ever worked in the mills. His reply was, "Not I. Why should I? I have over three thousand of Carnegie's men working for me." He meant that many of the hard working men in the employ of Carnegie contributed a large proportion of their earnings to this sport's wealth in exchange for his liquid fire.

In England there is an Inn called "The Six Alls." On the sign that hangs in front stand the Queen in her robes of state, and she says, "I rule all." On her right hand is a priest who says, "I pray for all." Below him is a soldier who says, "I fight for all." On her left hand is a lawyer who says, "I plead for all." Beneath him is a doctor who says, "I cure all." At the bottom stands a workingman in his shirt sleeves, grimy, beaded with perspiration, and he says, "I pay for all." That is true—he does pay for all. Workingmen not only pay for the liquor they drink, but they pay for their employers' drinks. "How is this?" you say. Let us illustrate. A coal company is formed. They erect a breaker, sink a shaft, put in place a hoisting engine, dig a gangway, build a mining track, and place thereon coal cars, and after all things else are put in order, operation of the mine begins. The company expects a certain percentage on the capital invested, and each member of the company employed expects a certain salary for his services. And where is all this to come from? You may say, from the earnings of the capital invested; but that is a mistake. It all has to come from the product of the labor performed in the mines in the mining of coal. It can be plainly seen that the income of the coal operator is the product of the miners' labor. The same can be said of other industries in which labor is employed. We repeat, therefore, that workingmen pay for all. They pay not only for what they buy,

THE SECOND DECLARATION OF INDEPENDENCE

but for what their employers buy out of the income of their business—they pay not only for the liquor that goes down their throats, but also for that which goes down their employers' throats. The liquor traffic, therefore, does greater damage to workingmen than to any other class of people. It is clearly and indisputably their worst enemy.

Gustave Augerstein of Washington, D. C., representative of the Cromwellian League, said that while the direct cause of the Pullman car strike was the refusal of the company to pay living wages, the real cause was intemperance. Some of the men broke into a shop and took a barrel of alcohol therein, and diluted it with water, drank it and became drunken, and precipitated the strike. Right after that thousands of workingmen of Chicago marched through the streets of that city with banners floating, with the words inscribed thereon, "Our children are crying for bread," and then went to a picnic ground and drank 1,400 kegs of beer. One day there was a rush for the saloons in Chicago and those crazed with drink staggered out and applied the torch to cars and the track and committed other depredations.

In the anthracite strike of 1902, in which Roosevelt figured conspicuously, nearly all of the acts of violence were the result of either some of the strikers or deputy constables getting intoxicated, or both.

In the contest between capital and labor, the greatest blow which labor receives is that of intemperance; and strange to say, that blow is self-inflicted. Several years ago the Labor Reform party elected several of its candidates in Pennsylvania, including a goodly number of legislators. These representatives of labor were able to block all legislation favorable to the corporations, up to the last day of the session. As long as they kept sober they could not be bribed in any way, neither could they be influenced by threats. On the last night of the session a banquet was held, to which all the legislators were invited. The tables were loaded, not only with all the luxuries of the season, but high wines of every brand.

THE SECOND DECLARATION OF INDEPENDENCE

The toastmaster among other things said, "Let us eat, drink and be merry." And they did eat and drink, and the most of them got merrily drunk.

They then went back into the legislative halls and the speaker calling up the bills favoring corporations, they were being passed in rapid succession, when a representative of labor sobering up sufficiently to realize what was going on, staggered to his feet to protest. He was hit in the back of the head with a book by one of his co-legislators, the blow causing him to drop back in his seat, and that was the end of him. The bills were all passed and the next day the papers came out in great headlines complimenting the legislature for being able to accomplish so much work during the last night of the session. The corporations won by the self inflicted blow of their foes, rendering themselves helpless in their attempts of interference.

We got this from an eye-witness, a Baptist minister, who was one of those who were elected to that legislature by the labor element, and one of the few who remained sober on that night of drunken debauchery.

There are producers and non-producers. A producer is one who pursues an avocation that adds wealth to the nation. A non-producer is an idler. Twenty-five young men get married and go into a timber country where they can get \$3.00 a day. Instead of working they decide to remain in idleness for a year, spending their "honey-moon." During that time they might have earned twenty-two thousand five hundred dollars. So, by reason of their idleness, the community in which they live is that much poorer than it would have been had those young men worked.

A saloon keeper is not a producer. He is worse than a non-producer. In the words of Judge Pierson of Dauphin County, Pennsylvania, "We might better give the saloon keepers a thousand dollars a year and let them sit in arm chairs and do nothing and hire little negro boys to fan them, than permit them to sell rum."

THE SECOND DECLARATION OF INDEPENDENCE

A young man awakened late in the morning from a drunken debauch. He needed a shave. His stomach was craving for a drink. A silver dime was all he had left. He looked at himself in the mirror and said: "If I shave I will look good and feel bad. If I take a drink I will look bad and feel good. Which shall it be?" He went out on the sidewalk, thinking what he had better do. He finally decided to flip the dime. Said he, "Here goes. Heads, I drink; tails, I shave. Hello, tails up, two out of three times." He flipped the coin again and it rolled in a crack of the sidewalk, out of sight. We might better take all the money we spend for rum and dump it into the sea than to drink the liquid poison it purchases. If we should pour it into the sea instead of swallowing it it would pollute the sea.

When we reckon the number of men engaged in the liquor business for a living, including the many who clean the cuspidores for the drinks, we find there are about a million.

If these men were employed in some business which would add to the wealth of the nation, at \$2.50 per day, they would earn in one year.....\$ 937,500,000

There are at least 2,500,000 drunkards in this country who lose on an average half of their time. One-half of their wages for one year at \$2.50 per day amounts to 787,500,000

There are at least 15,000,000 moderate drinkers in the United States, who lose, by reason of their drinking habit, at least 13% of their time according to scientific proof. This aggregates in wages at \$2.50 per day, in one year..... 1,462,500,000

It is estimated that there are 2,500,000 people in jails, hospitals and asylums through drink the year around. The annual earnings of these unfortunates at \$2.50 per day would be..... 1,575,000,000

The annual cost of civil and criminal cases caused through drink..... 500,000,000

Our annual drink bill—What is it? Some say

THE SECOND DECLARATION OF INDEPENDENCE

about \$1,000,000,000. In making the estimate they reckon from the amount of liquor manufactured by the government. Is that all? A farmer sells a bushel of corn to the distiller and gets fifty cents for it. That amount of corn makes $4\frac{1}{4}$ gallons of whisky. The government reports $4\frac{1}{4}$ gallons and gets \$4.68 revenue on it. The distiller gets \$2.00. So the original cost is \$6.68. But, when the retailer gets it he doubles the quantity with water, making it measure $8\frac{1}{2}$ gallons. There being sixty glasses to the gallon the retailer gets \$51.00 out of it, the distiller \$2.00 and the government \$4.68, and the poor farmer 50 cents. Then again, many saloon keepers make a great deal of liquor from recipes purchased of men who follow the business of selling the same, the cost of producing these poisonous mixtures being about fifteen cents per gallon. In taking these facts into consideration it is safe to say that America's drink bill is about..... 1,500,000,000

Grand Total.....	\$6,762,500,000
------------------	-----------------

This is a part of the direct and indirect annual cost of the liquor traffic in Christian America. The revenue derived from the liquor traffic by the Federal Government is about \$200,000,000, while the several states and municipalities realize in the neighborhood of \$100,000,000, making \$300,000,000 in all. Dividing \$6,762,500,000, the direct and indirect annual cost of the liquor traffic as we figure it, by \$300,000,000, the annual liquor revenue, we find that every dollar we get from the liquor traffic costs us over twenty-two dollars. Frequently the working of a gang of men is interfered with by the absence of one or more through drink. We cannot estimate this loss.

Bishop Spaulding said: "The foe of labor is not capital, but ignorance and vice. In the whole English speaking world its worst enemy is drink. More than a combination of all employers, the saloon has the power to impoverish and degrade the workingman."

THE SECOND DECLARATION OF INDEPENDENCE

G. E. Fredericks, Secretary of the Kokomo (Indiana) Iron Company, declared that the saloon near their factory cost their company \$75,000 per year, if not more. Kokomo had at that time thirty saloons that paid about \$7,500 into the city treasury annually.

A certain firm marked one hundred ten dollar bills and gave each of their employes one on their wages at the end of the week. The following Monday morning they found seventy of those bills deposited in the bank by saloon keepers.

John Lennon, Treasurer of the American Federation of Labor, and General Secretary of the Journeymen Tailors' Union of America, said: "Every element of influence that the saloon exercises upon human society is antagonistic to everything that organized labor stands for. The saloon is sending more children into the factory, the mines, the mills and shops that ought to be at school or play, than the influence of the trade union has been able to eliminate either by direct action or by legislation. The attitude of organized labor upon the employment of women in industry is just the same as it is with children. The saloon influence is driving, by the thousand, women into the industrial world who ought to be at home."

Giving our country credit for having 16,000,000 families, the direct and indirect cost of the liquor traffic as we have shown it to be, amounts to \$422 per family, annually, while the average annual wage is only \$450. In olden times in Massachusetts the voters of a town would hold a mass meeting and after ascertaining the amount of the town's indebtedness each one would go up to the Secretary's table and deposit his proportionate share. Supposing there were no saloons in a town of 5,000 voters, and such a thing as liquor was not known there. Supposing the indebtedness of that town was collected the same way as they did in colonial days. The voters of the town meet and it is announced that the town's indebtedness aggregates \$10,000, or \$2.00 per voter. As each voter is about to deposit his proportionate share ten men step forward, and facing the audience one of them, acting as spokesman, says: "Give us the privilege to

THE SECOND DECLARATION OF INDEPENDENCE

sell intoxicating drinks and we will pay \$1,000 each, or \$10,000 in all, and that will pay your indebtedness, in full." A motion is put to that effect and carried. These ten men set their gin mills going without delay. The City Treasurer calls on them and demands from each \$1,000. They inform him that they do not have it. The following conversation then takes place:

City Treasurer: "But you promised it."

Saloon Keepers: "Yes, we promised it, and we will pay it as soon as we get it."

City Treasurer: "And where do you expect to get it?"

Saloon Keeper: "From the people."

The average annual income from the saloons are \$7,000 each. So these ten saloon keepers gather from the people \$70,000 during the year and pay back \$10,000 of it.

Profitable business for these tax gatherers. For every seven dollars they collect they pay back \$1.00 and for the difference, or \$6.00, they give liquid that they might better consume in flames rather than let it be consumed by their customers, four-fifths of whom are wage earners. At the end of the year, it is found that the town's indebtedness is double what it was the previous year, the sale of rum being the cause. The Duke of Alva in the Netherlands, killed three thousand of the rich every year for six years and took the effects of their estates and distributed them among the members of his army. We have a different scheme. To maintain the liquor revenue we acquiesce in the slaughtering of one hundred thousand of our people.

A greater financial fraud was never known in this or any other country than the legalized liquor traffic.

A rich hunter, it is said, had for his book keeper a weather prophet, so he might know when it was safe to go hunting. Wishing to go hunting one day, he inquired of his bookkeeper whether or not it was going to rain. He was given the assurance that it would be a fine day. He mounted his steed, called his dogs and started on his hunt. On his way he met a man on a donkey. He inquired of this man as to the weather.

THE SECOND DECLARATION OF INDEPENDENCE

"Going to rain," he replied. "How do you know?" said the hunter. "Why," said he, "do you see the ends of the donkey's ears are pointing towards each other? That means rain," and sure enough it did rain, and the hunter discharged his book-keeper and gave his place to the donkey. And it seems we have had in most cases donkeys in office ever since.

A satisfactory explanation of the panic of 1908 was never given by our great financiers.

We think, however, it can be easily explained if once our thoughts are turned in the right direction. Supposing there came an order to this country for 5,000,000 pianos, per year, for five years, the price for the same to be \$600 each, or \$3,000,000,000 in all. Ten thousand piano manufactories are started. One hundred workmen are put to work in each factory, giving employment to 1,000,000 men. These pianos are manufactured at a cost of \$500 each, so that the manufacturers realize a profit of \$500,000,000. These musical instruments are all made complete. The owners are to receive a check for \$3,000,000,000 for them the following day. They retire the night previous with a feeling of pride and satisfaction over the anticipation of being richly rewarded for their labor. They pass the night in happy dreams, but waken in the morning to learn that every one of their plants, including the pianos, have gone up in flames. Three billion dollars worth of pianos, and valuable buildings and machinery completely destroyed, all of which is a direct loss to the wealth of the country. What would be the result? Ten thousand piano firms would go into bankruptcy; 1,000,000 workmen would be thrown out of employment. The commercial world would be so disturbed that a panic would probably be forced upon us. The money paid for the manufacture of pianos stayed in the country, but it brought no returns. It represented destroyed wealth.

The year preceding the panic of 1908 we spent in the United States \$1,500,000,000 for rum. This vast sum represented, at its best, waste and loss. That this money was not destroyed in some way does not make it one whit less a loss and waste. And

THE SECOND DECLARATION OF INDEPENDENCE

then we have shown that the direct and indirect loss to the country from the liquor traffic is at least \$6,762,500,000.

The 30,000,000 wage earners in the country receive annually about \$13,500,000,000. The direct and indirect waste from the liquor traffic is one-half that amount.

We submit, if this is not sufficient to bring upon us panics, periodically.

It is said that three men, who were traveling, came to a river to find that the bridge belonging to the highway had been washed away. One of these men was very tall, one was a dwarf in size and the third was extremely large and portly.

To overcome the difficulty the tall man agreed to span the river with his body, resting his head on one shore and his feet on the other, letting the other two walk over on him, and then he rising and stepping across. The dwarf took the lead and was proceeding safely when the man with great proportions began the march. He had no sooner got under way when his weight broke down the human bridge and all fell in the river and were drowned. That tall man represents the wage earners of liquor licensed America. The dwarf represents the business men, and the fat man the brewers, distillers and saloon keepers. They will destroy us as a nation if we do not destroy their business.

A man who stuttered was arrested for assault and battery.

Being poor and without friends he was unable to engage a lawyer to defend him.

The day arrived for his trial. The Court assigned an attorney to see that justice was done him.

By direction of the County attorney he rose to his feet. That official then put to him the question, "Are you guilty or not guilty?"

The prisoner being very much frightened, was not able to articulate a single word. In one final effort to speak, he managed to make the sound, "c—c—c."

THE SECOND DECLARATION OF INDEPENDENCE

His attorney, addressing the Court, said: "Your Honor, what is this defendant charged with?"

The Judge thought a moment and then replied, "Soda water."

We could no more shatter the rocks of Gibraltar with cannons loaded with soda water, than we can expect to secure permanent prosperity in this country, and at the same time continue to license the country destroying liquor traffic.

The following story is told of a weasel: Two wood cutters were having their mid-day lunch, upon the border of an Adirondack forest, when they noticed a large hawk circling in the sky overhead, evidently with his eye upon something near them. He was gradually narrowing his circles while approaching the ground, and it was apparent that he would soon drop upon his victim. The men looked about cautiously, without movement or noise, and presently discovered a weasel stretched out upon the warm side of a log, not far away, probably sunning himself after a long morning's sleep, for the weasel does his sleeping in the day time and his work at night. This was no doubt the prey off which the hawk had a mind to make his dinner. But the weasel quietly blinked at the sun, either unconscious of the danger or indifferent to it. The men had just made this discovery when the hawk came gliding down, swift and sure as an arrow, seized the weasel with his powerful talons, and rose again almost perpendicularly. All seemed at an end with that weasel. Soon, however, the movements of the great bird became strange and unnatural. His wings worked rapidly and convulsively, as if making a great effort to sustain flight, then he began to sink, slowly at first, then with frequent recoveries until, finally he fell straight like a plummet to the ground, dead. From under the outstretched wings crept the weasel, apparently unharmed. What had happened? The weasel had quietly stretched his long, supple neck up under the hawk's wing, struck his teeth into a vital part, and sucked out the life blood. The muscles of the hawk relaxed as the blood rapidly drained. There was a last desperate effort at flight; the wings flapped uselessly in the air; and the heaviness of death brought him swiftly to

THE SECOND DECLARATION OF INDEPENDENCE

the ground, almost upon the spot where the weasel had been basking in the sun.

In 1862 this nation dived down as it were, and took hold of the liquor traffic, with a view of making a dinner of it—of getting a revenue to help pay the expense of the war. The liquor traffic being as cunning and sly as the weasel, made no outcry. What has happened? The liquor traffic has stretched his long, supple, slimy neck up under the wings of the government and stuck his serpentine teeth into her vitals, and lies there sucking her very life blood, and while the government has been able to keep above ground, yet her movements are becoming strange and unnatural; her wings are working rapidly and convulsively, as if making a great effort to sustain flight. In fact she is sinking with now and then a slight recovery; and unless she cuts loose from the fangs of the liquor traffic, and that soon, her vitality will become exhausted and she will drop to the earth dead; and out of her ruins God will bring forth another nation free from this deadly Octopus. We are reminded that England and other civilized European nations have stood up for centuries with the curse of rum in their midst. Yes—they have, in a way, but those nations have to deal with their own respective nationalities, in the main. America is confronted with the problem of the assimilation of the nationalities of every nation on the face of the Globe. A majority of the people of our great cities are either foreign born or of foreign parentage. In 1908 the Board of Home Missions and Church Extension of the Methodist Episcopal Church issued an "Appeal," signed by all the Bishops of the Church and many of its most prominent members, in which they say: "The modern American city is a supreme challenge to Christian service. In 50 years, while our rural population has doubled, our urban population has increased ten-fold. Soon the majority of our people will be in the cities. The great city is the storm center of all social problems, the real frontier of our civilization.

"Immigration and urban movement of population have greatly intensified the needs of rural districts. New England is being filled with an alien population. The Middle West is pouring its

THE SECOND DECLARATION OF INDEPENDENCE

English speaking folk into the great Southwest and out to the Pacific Slope at a rate even exceeding the incoming mass of immigrants from foreign soil. These members of our household, these pilgrims of our race and faith must be followed with fostering care, and the depleted churches they leave behind must be strengthened to meet new and adverse conditions. Every year is bringing us by immigration nearly a million and a half of people, not as formerly, from the great races of Northern and Western Europe, easily assimilated to our National Life, but new and strange peoples from the West and South of Europe and from Asia, alien to us in habits, traditions, religion and social ideals.

"In our streets we meet not only the Teuton and Celt, but the Latin and the Slav, with the Finn, Magyar, Greek, Syrian, African and Mongolian.

"Our peril is only surpassed by the splendor of our opportunity. God has given the nations to America that America may give the Gospel to the nations.

"Here is being repeated, the confusion of Babel with its polyglot of tongues that by God's grace we may repeat the miracle of Pentecost.

"We must save these incoming millions or they will destroy us."

Through the American saloon we are making a great proportion of these incoming millions worse than they were when they came here. Unless we pulverize the saloon we will not be able to save these incoming millions, and if we do not, then, according to this Methodist Appeal, they will destroy us.

Certainly the appeal gives us food for serious thought.

The liquor traffic is the sum of all villainies. Nearly every ill which has befallen our nation can be laid either directly or indirectly to that traffic. We say that the state of South Carolina originated the doctrine of nullification in this country, but that is not so. That doctrine was first taught by the distillers of Pennsylvania. John C. Calhoun of South Carolina did

THE SECOND DECLARATION OF INDEPENDENCE

not champion the rights of a state to declare a law of Congress unconstitutional and to resist it, until 1828, when as a matter of fact as far back as 1794 the Federal Government passed a law placing a tax of from 9 to 25 cents per gallon on whiskey and the distillers of Pennsylvania resisted that law. The very first armed resistance to the authority of the United States was in behalf of whiskey, in Pennsylvania, where Geo. Washington had to force the liquor traffic to obey the law at the point of the bayonet.

Weston says, that "The insurgents burned the house of the Inspector, John Neville, and forced him and the United States Marshal to flee for their lives down the Ohio River in an open boat. They then assembled about 16,000 men in arms and compelled President Washington to call out the militia, numbering 15,000 from different states. He placed himself at first ahead of the army, but afterwards put the force under the charge of General Lee, who made the rebel distillers of Pennsylvania see that there was a higher law in the land than that of the bottle and the jug. This insurrection cost the government \$1,500,000, while the total government expenses during that year were but \$4,362,000.

We look upon the South as having committed a great wrong in sustaining slavery, but the slavery crime was born of the liquor crime; and not long ago a distinguished statesman of Georgia asserted and proved by irrefutable facts and figures on the floor of the United States Senate that African slavery as it existed in the Southern states was the product of Northern distilleries. Slavery and the liquor traffic were intimately associated almost from the beginning. Slave traders carried cargoes of rum to Africa and brought back ship loads of slaves. In the days of the establishment of slavery in the country, money was scarce, and the products of the soil were too bulky to be used in commerce on the sea, so they converted it into rum, a less bulky article, and used it in trade and in exchange for slaves. Hence it may be clearly seen that the Georgian was correct in his charge. Many a Northern professed Christian reaped a rich harvest by exchanging his wet goods for African negroes and selling them to the planters of the South.

THE SECOND DECLARATION OF INDEPENDENCE

In 1829 William Lloyd Garrison published a paper in Baltimore called the *Genius of Universal Emancipation*. He learned that Francis Todd, a merchant from Newberry, Mass., was on his way to New Orleans with a gang of 75 slaves. He intimated in his paper that for such acts as that, Todd ought to be sentenced to solitary confinement for life; that he was a highway robber and murderer, and that his final doom would be, unless he speedily repented, to occupy the lowest depths of perdition. For this publication, Mr. Garrison had to lay in a Baltimore jail seven weeks.

Then again rum played sad havoc among the slaves. Nineteenths of the cruelty of which we read as having taken place among Southern slaves, was due to drink; many were brutally treated and others foully murdered by their masters while crazed with drink. I know a colored Baptist minister who had his nose literally split in two by his master with a rawhide while infuriated with drink. Many slaves were sold on the block and parents and children thereby separated to pay their master's whiskey bill. I know a colored Methodist minister who was sold on the block to pay his master's whiskey bill.

We have shown the relation of the liquor traffic to the existence of slavery. Now let us see what it had to do with the Civil war which preceded the overthrow of slavery. Horace Greeley said, "Had it not been for the liquor traffic, there would have never been a Civil war." Admiral Ralph Semnees, who commanded the *Privateer*, related the following incident in the hearing of one Rev. Mr. Conway: "After the election of Lincoln, twelve of the leading men of the South, representing six states, assembled in the St. Charles Hotel, New Orleans, and spent a whole evening discussing the question as to what the South ought to do under the circumstances. For an hour and a half eleven of the statesmen were averse to war—only one in favor of it. But after partaking freely of ardent spirits, and while under its influence, they were unanimously in favor of war," and it was the opinion of the Admiral that if they had kept sober that night the terrible war which cost the North and South so many millions of dollars, and so many precious lives,

THE SECOND DECLARATION OF INDEPENDENCE

and evil influences which we still have with us, would never have occurred.

The New York Independent attributes the following remarks to Gen. D. E. Sickles: "The war of the rebellion was really a whiskey war. Yes, whiskey caused the rebellion. I was in Congress preceding the war. It was whiskey in the morning—the morning cocktail—a Congress of whiskey drinkers. Then whiskey all day. Whiskey and gambling all night. Drinks before Congress opened its morning session, drinks before it adjourned. Scarcely a committee room without its demijohn of whiskey, and the clinking of the glasses could be heard in the capital corridors. The fights, the angry speeches were whiskey; the atmosphere was redolent with whiskey; nervous excitement seeking relief in whiskey, and whiskey added to nervous excitement. Yes, the rebellion was launched in whiskey. If the French assembly were to drink some morning, one-half the whiskey consumed in any one day by that Congress, France would declare war against Germany in twenty minutes." And then during the war the liquor traffic was a terrible enemy to the Union. Gen. McClellan said: "Would all the officers unite in setting the soldiers an example of total abstinence from intoxicating drinks it would be equal to an addition of 50,000 men to the armies of the United States." The disastrous battle of Bull Run was in a measure attributed to the notorious drunkenness of an officer in command. In 1862 Senator Pomeroy of Kansas said: "Intemperance has taken down some of the bravest and truest in the land; and on more than one occasion it has defeated and demoralized an army on the field of battle." Gen. Scott said: In his Mexican campaign 50 per cent. of all he lost in his army who are left in unmonumental graves, are there from intemperance rather than from the bullets of the enemy.

When we stood on Arlington Heights, in old Virginia, and looked upon the great city of the dead—the graves of Union soldiers who died in defence of their country, and turned to the monument which marks the spot where the bones of the unknown who fell at Bull Run and along the route to Rappahannock were buried, and thought of the million of our fellow

THE SECOND DECLARATION OF INDEPENDENCE

men, who lost their lives in that terrible conflict, and of the thousands of soldiers who were crippled there, and of those who lost their health by lying out in the fields of the Sunny South, and of the wives and mothers who lost their husbands and sons there, and of the children it made fatherless, and called to mind the assertion of Horace Greeley, the man who had as good an opportunity of ascertaining the real cause of the rebellion, as any one could have, it seems to us that every mother who lost a son, and every wife who lost a husband, and every soldier who wore either the blue or the gray, and every one who truly loved his country, would feel like rising up against King Alcohol and driving him back to the bottomless pit of hell, from whence he cometh, with such vengeance that he would never again make his appearance upon earth.

The drink issue held the foremost place in politics just before the breaking out of the Civil war. A few states had passed temperance laws. While our brave boys were fighting the battles of the Union, the country destroying saloon keepers stayed at home, as a rule, and kept their drunkard factories open night and day and seven days in the week, without molestation or disturbance, so absorbed were the minds of the people over the war that they thought little of their worst enemy at home. Our wise Congressmen only thought of the liquor traffic as a means of raising money to apply on the expenses of the great conflict, and to that end in 1862 they put a tax on the distillation of whiskey, and from that moment the American saloon began to spring up like pirates in the days when those lawless mariners were monarchs of the sea, causing greater injury to the people than ever was inflicted by the robbers of the waters of the deep. And as a result of the formation of the partnership of the government with the liquor traffic, the greatest and most dangerous monopoly ever known, the liquor monopoly was created. This monopoly has risen in its might and stood supreme an over-awing dictator to the two dominant parties for the last 25 years, so that at its command Prohibitory laws have been either repealed or rendered ineffectual in many of the states.

Let us review the situation. Liquor dealers, the originators

THE SECOND DECLARATION OF INDEPENDENCE

of the doctrine of nullification. Southern Slavery, the product of Northern distilleries. The Civil war the result of the liquor traffic. The partnership of the nation with the liquor traffic, the result of the war debt. The great liquor monopoly as it exists today the result of the nation's partnership with the liquor traffic. What an awful showing in this land of Christian civilization.

The city of Pompeii stood at the base of Mount Vesuvius in Italy, overlooking the Bay of Naples. It was a pleasant resort for wealthy Romans, many of whom, including Cicero, had villas in the suburbs. In August, A. D. 79, this city, together with two others, was completely destroyed by showers of lava, ashes and cinders from Mt. Vesuvius. For more than sixteen hundred years Pompeii lay undisturbed beneath volcanic deposits, hermetically sealed, when in 1755 the excavation of the city began. The exact number of lives lost in this disaster is not known, but the city is supposed to have had a population of twenty thousand.

The town of Port Royal is situated on the southern coast of Jamaica, on Kingston Harbor. In 1692 an earthquake took it into its grip and shook it as though it were a ship at sea. "The town rose as a ship rises to a swell. Houses swayed like pendulums and on the outer edges of the town they were thrown flat. Over the link connecting it with the main land the sea surged. And all at once, imperceptibly at first, with increasing momentum and a gathering grinding roar, the lower part of the town that faced the sea started forward bodily, as a ship starts upon the waves faster and ever faster, with shrieking people falling clutching at the slippery earth, and houses sliding and toppling with the rush, sheer into the sea. Land and houses, men and women, vanished from the face of the earth as though they had never been, with a slashing sound, long and hideous, left upon the slope to mark their path to death and swollen waters churning over them." "Those who were left high in the central part of the town peered shuddering over the edge of the torn land that dropped abruptly into unknown depths." Only the core of the town was left. On all sides around it was a belt of ruins.

THE SECOND DECLARATION OF INDEPENDENCE

Picturesque Lisbon is situated on the Tagus, being the capital of Portugal. In 1755 she was convulsed with an earthquake. "The great marble quay, crowded with panic stricken refugees from all parts of the town, sank suddenly beneath the river, leaving never a trace nor a sign. Ships and pleasure boats on the river were sucked into the jaws of a whirlpool and destroyed with all those on board. Men, women and children rushed into the great church of San Domingo, where the men fought like wild beasts. Following a terrible shock the walls caved in and destroyed the thousands therein in an instant. The lower part of the city became a seething furnace. The royal palace was actually swallowed up. It is estimated that seven thousand lost their lives. It is a remarkable fact that Lake Mjosen, a beautiful sheet of water 57 miles long and over a thousand feet deep, located in Norway at least 1,500 miles from Lisbon, was so disturbed by this earthquake that its waters rose suddenly to the height of 20 feet and then as suddenly subsided.

The city of Yeddo, Japan, has a million inhabitants. The great castle and royal residence of the Emperor of Japan stood in the heart of this great city. In 1703 over two hundred thousand of her people lost their lives by an earthquake. While people were flying up Main Street a vast chasm opened across it into which houses slid entire. Those in front turned to go back, but those in the rear pushed them on, and over the brink into the bottomless grave the jammed throngs fell. Another convulsion, and this abyss closed with its victims, and on went the thousands remaining over it. The ground opened and the great palacè of the Emperor, burning fiercely, sank bodily into the pit. Houses shuddered and fell, and the ground heaved, and the tumult of the fire was added to the shrieks of people and the thunder of the laboring earth.

Midway between Java and Sumatra in the Sunda Straits is the island of Krakatoa. The town of Anjer is situated on that island near the Krakatoa volcano. In 1883 there was an explosion that seemed to shake the earth, followed by a shower of soft gray ashes on the town. The sea, looming black like a billowing range of hills against the dark horizon line, heaved

THE SECOND DECLARATION OF INDEPENDENCE

itself landward at racing speed. It flung itself mercilessly upon the town of Anjer and swept it from the face of the earth. The flying natives rushed up the hills with the water hard on them. Those in the rear, in their terror craze clung to those in front, and the mad waves took them in frenzied embrace and dashed them about like corks upon the sea. This volcanic eruption changed the whole western coast of Java and fifty thousand lives were lost.

On the island of Martinique stood the city of St. Pierre, with Mount Pelee behind it. St. Pierre was a picturesque, brightly colored French city of 30,000 inhabitants. On the 7th of May, 1902, among other boats at anchor in the bay were the British steamer, Roddam, and the French ship, Tamaya. The officers in their suits of white went in open boats to the shore to pay their respects to the officers of the city. On the morning of that day there was an eruption accompanied by lightning, heavy explosions and the appearance of incandescent matter, from old Mt. Pelee. Captain Marino Leoboffe, of the Italian bark, Orscolina, took heed to the warning and made his escape. Many of the inhabitants also left. Evening came on, and the city was silent in sleep. Her lighted houses and business places gave it a color of dazzling beauty from the seashore. There stood the old cathedral, with her revolving light in the tower, and the silence of the night was broken by the sweet music of her chimes. The morning of May 8th dawned bright and sunshiny. There was nothing to excite apprehension excepting an immense volume of vapor rising from the crater.

On the 12th of May, all of a sudden there was a roaring sound as though Mt. Pelee was being rent in twain; then a great cloud of steam blackened with powdered rock appeared or burst forth on the mount. It rushed down in the direction of St. Pierre with the velocity of from 95 to 135 miles an hour, presenting the appearance of smoke discharged from a colossal piece of artillery. As it rolled down the mountain like a great tornado it was accompanied with a continuous roar of staccato beats reminding one of a Gatling-gun battery going into action. It took but two or three minutes for this volcanic tornado cloud

THE SECOND DECLARATION OF INDEPENDENCE

to reach the city of St. Pierre, and in about the same length of time it had that city, with her thirty thousand inhabitants, destroyed. It tore nearly everything to pieces that stood in its path, setting fire to buildings and filling the streets with debris of every description, passing on to sea. It soon became as dark as Egypt, and in that awful darkness lay St. Pierre in ruins, with her people all dead, their bodies encrusted with ashes, some buried in the burning ruins, and others rolled, tumbled and smashed by the tornado into huddled up masses of lacerated flesh out of which protruded splintered and broken bones. Ships at anchor off shore were swallowed by a mighty tidal wave. Corpses burned black were upon sea and land. More than forty thousand lives were lost, and of the thirty thousand inhabitants of St. Pierre, not a dozen escaped to tell the tale.

The aggregate loss of lives at Pompeii, Port Royal, Lisbon, Yeddo, Anjer, and St. Pierre, was about four hundred thousand. This covers a period of over eighteen hundred years. While we have not reckoned all the lives that have been destroyed by volcanoes and earthquakes for the past eighteen hundred years, yet they are but a drop in the bucket compared with those who have been destroyed by drink.

Thomas Dick, that eminent Christian philosopher, over half a century ago said, that since intemperance first dug a grave, the appalling number of seventeen million had fallen victims to the cup.

Gideon S. Stewart said that by adding to that number those who have fallen during the past half century, we would have more than enough to make four hundred nations like ours; more than seventeen worlds like this, of human beings who have been struck from existence by the arm of intemperance.

CHAPTER VII.

TRUE SOLUTION OF THE DRINK EVIL.

Now, we come to our "Solution of the liquor problem evolved from thirty years' study of the question." It is this: The uniting of the temperance forces in a campaign against the liquor traffic on the basis of giving no recognition to the legality or constitutionality of that traffic, either, by vote of the people through local option, or by direct act of the legislature; making "no compromise" the slogan. This is the only course that can be taken consistent with the Declaration of Independence, the Federal Constitution and the Teachings of God.

Relative to slavery, Wendell Phillips said: "Let us proclaim that law or no law, constitution or no constitution, humanity shall be paramount in Massachusetts. We are for revolution—a revolution in the character of the American Constitution." The church said once that this was heresy. The state said it was treason. Today both say it was splendid. We do not have to stamp on the constitution as did Phillips, or burn it as did Garrison, to show their contempt for it in the support it gave the slavery system. We are placed in the happy attitude of defending the constitution in holding that the liquor traffic is an outlaw.

We have these many years, been teaching an error. Our laws have taught, that it is right to drink liquor if it is purchased from a licensed liquor dealer, but a crime if purchased at an unlicensed joint, while the Christian ethics of our land teach, to license it in any form is sin, and to drink, either according to law or contrary to law, is sin. Again, we have been teaching that it is constitutional and in accordance with the principles of the Declaration of Independence to license the liquor traffic providing a majority of the people so vote. We say, yes, the liquor traffic is a sin against God and a crime against man, and at the same time teach, by legislation, that it is not a crime, but rightful and useful.

THE SECOND DECLARATION OF INDEPENDENCE

The masses graduate their morals by laws of man rather than by the laws of God. A multitude of people are passing down a business street. It is midnight. A man is seen trying to enter a bank. Immediately the cry is raised from every lip, "thief, burglar"; and all hands make a dive for the bank robber, each one hoping he may be the first to lay his hands on him. Why is this? The laws of man teach that it is a crime to steal, and consequently people have a horror of a professional thief.

An ex-governor of Ohio said that the liquor traffic was worse than theft or murder, and we agree with him. A thief robs you of your money but he leaves you with capacity to earn more. A villain murders you, but in doing so, he does not change your character, neither does he effect your reputation. The liquor traffic takes a man and not only robs him of his money but his character, gives him an unenviable reputation and finally brings him to an ignominious death. Yes, the liquor traffic is worse than theft or murder.

Let, however, this same multitude see a joint keeper standing behind his bar dealing out liquor to a young man—a minor, who broke his mother's heart and sent her to a premature grave for committing a crime while drunk. He has served his sentence and to drown his sorrow has resorted to that which was instrumental in driving him to his present state of degradation. Does the multitude cry, "violator of the law," as they behold that sad and heart-rending scene? No! They gather their skirts about them and walk away saying, "It is the duty of the police to arrest him," a worse man than a thief or murderer.

Why is this? That is the educatory effect of human law, legalizing the liquor traffic, upon the masses. It contaminates us all and makes us all cowards to a more or less degree. We repeat, had it not been for the un-American, unconstitutional, un-Godly policy of local option we would have had the banner of prohibition on the dome of the capitol of the nation, there to remain forever.

The time has arrived when we must take the position that all liquor license laws are unconstitutional, null and void, and

THE SECOND DECLARATION OF INDEPENDENCE

demand of our Courts that they so decide, and that we operate on that basis and no other. Why should we ask for a submission to a vote of the people of an amendment to a state constitution prohibiting the liquor traffic when there is not a state constitution in the Union but what already prohibits that traffic? There is no constitution of a state that protects a moral wrong, such as is the liquor traffic. More than that, the federal constitution prohibits the traffic, thereby making it an unlawful business in every state in the Union, and that being true, it could not be made lawful by any state constitution. Why should we ask a state legislature to pass a prohibition law when under the state and federal constitutions, correctly interpreted, prohibition is the law of the land?

We must insist, that it is the law of the land, and demand that the legislature pass an act prescribing the penalty for its violation. This is all that should be necessary in the matter. Let the Courts once decide that liquor license laws are unconstitutional, as they should, and we could close every bar as a common nuisance, in the Courts of Equity, without any legislation on the question. The liquor traffic being admitted to have a pernicious effect on the public we could go into the Courts of Equity with a bill against the saloon keeper, and on that bill secure an order abating his saloon as a public nuisance; and in the event of the saloon keeper continuing his unlawful business contrary to the edict of the Courts we could get a further order decreeing that he be imprisoned for contempt of Court. Wood on Nuisances, Section 24, says: "The experience of all mankind condemns any occupation that tampers with the public morals, tends to idleness, and the promotion of evil manners, and any thing that produces that result finds no encouragement from the law, but is universally regarded as condemned by it as a public nuisance." The liquor traffic "tampers with public morals, tends to idleness, promotes evil manners" and therefore, is a public nuisance, and under the common law could be abated as such, common law being the rule of right and wrong. That, however, would be too slow a process and lacking in severity of penalty and so legislative enactment providing sufficient penalty to make "the law of the land" effective would be required.

THE SECOND DECLARATION OF INDEPENDENCE

We must demand that the Courts get right on this question, and make a national movement in that line, bringing such actions as will force the Judiciary department of our nation to decide on the constitutionality of the liquor license laws; and if any of those who occupy that department fail in their duty to pronounce them unconstitutional it is our duty to put Judges in their places who will. The Judiciary department of these United States must be captured for the home and against the saloon if this nation is to be saved by peaceful means. This can be done by agitation and education, and crystalizing the sentiment in the ballot.

On moral questions our Courts are governed by public sentiment in their disposition. In 1854 the legislature of New York passed a Prohibition law. Horatio Seymour vetoed it, saying it was oppressive, and in a certain feature unconstitutional, and that prohibition would be injurious, rather than beneficial to the cause of temperance. In 1855 New York passed a prohibition law the second time. Ten thousand people assembled on the estate of Earl Harrington at Derby, England, in honor of the event. Ash English and American oak were planted side by side and a granite block erected with appropriate inscription to commemorate an event so important to the world. By a vote of five to three the Court of Appeals in 1856 pronounced the law unconstitutional.

In 1853 Indiana enacted a local option law, and the Supreme Court promptly held it to be unconstitutional and void. The Court in this case was wiser than it knew. It was unconstitutional for the reason that it gave the people the privilege to vote a moral wrong up, a privilege which the constitution prohibits. The Court, however, erroneously declared the law unconstitutional on the ground that it was an infringement on man's natural rights, in giving the people the privilege to vote the liquor traffic down. In 1855 Indiana enacted an absolute prohibition law, and the Supreme Court declared it unconstitutional on the ground that it was an invasion of the absolute, inherent, and inalienable rights of citizens, remarking that it knew as a matter of general knowledge, and was capable of

THE SECOND DECLARATION OF INDEPENDENCE

judiciously asserting the fact that the use of beer and other intoxicating liquors as a beverage is not necessarily hurtful, any more than the use of lemonade or ice cream, that such intoxicating beverages were created by Almighty to promote the social hilarity and enjoyment of the human race. The fact is though, there is no distilling or brewing of liquor in nature. She wisely provides against that by most perfectly and beautifully canning her fruit that hangs upon the trees, her grain that springs from the soil and the grapes that grow in clusters on the vines. Yes, nature hermetically seals the apple, the peach, the pear, the grape and other fruit, and wheat and other grain, in symmetrically constructed air tight cans to preserve and keep them harmless and free from all fermentation. Alcohol cannot be produced excepting through the violation of the laws of nature.

The United States Supreme Court not only repudiated the New York and Indiana Court opinions but criticized them. Today the United States Supreme Court holds that the sale of intoxicating liquors is dangerous to public safety and dangerous to the good order of society. The question of the constitutionality of prohibition is no longer raised in the trial of liquor cases any where in the Union. This radical change in the attitude of our Courts is the result of agitation and education. On moral questions our Courts are guided to a more or less extent by public sentiment—in fact they are led by public sentiment. Lincoln said, "He who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

Judge Artman says: "The application of constitutional and common law standards depends upon the state of the public mind." The whole force of the local option leaders will admit that any measure that recognizes the legality of the liquor traffic is contrary to their understanding of the constitution. They will agree with Justice Brewer of the United States Supreme Court that "It is always safe to read the letter of the Constitution in the spirit of the Declaration of Independence," and admit that the liquor traffic is against their understanding of the spirit

THE SECOND DECLARATION OF INDEPENDENCE

of the Declaration of Independence; and yet, they declare on the rostrum and in the press that to submit the question of the liquor traffic to a vote of the people is "pre-eminently American."

Pre-eminently American for the American people to trample on the organic law of the land, and our Bill of Rights? That is precisely what they teach according to their understanding of those memorable and vital instruments in our national life, which understanding is absolutely correct. This flagrant error supported by the power and influence of the organized local option advocates has been and is the great stumbling block in the way of educating public sentiment aright on the question of the liquor traffic.

We are often met with the assertion, "Yes, we believe in prohibition but differ as to methods." We may differ as to **methods** but we must not as to the **nature** of the liquor traffic, if we ever secure national prohibition reform by the peaceful route of the Courts, the only course left open, in my judgment, for the right settlement of the question, which can possibly be kept exempt from the lash and scourge of the Almighty in its accomplishment. We must treat the liquor traffic as an outlaw and so declare it to be under our institutions. We must take that position on the rostrum and in the press and consent to no legislation that does not brand it as an outlaw, ever standing ready to protest against any Court decision that gives it any recognition as a legal business, and standing there God will recognize our consistency and this loyalty to and faith in our institutions will give us the victory. Disaster has always been the penalty of compromise. Victory, whenever attained, comes from a source untainted with compromise.

Hon. Eli F. Ritter of Indiana in his argument before the Supreme Court of that state illustrates what the growth of general intelligence and public conscience will do with the Courts in giving the following incident:

"Probably the most important case, considering the circumstances and effects, ever decided in England, was the case of Somerset vs. Stewart, in King's Bench, de-

THE SECOND DECLARATION OF INDEPENDENCE

cided June 22, 1771. About fifty years before that date Lords Hardwick, Talbott, and York had held that African slaves might legally be held in England, and from that date to the date of the decision in that case, that had been accepted as the law. A native was captured on the coast of Africa and brought to Virginia and sold as a slave. His name afterwards became James Somerset, and Charles Stewart, of Virginia, became his owner. In 1770 the master took his slave as a servant to England, and while there the slave refused to obey or recognize his master's authority. He was seized, put in irons and placed on board a ship to be sent to Jamaica and sold. Thomas Watkins, Elizabeth Cady and John Marlowe, Quakers, who had been actively engaged in opposition to slavery, made affidavit that Somerset had been imprisoned without authority. Upon that a writ of habeas corpus was issued out of the Court of King's Bench, commanding the captain of the ship to produce the body of Somerset in Court. The facts, and the question was presented for consideration of the Court. The argument of the question before the Court was lengthy, and participated in by numerous advocates, in which was made very prominent, that the growth of Christian and civilized sentiment and public intelligence was such, that the law of England could not then be declared to be what it had been declared and understood to be fifty years before. Sergeant Davy, speaking of the effects of Christian and humane sentiment on the law of England, said among other things: 'For the air of England, I think, however, it has been gradually purifying ever since the reign of Elizabeth.'

“It was urged in argument on behalf of the master that the consequences of a decision in favor of the slave would be most disastrous. This consideration seems to have greatly impressed the Court, for the Court suggested a settlement; that the case would better not be pressed to a final determination; that the owner would better let the slave go than to jeopardize the tenure of all the slaves. It is apparent that the slave-holder and his legal advisers

THE SECOND DECLARATION OF INDEPENDENCE

thought that the Court would not dare to apply the actual principle of law involved in the case, because of the powerful influences arrayed against the slave, and the consequences that might follow. It was said, in argument, that fourteen to fifteen thousand slaves in England, and more than one hundred and sixty-six thousand negroes in Jamaica would be turned loose on England and fugitive blacks from all over the world would be seeking refuge on English soil. Lord Mansfield delivered the unanimous opinion of the Court. He said, in the language of that day, among other things: 'The setting fourteen to fifteen thousand men at once free, loose by solemn opinion, is much disagreeable in the effect it threatens.' 'If the parties will have judgment, fiat justitia, ruat coelum, let justice be done, whatever be the consequences.' 'Mr. Stewart may end the question by discharging or give freedom to the negro.' 'But if the parties will have it decided, we must give our opinion.' 'Compassion will not on the one hand, nor inconvenience on the other, be decided, but the law.'

"The slave was liberated. There had been no Act of Parliament, no decision of Court, upon this question intervening for fifty years, and, since the declaration of law, directly the opposite.

"The Court in that case did not declare a new principle of law but made a different application of an old principle of law. It reversed what had been declared to be and accepted as the law for more than fifty years, and did so as the opinion clearly shows, because of the inhumanity, immorality, and injustice in the institution of slavery, of which the court took judicial knowledge. That decision freed every slave then held in England. The dire consequences of such a decision, predicted in the argument, to commerce, domestic affairs, and social order, did not follow. The Christian civilization so adjusted the affairs that the effects of the decision came like a providential blessing to the whole people.

THE SECOND DECLARATION OF INDEPENDENCE

“More than one hundred years have passed, yet England points to it with pride, and it has had more to do with stimulating and sustaining the steady progress of humane and Christian principles in legislation and in Courts than any decision ever rendered by any Court in these one hundred years.”

Wendell Phillips said: “The American people never became intelligent upon any question of national interest until it was put upon the stump and beaten out into the clear by public debate.” We must put the question of the unconstitutionality of the liquor traffic upon the stump and there have it beaten out in the clear by public opinion. We cannot do this, successfully, so long as temperance people advocate on the stump such unconstitutional measures as local option laws.

Judge Artman says: “It is no argument that saloons have been regarded by the Court as lawful. Slavery was so regarded for two hundred and forty years. So was dueling for centuries, and prostitution was protected in England as an avocation until the reign of Henry VIII. No decent Court would so regard them now, and yet, the evil effects of all of these combined are insignificant when compared with the misery, the anguish and the woe entailed upon the human family by the saloon.”

Lincoln said:

“LET EVERY AMERICAN, EVERY LOVER OF LIBERTY, EVERY WELL-WISHER TO POSTERITY, SWEAR BY THE BLOOD OF THE REVOLUTION NEVER TO VIOLATE IN THE LEAST PARTICULAR THE LAWS OF THE COUNTRY, AND NEVER TO TOLERATE THEIR VIOLATION BY OTHERS. AS THE PATRIOTS OF '76 DID TO THE SUPPORT OF THE DECLARATION OF INDEPENDENCE, SO TO THE SUPPORT OF THE CONSTITUTION AND LAWS LET EVERY AMERICAN PLEDGE HIS LIFE, HIS PROPERTY, AND HIS SACRED HONOR. LET EVERY MAN REMEMBER THAT TO VIOLATE THE LAW IS TO TRAMPLE ON THE BLOOD

THE SECOND DECLARATION OF INDEPENDENCE
OF HIS FATHERS, AND TO TEAR THE CHARTER OF
HIS OWN AND HIS CHILDREN'S LIBERTY."

The liquor traffic being an outlawed institution, as we have shown, let us stand on this declaration of Abraham Lincoln as our platform of principles concerning that traffic, and with all the temperance forces standing there the death knell of the liquor traffic will be sounded and its reverberations will be heard around the world.

We would not have it understood that we are opposed to the legislature passing a state wide prohibition law with penalties for its violation. Neither would we object to submitting to a vote of the people an amendment to the State Constitution, singling out the particular crime of the liquor traffic as being unconstitutional. Neither of these measures can be classed as a compromise. They both educate in the right direction. In voting on such an amendment we are not saying whether or not the constitution shall prohibit or uphold the liquor traffic, this being the compromise feature in local option. We are not necessarily admitting, by proposing a vote on such an amendment, that the state constitution does not already prohibit the liquor traffic. We are merely leaving it to a vote of the people as to whether or not the liquor traffic shall be specifically mentioned as one of the crimes prohibited by the State Constitution. We can consistently work on these lines, making the overthrow of the liquor traffic on constitutional grounds the **paramount** issue.

There are a large percentage of our citizens who entertain the idea that we can never secure national prohibition. To admit this, is to admit that civilization has reached its highest point of development, and from this time forward we will retrograde as a nation until dissolution takes place, and we are buried with the dead republics of the past. I have no use for a "can't" American in this reform. The strong men of the earth are not the doubters nor the disbelievers. Men who are forever telling what they do not believe are of no account to this world. Suffering humanity, downtrodden women and children do not care what you do **not** believe. The question is, what **do** you believe?

THE SECOND DECLARATION OF INDEPENDENCE

What have you of any value? What you have not is no use to any one.

A miser attempted to cross a lake in a row boat. He fell overboard. Two small boys who were taking a boat ride saw him as he fell. They went to his assistance and rescued him. He took a quarter of a dollar from his pocket and handing it to the boys said, "Here, boys, take this. You have saved my life." One of the boys took fifteen cents from his pocket, and handing it to the miser said, "Here is fifteen cents change, ten cents is about all you are worth to this world." The citizen who is constantly crying, "You can't" is not worth ten cents to this world. He is not worth as much to the world of civic righteousness as a tramp is to the financial world.

I generally carry in my pocket a flag of my country. Although we are one of the youngest of nations our flag is older than the flags of Great Britain, Spain, Portugal, Italy or Germany. She was born June 14th, 1777, and has been through more battles and waved over more victories on land and sea than any other flag in the world. No European flag has had so many die in its defense. More than a million men have laid down their lives for Old Glory, and a million more stand ready to rush to its defense. Because of her record whenever we see her floating to the breezes we are thrilled with a feeling of patriotism and prompted to give three cheers for the Stars and Stripes. The red is typical of the blood patriots have shed for it, the white of the purity of their cause; and the blue of the blessings of heaven.

In educational advantages;

In religious privileges;

In explorations and discoveries in science;

In mechanical skill;

In inventive genius;

In the utilization of the elements of nature;

In true genuine bravery backed up by intelligence and skill, the old flag stands for a people above all other national ensigns.

THE SECOND DECLARATION OF INDEPENDENCE

She represents the highest development of Christian civilization attained.

We love the flag. A school house caught fire in New York City. A school boy rushed up four flights of stairs, two steps at a time, out on the roof, and pulling the old flag down from the mast head, he threw her over his left shoulder patriotically, and started back to terra firma. In passing by a room he heard talking therein. Opening the door he found two teachers eating a luncheon, and saved their lives. He no sooner reached the ground than he was surrounded by a crowd of men to congratulate him. One man being struck with his bravery said, "Why did you run the risk of your life to save that flag?" His reply was, "We are taught to love the flag in the public schools and I could not bear to see her go up in ashes."

A few years ago two boys, one fourteen, from Texas, and the other sixteen, from New Hampshire, went to Cuba. They were convicted of being spies and sent out to be shot. One of the boys pulled the old flag from his pocket and wrapping her around his person, pointing to her, he said, "Shoot a hole through there if you dare." They didn't shoot and the boys came home. Uncle Sam said to Spain, "Feed your reconcentrados in Cuba." Spain answered by the blowing up of the Maine. The old flag sent forth the edict that Cuba must be free and she made her free in three months.

Any American who says that the old flag cannot enforce any edict she may send forth is unworthy the right of suffrage and the privileges of American citizenship. The man who says, "We cannot secure prohibition in state and nation, and if we should we could not enforce it, takes the position in effect, that our institutions spell failure."

Why do we have the saloon and its attendant evils? It is because we have written across that flag, the word, "Saloon." Let us remove that stigma upon our national ensign, and place the word "Home" there and the fires will be withdrawn from every brewery and distillery and every bar closed.

THE SECOND DECLARATION OF INDEPENDENCE

But what have we done instead? We have said to the saloon keepers, "You are a bad lot of men. You are filling our prisons, poor houses, and lunatic asylums, emptying our churches and Sunday Schools. You are doing all this and much more, but we are afraid of you," and so we get down on our knees before them and say, "Please give us five hundred dollars, apiece, won't you, to help pave our streets and educate our children." This is treason to God, home and country. God says, "Woe upon them that justify the wicked for a bribe." A liquor license fee is worse than bribe money.

The liquor question is the all important national issue. In the words of Professor George R. Stewart, President of the State University of Tennessee, "The liquor traffic is a monstrous snake, crawling through our beautiful country, devouring here a man, here a village, here a mayor, here a town council, here a board of county officials, here a state legislature."

Whenever a vice becomes stronger than the nation itself the nation will go down. The liquor traffic as it exists today is a vice. The traffic in that vice is fast becoming stronger than the nation.

An habitual drunkard has no will power. He is a poor, helpless, pitiable creature. As the liquor vice affects the individual so it affects the nation. Gen. 1:27: "So God created man in His own image. In the image of God created He him." At the word of Jehovah the heavens and the earth sprang into being. At His will the mountains reared their lofty heads, and the seas rolled forth their countless billows, the plains spread out their carpets of verdure, the forests stretched broad their waving branches, and the rocks stood up like walls of defense. Out of chaos sprang the universe in all the grandeur of matchless perfection. And God looked upon it, and behold it was "very good," but though God created the heavens and the earth, the seas and all that in them is, His masterpiece was man. And unto him gave He dominion over all His creation. At the word of man the mountains are leveled or pierced through—the courses of the rivers are changed, rocks are riven into fragments and the very lightnings are harnessed and made to do his bidding. Who

THE SECOND DECLARATION OF INDEPENDENCE

can contemplate the wonderful anatomy of man and not stand awe stricken and amazed?

No earthly tabernacle was ever constructed upon so wonderful a plan. Every function of human existence and activity provided with its own set of nerves and muscles, all builded upon a foundation of marvelous strength and so intricately interwoven and interdependent that no member of the human body can be injured without its injurious effect being felt throughout the entire body. But wonderful as is the physical structure, the influence of the mind, the action of the soul, and the moral responsibility of man to his Creator is the most striking element in the entire consideration. No other fact is so impressively taught by the Divine Authority as man's accountability to God. He is made a free moral agent, endowed with intelligence to choose between right and wrong, and taught by precept and example all through life's experience, the reward for good and the punishment sure to follow the violation of law, either physical or moral. So when our forefathers were about to rear the structure of our national government they builded upon a plan which James Kent has aptly described in his Commentaries on American Law as follows:

"States or bodies politic are to be considered as moral persons, having a public will, capable of understanding and free to do right and wrong, inasmuch as they are collections of individuals each of whom carries with him into the service of the community, the same binding law of morality and religion which ought to control his conduct in private life."

This government made up of millions of human beings, each in his own capacity as responsible for the acts of the whole government as if they were the entire body, either for good or evil. So the government must be considered as a whole as one person—a great giant with almost inconceivable power for its own perpetuity or destruction.

Our forefathers meant it should be an Hercules for strength and an Apollo for beauty. And we have chosen to call the government of the United States our Hercules.

THE SECOND DECLARATION OF INDEPENDENCE

A veritable Sampson in force and power, Hercules was born on the 4th day of July, 1776. There was an old bell in the steeple of Independence Hall, Philadelphia, where Congress was in session.

On this bell was the inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The very moment Hercules was born this bell rang out the glad tidings of his birth. Thousands gave vent to their feelings of joy with loud huzzahs; cannons roared and the sky flashed with illuminations from hilltop and valley. Notwithstanding this demonstration of great joy over the birth of Hercules he had an enemy that was seeking his very life, and as a result his days of infancy were passed in constant turmoil and strife, many times his very soul nearing the valley of death, he escaping each time, as if by a miracle. He was not fondled and nursed with care during his infancy, those who gave him birth being forced to leave him to the God above while they fought for his life, sleeping on their arms in his defense. Notwithstanding his exposure to all kinds of weather, deprivations, hunger, and cold, so rugged was his constitution that he matured into a full grown man in the short period of eight years, conquering his enemy and forcing him to recognize him as a most worthy brother.

So today his old enemy John Bull, is his best friend.

The anatomy of Hercules may be symbolized with that of the natural man.

We will call the soul the Sovereign Power.

The Constitution, his spinal column.

The flesh of the body built upon the spinal column, the Legislative Department.

The Judicial Department, his lungs.

The Executive Department, the blood.

The Institution of the Jury, the nervous system.

Educational Institutions, his intellect and organs of vision.

THE SECOND DECLARATION OF INDEPENDENCE

The Ballot, the cleansing and purifying organs.

Political Parties, the organs of speech.

The Old Flag, his mantle of honor.

So we have old Hercules with all the organs of the natural man and clothed with the old flag.

It is just as necessary that the organs or departments of this artificial man perform their functions regularly and faithfully, and be as free from taint and disease as it is the natural man. But sad to say, every organ of the body of old Hercules has become diseased and he is staggering from lack of strength to hold himself firm and erect. The Constitution, his spinal column, has been distorted, torn and twisted from its place.

The liquor traffic like a great leech has shorn it of its strength and unless Hercules is able to assert himself and tear this leech from its place of lodgement he will die of decay.

What about the legislative department of old Hercules?

It goes without saying that the seats of the United States Senate are generally filled by men who secure their election by trickery and fraud and the free use of their money. Such methods are practiced to a great extent in the House of Representatives in Congress and on down in the legislative bodies of the states. It has been said that we send a man to prison for stealing a goose off the commons and then turn around and send a man to Congress for stealing the Commons. There is more truth than poetry in this saying.

Two little girls were standing in front of the main entrance to the United States Senate chambers, when Senator Chandler came through the door. One of them came up to him and said, "Mister, how much does it cost to go in here," they taking it to be a theatre. "You had better ask that gentleman coming up the corridor," said the Senator from New Hampshire, pointing to Senator Clark of Montana, who was leisurely approaching the entrance.

The legislature of Illinois had adjourned. Three of the legislators were hilariously staggering down the street. They came

THE SECOND DECLARATION OF INDEPENDENCE

to what they supposed to be a restaurant. They entered with the idea of getting a breakfast. Stepping up to a table one struck it with a heavy blow and with a loud voice gave his order as follows: "Give me a fry." Another said, "I'll take a stew" while the third cried out, "Bring on a raw." The gentleman present started to explain that they were mistaken in the place, when one yelled in his ear, "Are you afraid you won't get your pay? We will pay you in advance. Bring on your oysters."

He was finally able to make them understand that he was not running an Oyster Bay; that he was an ear and eye doctor. They had seen the sign of an ear on the outside and they were so drunk they could not tell it from an oyster.

Such is the character of a great proportion of our legislators on whom we depend to make our laws. In the Pennsylvania Legislature of 1897 there were: 1 gambler; 1 baseball umpire; 1 preacher; 8 men who declared they were gentlemen; 19 without occupation; 27 lawyers; 1 pugilist. Of the members 3 were convicted of larceny; 1 was tried for murder and acquitted; 3 had been in insane asylums, while 8 had been in Keeley cures.

Henry Guise of Stark County, Ohio, was on the 12th of October, 1830, elected to the office of Sheriff. His election was contested on the ground of his having treated the electors with ardent spirits.

The following delivered by Judge Halleck was the decision of the Court:

"The Court here finds that the said Guise on the 12th day of October, 1830, it being the day of holding election in Stark County for Sheriff, at the tavern of Henry Husser, in the town of Canton, did give by himself and agent to divers electors of said county between two and three gallons of spirituous liquors, to-wit, whiskey, brandy, and rum, with the intent to procure the election of said Guise to the office of Sheriff of said county; he then and there being a candidate for said office, at said election. Whereupon the Court do now here adjudge the said election of said Guise to said office void; and the office of sheriff of said county vacant." This is a remarkable incident happening as it

THE SECOND DECLARATION OF INDEPENDENCE

did in the home of the late President McKinley, and if that decision should be enforced after a Presidential election, nine-tenths of our public offices would be declared vacant and our Hercules would have to take a holiday until a special election was held for the selection of men to fill the offices necessary for the resumption of business. And then the tremendous rush which would be made for the offices is aptly illustrated by an accident that recently occurred in "Bleeding Kansas," the state of giant grasshoppers and sockless Jeremiah Simpson. The Eldorado Republican of that state says that a janitor of the State House fell into the Kansas river, a few days since, and two men who witnessed it instead of assisting the hopeless man, rushed to the governor to get his job, when they were informed that they were too late, another man had telephoned for the place, and after all the janitor wasn't drowned. When Lincoln ran for Congress in Illinois in 1846 his friends raised \$200 towards paying his campaign expenses, and he returned \$199.25, stating that his only expense was 75 cents. The Missouri laws require all candidates for office to file an account of all the expenses incurred in the campaign. The following is a statement from one candidate:

"Lost 4 months and 23 days canvassing; 3,845 hours of sleep thinking about the election; 2 acres of cotton, 23 acres of corn, a whole sweet potato crop, 4 sheep, 5 shoats and 1 beef to a barbecue, 2 front teeth and a considerable bunch of hair in a personal skirmish; gave away 97 plugs of tobacco, 33,489 drinks of whiskey, 2,894 glasses of beer, 7 Sunday School books, 2 pairs of suspenders, 4 bolts of calico, 7 dolls and 13 baby rattlers; told over 2,888 lies, shook hands with 23,477 men and women, talked enough to make in print 1,500 large volumes the size of patent office reports, kissed 126 babies, kindled 14 kitchen fires, cut 3 cords of wood, picked 74 pounds of cotton, helped pull 7 loads of corn, dug 17 bushels of potatoes, toted 27 buckets of water, put up 7 stoves, was dog bitten 3 times; a baby broke my watch, which cost \$3.00 to have it repaired; called my opponent a perambulating liar, doctor bill \$10.00, and 3 arguments with my wife, 1 shirt bosom ruined, 2 hands full of whiskers pulled out; 10 cents for court plaster, besides spending \$363.00

THE SECOND DECLARATION OF INDEPENDENCE

in hard cash. It is not necessary to state that I did not get the office."

While this may be somewhat of an exaggeration, yet it shows up politics in its true light as it is practiced in campaigns at the present time. When bribery, trickery and fraud win in a campaign instead of issues and fitness of candidates in the legislative department, constituting the body of Hercules, gangrene will set in and destroy the whole man. There is not anything more menacing to the existence of Hercules than the ignoring of the laws governing the health of his body.

The lungs or Judicial Department of Hercules are most important organs of his system.

They are supposed to expand and inhale pure, fresh air and then contract and exhale impurities from the body.

Care should be taken that he takes no cold on the lungs, there being danger of pneumonia or consumption and resultant hemorrhages causing death.

The liquor license contagion has certainly given him a heavy cold on the lungs, causing him to cough and gasp for breath at times, and unless he gets relief soon he will die of suffocation.

Iowa in 1882 carried constitutional prohibition by a large majority. On account of a slight error in its transcription which did not change its meaning at all the Supreme Court of that state declared it unconstitutional, through which decision the will of the people was defeated. The legislature, however, yielding to the pressure of an aroused and determined public sentiment, passed a prohibitory statute law which went into effect in 1884.

The Chicago & Northwestern Railway refused to carry open consignments of liquor into that state.

The liquor interests brought suit against this company. The case was taken to the United States Supreme Court and that tribunal declared that the act of carrying liquor from one state into another did not come within the province of state law, but belonged to Federal authority alone in its control of interstate

THE SECOND DECLARATION OF INDEPENDENCE

commerce, and that a railroad company as a common carrier must carry it the same as any other article of commerce. This decision was rendered in 1888.

Original package shops were started in Iowa. The people were amazed. They could not understand why it was that under their rights as a Commonwealth that they could not enforce a legitimate state law without interference from the Federal Government. Congress was finally induced to pass an Act in 1890, known as the Wilson bill, amending the Interstate Commerce law so as to prohibit the transportation of liquor into a prohibition state.

The liquorites opposed this law and appealed to the courts for protection.

The Supreme Court of the United States again came to their relief, ruling that under the provisions of that amendment liquors transported from one state into another remained under the protection of the interstate commerce laws until they were delivered to the consignee, and that state law was inoperative to reach them until they were delivered by the common carrier to the person to whom they were consigned. This was the Dred Scot decision on the Liquor Traffic.

It practically nullified the Act of Congress of 1890 and rendered the authorities of prohibition states powerless to enforce the prohibitory law to the extent that the public welfare demands. Ever since that decision was rendered attempts have been made to secure the passage of an Act of Congress correcting this evil, which is more far reaching and damaging to the country's welfare than was the Dred Scot decision. All attempts have failed, however, one excuse and another being used for not making the correction, until now the position is taken by the powers that be, that to prohibit the transportation of liquors into a prohibition state would be special legislation and therefore unconstitutional—to make such a law constitutional it must contain a provision prohibiting the transportation of liquors from one state into another regardless of the "wet" and "dry" question. And so the farce continues.

CALLING FOR HIS CONFEDERATE.

By John T. McCutcheon.

(Copyright 1912 By John T. McCutcheon.)



THE SECOND DECLARATION OF INDEPENDENCE

Certainly Hercules has a terrible cold on his lungs, the Judicial Department, and unless he is relieved and that soon it will take such a deep root that some fatal disease will follow.

Hercules must keep his blood, or Executive Department, free from all impurities.

The protection which our executive officers give the criminal classes in our municipalities is a most threatening menace to our institutions.

A man rushed up to a policeman in New York City and said: "Say, mister, there is a man down here keeping a speak easy and gambling den and I would like you to go with me and arrest him."

The policeman replied: "I have a more important matter to attend to. There is a Salvation Army man up here on his knees on the sidewalk asking God to save the people of the city and I must go and arrest him for interfering with traffic."

The trouble was, that policeman was receiving tribute for protecting that dive keeper in his lawlessness. With now and then an exception, our officials whose sworn duty it is to protect life and property and preserve law and order, shield the vicious and bad in their law breaking practices and seek for an excuse to arrest the man who goes out into the world to better the condition of mankind.

An Irishman landed in New York City one cold, frosty morning. A dog grabbed at his heels. He reached for a stone and it was frozen to the ground. Straightening up he said: "And faith this is a great fray country. Everything that is bad is tied loose and everything that is good is tied fast." He told the truth. In our centers of population everything that is bad does seem to be tied loose and everything that is good is tied fast.

As one has said, "Dominating factors in the government of most of the large cities of the United States are men engaged in the propagation of crime and in pandering to vice. This is true in no other civilized country in the world. This is the only

THE SECOND DECLARATION OF INDEPENDENCE

country in which the white slave traffic is supported by the political forces that govern cities. It is the only country in which honest policemen have everything to fear in enforcing the law, and in which the police in general are engaged in degrading the community they are supposed to serve. It is a crowning shame to American democracy that the white slave traffic is growing and fattening in the United States with the connivance of the authorities of our cities themselves."

The following is a fac-simile reproduction of an advertisement appearing in the Chicago "Tribune" of January 23, 1910, inserted by the keeper of an infamous resort seeking recruits for the business:

LADY WITH BEAUTIFUL HOME WISHES
more young ladies to live with her; all conven-
iences. Phone C 2 2 and M.

Shocking it is that a great daily paper would publish such an advertisement, and more shocking is it that a person would dare have the temerity to do such a thing.

And yet it is not to be wondered at when we consider the fact that such women are more vigilantly protected, by our police force in our cities than are the private homes therein.

Every thoughtful person cannot help but be forced to admit that the blood of Hercules, or his Executive Department, is poisoned and unless purified he will die of septicaemia.

Hercules to live must have a good healthy nervous system, or Institution of the Jury.

It seems, however, that whenever a liquor case comes before a jury the jurors have an epileptic fit, or stroke of paralysis, cerebra spinal meningitis or curvature of the spine. A colored man named Williams always fell asleep in church. One day his pastor said: "How is it, Brother Williams, that you shut your eyes tight when the collection hat is going around?"

He replied: "When you are preaching you throw so much light on the subject it blinds me."

THE SECOND DECLARATION OF INDEPENDENCE

That is the trouble with our jurors. They get so much light on the subject in the trial of liquor cases they get blinded and confused. As John B. Finch said, "If the same kind of evidence was required in a murder trial to convict the murderer as is required in a liquor case to secure a conviction, witnesses would have to be produced to swear that they rode astride the bullet that entered the body of the one murdered."

A man was prosecuted for selling liquor without a license. Four witnesses swore they had drunk at his place, one of whom produced a quart bottle of whiskey which he testified he had bought of the defendant. The jurymen were allowed to take the bottle of whiskey out with them in the jury room to test in the deliberation of the case. In a short time the foreman of the jury returned with the bottle empty. Holding it up to the Judge, he said: "May it please the Court, hic, the jury require, hic, more evidence."

I compelled a constable to return a man who was keeping a speak easy. Ten witnesses were subpoenaed before the Grand Jury. Four of them appeared. They remained in the witness room until about 4 o'clock, when the speak easy man went to them and said, "Come and have a drink." Two of them accepted the invitation; two remained.

Right after the two had gone for a drink the District Attorney called up the case. The two witnesses remaining swore positively that the man kept a speak easy. What do you suppose that Grand Jury did? They ignored the bill and discussed the question for over an hour as to whether or not they should put the costs on me for having the impudence to force the constable to return the man. The District Attorney had warrants issued against the four constables to whom I have referred—they were put under bail to appear before the next Court of quarter Sessions. Their cases were brought before the Grand Jury and ignored, although one of the constables had neglected to return the liquor violations in his ward after the Court had ordered him to make the return.

The trial of liquor cases before jurors has become almost a farce.

THE SECOND DECLARATION OF INDEPENDENCE

The Institution of the Jury has become corrupted. There is no reliance to be placed upon it to bring in righteous verdicts against dens of vice and iniquity. This being the nervous system of Hercules, death from nervous prostration is bound to be his doom unless drastic measures are resorted to such as will give him permanent relief.

The intellect of old Hercules and his organs of vision, our Educational Institutions, have been very much impaired and injured by inconsistencies and wrong teachings. The Scriptures enjoin us to teach childhood by precept and example and we admit the wisdom of the practice excepting in our dealings with the liquor traffic.

Supposing there were at this place a horseshoe track running from here up yonder mountain and back. Supposing there stood on the track one hundred saloons on wheels. Supposing all the preachers, church deacons, class leaders, Sunday-school superintendents and public school teachers of this community should gather around these saloons and say to the hundreds of children, drawn there through curiosity, that they must not touch, handle or taste strong drink on account of its poisonous effects upon the body and soul. Supposing that at the end of the year by the action of certain machinery those one hundred saloons should be taken on that track up to the top of the mountain and remain there until the voting population of the community go up and send them back by means of cannon shot, the balls of cannons hitting them and forcing them back. Supposing the children should see these one hundred saloons being taken back up the mountain out of sight, and observing all the voters going up the mountain they follow the crowd to see what is going on. Up the hillside they scramble and finally reach the summit. A strange sight meets their gaze. There stand the one hundred saloons on wheels, each in front of a cannon. Listen! Among those near by are the very same preachers, church deacons, et cetera, who were pleading with the children not to drink that which "destroys both body and soul." The meeting is called to order. A chairman is elected. The chairman states that the one hundred saloons will have to be sent

THE SECOND DECLARATION OF INDEPENDENCE

back to town, that they cannot be sent unless the cannons are discharged, the balls therein striking the saloons with sufficient force to send them back, that all cannot do this, so one hundred men will have to be elected to execute the work. The required number are elected, among whom are class leaders, Sunday-school superintendents, et cetera. These men elected take their positions, touch the triggers, off goes the cannon and back go the one hundred saloons on wheels. In the meantime the children get back to town in time to see them come in. Up rush these same church men and say, "Don't touch it children; it will ruin you body and soul." I submit, would not those children be justified in laughing those religious and secular teachers to scorn? Of course, they would. And yet, that is the situation today. Our saloons are not on wheels but the keepers thereof get a license for only one year at a time. Every year their license expires and they have to appear to the authorities for a renewal thereof. The voters can't all go to the legislature, and so every two years they send men there to represent them, and some are professed Christians and some are not, but all consent to the continuation of the law that gives saloon keepers the right to have their licenses renewed each year, and those who vote for them know they will do that very thing, and the church members who vote for them turn around and say, "Children, don't drink; it will destroy you body and soul." Never was there an act which had any more of the appearance of hypocrisy than this, and so long as it continues we have no right to expect our children to have any faith in the sincerity of those who practice such seeming hypocrisy. I will go further. We have no right to expect our children to be any better than we are ourselves. If we look for our children to be total abstainers and enemies of the saloon in their womanhood and manhood, we must begin to teach them that principle—not merely by word of mouth, but by **precept**, and **example**. If we look for them to vote right, we must begin to vote right **ourselves**. That is the only safe plan by which we can bring up a child in the way he should go.

If our Sampson's intellect and organs of vision are to be free from derangement, disease and disorder, the school, the halls of

THE SECOND DECLARATION OF INDEPENDENCE

legislation and the church must all be working in harmony on the greatest question of the century.

In Luke, 11th Chap., from 34th to 36th verses, inclusive, we read: "The lamp of the body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil thy whole body also is full of darkness. Look, therefore, whether the light that is in thee be not darkness. If therefore, thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light."

It is of vital importance that the cleansing and purifying organs of Hercules, the Ballot, should be held sacred and used intelligently and with wisdom.

I marvel at the power of the ballot in this free Republic, and I tremble when I think of the many thousands who have it in their hands that are utterly incapable of realizing its importance—its power for good or evil according to the way it is cast. I stand aghast when I see the indifference with which many of our intelligent voters treat it. I saw three thousand most ignorant foreigners naturalized during one session of Court in Pennsylvania. They were that ignorant and illiterate that they were drilled as to the questions asked by the Court and the answers, and then driven into the court house like so many cattle in droves of a dozen or more to be made a part of the sovereign power of the nation. The Judge in examining one digressed a little from the usual questions.

He asked him to name the President of the United States. The reply was, "Matt Quay."

The following story illustrates the ignorance of some of these people. A foreigner was being examined by the Court on his petition for naturalization. The Court asked, "Have you read the Constitution?" "No!" was the reply. "Have you read the Declaration of Independence?" was the next question. This was answered in the negative.

The Court then asked, "What have you read?" The applicant replied, "I have red hair on the back of me neck."

THE SECOND DECLARATION OF INDEPENDENCE

There are enough of this class in more states than one to decide an election—state and Presidential.

I have known them to colonize in the suburbs of a city—buy lots and build homes. Then some of them get naturalized for the express purpose of securing a license to set up a saloon to catch their fellows. On pay day I have known them to buy a supply of alcohol—put some in a tub in the centre of a room of one of their dwellings—fill it with water, put a dipper therein and go to drinking. Presently they begin to dance, curse and swear; then out comes the stiletto and revolver. Two or three are killed. Forty or fifty are arrested and the next morning an article in the daily papers with great headlines, "Murder at Duck Pond," and the state is put to great expense in trying and hanging the murderers.

Yonder upon the ground lies an innocent babe cooing and laughing in the sunlight. Right by its side is a poisonous serpent. Its little brother stands over it with a stone in his hands that he can just lift. He is about to let it fall. It will strike, as it falls, either the babe or the serpent, and he is indifferent as to which receives the blow. You are too far away to be of any use, and you stand with bated breath, dumb with horror during the awful suspense, unable to move until you see which it is, the serpent or the babe that receives the fatal blow. That stone is the ballot; the snake, the liquor traffic, and the babe represents the parenthood and childhood of the nation, and oh, how indifferent the masses seem to be, as to whether their ballots are so cast as to be a blow to the serpent or the babe. About six million five hundred thousand professed Christians go to the ballot box every year, and they are so indifferent, thoughtless or careless as to how they cast their ballots, that ninety-eight per cent of them prove to be a blow to human life, the liquor traffic only receiving the effect of the remaining two per cent. There they stand in the election booths with their ballots in their hands. There is a circle at the top of each column. Underneath these circles appear the names of the candidates of the liquor license parties. The triumph of any one of these parties means the preservation of the life of the serpentine liquor

THE SECOND DECLARATION OF INDEPENDENCE

traffic. They all have pen in hand in readiness to make the cross in the circle. The drunkards of the land and their wives and families are praying for the death of the monster, the Angels in heaven are striving to put it into the hearts and consciences of these voters to give him his death blow, and if Angels in heaven could weep, we think their eyes must burn with scalding tears, as they behold the awful work of his hand. The great God of the universe is crying out to them to strike him to the death. Listen! Scratch, scratch, go the pens in the hands of six and a half million Christian voters in the election booths of our land. The cross is made, they walk out, and out walks the serpent with them, unscathed, to live and thrive on the bodies and souls of men by law, so-called, for another year.

Surely our Sampson has been dallying in the lap of Delilah and is shorn of his strength. Shall we complete the parallel and deliver him over to the Philistines, where he shall be blinded and grovel in chains until the only escape for him is to pull down upon his own head the beautiful temple of our national liberty, and our name shall perish from the earth, or be remembered only as a people who made a covenant with death, and an agreement with hell?

But, you say, the nation is prospering as never before. Cities are springing up like magic. Commerce and trade are moving forward with such leaps and bounds as border on the miraculous.

Let us compare the conditions of Rome during the last days of that republic with this republic. Says one: "Wealth poured in more and more and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas at pleasant places by the sea, parks and fish ponds, and game preserves, and gardens, and vast retinues of servants everywhere. The effect of all this absorbing of the land, whether public or private, into great estates worked by slaves, was to crowd the free laborers off the lands and into the large towns, and into Rome above all. There they found every trade and occupation filled with slaves, whose labor only increased the wealth of the millionaire and with which it was impossible successfully to compete. The only

THE SECOND DECLARATION OF INDEPENDENCE

alternative was to fall into the train of the political agitator, become the stepping stone to his ambition, sell their votes to the highest bidder, and perhaps have a share in the promised more equitable division of the good things which were monopolized by the rest."

With us, wealth is accumulating in our cities at an incredible degree of rapidity. Luxury is becoming more general. Palaces are making their appearance in our cities. Castles are towering above the forest trees in the country, and clusters of villas may be seen in different places by the sea. Wealth is being drifted into the hands of the few. The soil is being monopolized by the rich in our cities, some converting it into cattle and grain farms and others into parks, fish ponds, and hunting grounds. The farmers' boys are forced into the cities, and our own native born are hustled about, pushed and cramped in their places by the constant streams into the cities of emigrants of all classes and nationalities, and hordes of the degenerate are being made barbarian in the slums through the medium of the saloon, and in the midst of the whirl of life the citizen's political duty is forgotten, and nothing is left to remind us of politics but an army of boodlers who are used by the ringleader as a stepping stone to power.

I submit if the conditions of our beloved country are not very similar today to the conditions existing in Rome at the beginning of her downfall.

Hercules' organs of speech, viz., the political parties, should be kept in the best of order and free from all impediments.

Politics is the application of morals in government; but judging from what we see of politics these days one would be led to believe that science to be the application of immortality chicanery and fraud in government. The American people for some unaccountable reason allow the very worst element in the dominant parties to control them. That element dictates legislation, names the candidates for the highest offices in the gift of the people, and carries election by stuffing ballot boxes and bribing the purchasable voters. A candidate in the course of a speech

THE SECOND DECLARATION OF INDEPENDENCE

just previous to the election had occasion to refer to the flogging of children. "Some people," he said, "object to beating youngsters, but I agree with the truth conveyed in that saying of the wise man, 'Spare the rod and spoil the child.' I suppose I was no worse than other boys," he went on, "but I had some flogging myself, and I believe it did me good. On one occasion I was flogged for telling the truth." "It cured you, sir," cried a voice from the rear. That disturber of the meeting was not far out of the way in his retort. It does seem that the kind of politics we have cures men of telling the truth. "She is such a gadabout," said Mrs. O'Flaherty of her new servant. "If you'll believe me, Mrs. O'Grady, that gyurl will go out of the house twenty times for the once that she'll come in it." That is what the rēpeater does in our large cities; he leaves his home, if he has any, on election day, one man, and goes back twenty men; that is, he has voted perhaps twenty times during the day and of course that is equal to twenty men. An Englishman said to an American, "They do not run for office in England, they stand for it." The American replied, "Well, they run for office in America and the people stand for it."

Some of the Coroners of Philadelphia have what is called a pusher. When a man falls from the dock and is drowned, the Coroner holds an inquest over the body, and files a bill of costs, then his pusher takes the body down the Delaware to another dock, gives it another shove into the river, another inquest is held, bill of costs filed, and so the pusher continues the work for which he was employed. That is the way the people stand for it.

Hon. H. W. Palmer, Congressman from Pennsylvania, said: "I abhor and condemn the corrupt use of money in politics. It will if not stopped wreck the Republic."

I submit if it is not true, that the power of the dominant party machines is based on the corrupt use of money in politics. Stop that abuse in these party machines tomorrow and they would fade away like the mist before the morning sun; they would not fight the battles of the parties to which they belong for a single moment.

THE SECOND DECLARATION OF INDEPENDENCE

A Jew was charged with the crime of murder. He consulted a lawyer with the view of putting up a defense at the trial. The lawyer asked him if he had any money. He learned that he had none. "Have you any friend from whom you can get any money?" said the lawyer. The Jew informed him that he was friendless and penniless, whereupon the lawyer said: "You do not want a lawyer. What you need is a Rabbi."

Do away with the corrupt use of money in politics and the party machines would soon say to those parties that they do not want them; that what they need is an undertaker.

The party machines will scratch and claw and bite and throw mud at each other in campaigns; they will resort to almost all the disreputable tactics imaginable in their mad rush in their opposition to each other, for the spoils of office; but if a champion of a needed reform comes into the political arena and there is any probability or possibility of his being elected, these very machines will suddenly forget their animosity toward each other and join hands to down the reformer and the reform he champions.

The exposure of late of the assessments levied by machine politicians on trusts and monopolies, running up into the millions, they promising the contributors in return protection in their systematic plan of plundering the people, is startling.

If old Hercules is to be saved the people must rise up in the power of their sovereignty and destroy the existing political machine system of our country.

Hercules' mantle of honor, the old flag, should never be stigmatized and insulted as it is at the present time by allowing its starry folds to float over the brewery and distillery as their protector.

"Children, why does the flag hang there?" oratorically asked a school room patriot, pointing to a flag draped behind him.

"Please, sir," piped up a voice from the rear, "it is to hide a dirty spot on the wall."

That is precisely the purpose for which the present political machine uses the flag. They hide behind it all their corrupt

THE SECOND DECLARATION OF INDEPENDENCE

legislation, ballot box stuffing, bribing, plunder of public funds, and bartering away the bodies and souls of men in licensed saloons, and then with a shout of hypocritical pretension of patriotism to country, they point to the stars and stripes, and attracting the attention of the people to it they cry out, "We must stand by the flag," and with great gusto and hurrah, having the eyes of the people blinded by the hypnotic power and influence of that flag, they sweep into power. This is a most shameful abuse of the old flag; and that the people will allow themselves to be so deluded is enough to make Angels weep.

Our Sampson has fallen into the hands of the Philistines, the lawless saloon keepers, who wield their power with the same arrogance as did the slave drivers of the South before the Civil war. Our officials screen and protect them as they did the slave oligarchy prior to '61.

Anarchy reigns supreme in the saloons of America by the grace of the government officials. This devil in solution is being sold to habitual drunkards, boys and girls and on the Sabbath day contrary to law by the tacit consent of those in authority.

Henry W. Blair, ex-United States Senator from New Hampshire, said:

"The political organization that espouses the cause of alcohol must defeat both God and man or it must die."

We believe he spoke the truth when he said that.

It is only in harmony with the Word of God.

He says, "Woe unto him that putteth the bottle to his neighbor's lips."

Our Mighty Hercules lies asleep while the baleful head of the liquor traffic hangs over him and with eyes glistening and tongue hissing he has charmed him into a state of unconsciousness, and unless he awakens and cuts himself loose from the awful spell brought upon him through the glare and hiss of this serpent and turn upon him and strike him down, he will die a victim to his sting.

THE SECOND DECLARATION OF INDEPENDENCE

We look forward to the day when our courts will not only be forced to outlaw this "sum of all villanies", that our country may be spared from mob rule and incendiarism, but our congress will, over their individual signatures declare, a second Declaration of Independence, reading something like the following:

"The original Declaration of Independence, says: "Men are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." It also maintains that whenever any form of government becomes destructive of these ends, it is not only the right, but the duty of the people to throw off such a government, and to provide new guards for their future welfare. The purpose of the adoption of the Constitution of the United States was "To secure the blessings of liberty to ourselves and our posterity." These great fundamental principles of our form of government were enunciated by true and brave hearts, while acting in the capacity of the people's representatives, at the risk of their lives, and became a part of the organic law of the land, at the cost of the patriots' blood on many fields of carnage. And yet all these years we have been ignoring those principles in allowing within the borders of our Union, the arch tyrant of the world, King Alcohol.

The heroes of 1776 were robbed of their inalienable right to the pursuit of happiness among other things, "by taxation without representation; by being deprived of the benefit of trial by jury, and transported beyond the seas for pretended offences; by works of death, desolation and tyranny at the hands of large armies of foreign mercenaries, and tribes of merciless savages who spared not age, sex, or condition, and were incited to commit their savage depredations by the mother country's rulers. These, and other long continued abuses, wrung out of their hearts and souls and agonizing and desperate cry for human freedom, and equality among men; and moved them to boldly strike for those God given rights, and hurling the shackles wrought by King George, the Third, at the feet of that tyrant across the seas, declare through their representatives in Congress assembled, that this shall be a free and independent nation, with

THE SECOND DECLARATION OF INDEPENDENCE

the principle that "all men are created equal" as its foundation rock.

Through human weaknesses we lost sight of the fact that persons of black skin were men and in violation of the principal of "Liberty throughout all the land unto all the inhabitants thereof," as was rung out by the old "Liberty Bell," we placed the negro in bondage, treating him as a chattel, although he bravely helped to fight the battles which gave us liberty. This sad departure from our idea of human rights, brought our Republic to the verge of disaster and ruin, and only by the shedding of the blood, of thousands of our brave sons, thereby causing the destruction of homes, and making widows and orphans, and heaping upon us an enormous debt, were we saved that time, from being destroyed as a nation through our own folly. With the slave traffic overthrown by the constitution we were not then free. We have never attained our privileges as freemen, according to the spirit of that memorable document handed down to us by the brave John Hancock and his equally brave colleagues.

There has been a Satanic King lurking in our midst for the sole purpose of subjecting us to his will. Being thoroughly acquainted with the constitutional weaknesses of our people, superinduced by our mode of life and climate, he saw in advance that we would fall a prey to his cunning and craft, and arrogantly and confidently, he has slowly and gradually wound his slimy coils around us until we finally awakened to the awful truth that unless we were able to sever those coils by the sword of total abstinence embedded in the strong rock of prohibition, chaos and ruin would be our destiny. Horrible were the charges made against King George the Third, by our forefathers, and heart-rending was the condition of the poor slaves on Southern soil, but how much more horrible and heart rending has been the work of King Alcohol.

The bodily and mental pain he inflicts is a thousand times more awful than that which was inflicted upon our forefathers, and the blacks of the South, and the murders he has committed and incited greatly outnumber the deaths caused by England's

THE SECOND DECLARATION OF INDEPENDENCE

oppression, and the cruelty to slaves combined—he has done more harm in our midst in loss of lives and waste of money than all our wars, pestilence, floods and famine. Aye, with a fiendish laugh he takes his victims and hurls them demoniacally into the bottomless pit of hell. King slave with all his previous power could not have done this with his victims, neither could King George the Third. With all the calloused consciences with which these two last Kings were possessed I do not believe they wished or desired such an awful doom to befall those they followed with their malicious persecutions.

The Supreme Court of the United States, the highest legal authority in the land, has decided that King Alcohol has no natural or constitutional right here, and yet, by throwing a veil over our mental vision, he has been able to stealthily creep in upon us doing us harm that no pen can describe or tongue tell and remain with us for years. When the war of the rebellion was in full blast, and we were greatly in need of funds, to increase his power, he threw out to the Republican party the bait of King Alcohol license “revenue,” and that party took it. After the war closed the people became somewhat agitated over his destructive march, but he was happy in seeing their fears apparently quelled by the introduction of the inadequate remedy of “Moral Suasion.” The people lost faith in that movement as the sole remedy, but he smiled triumphantly when he saw them attach thereto the “Local Option” clause, for he was aware that that would prove of but little avail as a means of lessening his power. When the cry of “Prohibition” was sent forth throughout all the land, he became somewhat alarmed, and going to the powers behind the throne in the Democratic party he demanded and secured from them in return for his patronage the old “Sumptuary” and “Personal Liberty” stereotyped planks in the platform of that party. He then went to the G. O. P. and secured his “Personal Liberty” plank and afterwards his most destructive “High License” delusion and fraud. Standing on his throne of iniquity he cried out to the old party machines, “Now keep agitating the dead issues of the past, and put to the front the tariff issue, that I may use my enemies to my interest,

THE SECOND DECLARATION OF INDEPENDENCE

by keeping them divided, part in one of the old parties and part in the other, voting against each other and thereby killing each others votes." That this cry was strictly adhered to, by the manipulators of the Democratic and Republican machines and acquiesced in by the members of those parties, is well known. But we thank God for the reorganization of the body politic, opening the way for the coming together of the forces which placed us here to perform the glorious privilege of announcing the people's deliverance from America's greatest political evil doer.

We repeat, the controlling influence of King Alcohol has been most pernicious. He is a teacher of perjury and theft, anarchy and murder; a manufacturer of drunkards and paupers, idiots and lunatics; a robber of husbands' affections and mothers sons; a breaker of the hearts of wives, mothers and sisters; a merciless beater of defenceless women, and despoiler of their food and clothing; a destroyer of homes, and of the bodies and souls of men. His influence is for evil and evil only. He has not one redeeming quality as a ruler, and therefore the license of his existence is a burning blighting shame and inexcusable. And now we, the representatives of the people of the United States of America in Congress assembled, declare ourselves free and independent from the power of King Alcohol, and to provide against any possibility of his ever being able to bring us to subjection again; we hereby accompany this declaration with such acts of Congress as will forever banish him from our shores. And in the words of that portion of the Declaration of Independence announcing our nation's birth, "for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes and our sacred honor."

But while this declaration of our independence as a nation cost its originators eight long years of struggle from Concord on through Valley Forge to the last meeting with the British Army, their bodies unprotected from the cold winds and storms, their stomachs empty and their feet bare and bleeding; and while the elevation of our colored population to the position of

THE SECOND DECLARATION OF INDEPENDENCE

free human creatures, cost us a Bull Run, an Antietam, and a Shiloh; a Gettysburg and a Wilderness; a Sheridan's ride and a Sherman's march to the sea, a Petersburg and a Vicksburg; a Libby and an Andersonville; a Richmond and finally an Appomattox Court House. While all the sad events followed these two world wide important moves of ours, yet, we give the glad tidings that in taking this last step of reform, our nation is being lifted to a higher plans of civilization; of social and political purity, and of peaceful prosperity than has been known in the history of any nation; and that great stroke which will make the accomplishment of such a grand achievement an assured fact, is being wielded peaceably and without a single sign of war. All the people are rejoicing, now, that we are rid of our great enemy, the influence of whose existence made the politician corrupt, the Christian inconsistent, the business man a coward, and caused a contamination of the people generally. Those who were directly his subjects rejoice with hearts full of gratitude for their deliverance. Even the saloon keepers, who were his agents, say, now, that their agency has been outlawed, they too, are glad to be out of the atmosphere of the infernal regions; and so old King Alcohol stands alone with scarcely an earthly creature to assist him in any attempt he might make to restore himself to power, and he is being driven from our shores a dejected abandoned fiend. Today, instead of there being the sharp report of the musketry, the booming of the canonry, and the groans and moans of the dying, on our continent, as a result of our third step forward toward the perfection of human freedom, there is being wafted along the golden streets of Heaven, the inspired music of victory from a thousand angel choirs, around the specially illuminated throne of our Heavenly Father, to whom we give the thanks for our guidance into a haven of peace and prosperity, a haven where our grand old ship of state will remain secure, against all the attacks of its enemies, to shine brighter and brighter, illuminating the world with its constantly increasing brilliancy as the years go by.

PHILLIPS ACADEMY



3 1867 00030 1254

8274

178
N51

Nichols
The Second Declaration of
Independence

