

MUST THE SALOONS of CHICAGO GO?

First Skirmish Next Month at National Convention of the Anti-Saloon League; the Real Contest by Ballots Next April; Strong Organization of United Societies of Local Self-Government.

"MAKE Chicago dry for its own sake and for the vast moral influence such a victory would have in achieving ultimate prohibition for the Nation."

"Let us accept the challenge of these misguided zealots and fake reformers, beat them at their own game and thus advance immeasurably the cause of personal liberty everywhere."

First of these is the slogan of the temperance army which is mustering its forces and deploying its divisions to drive the saloon out of Chicago next Spring. Second is the rallying cry of the United Societies, the Personal Liberty League and the Liquor Interests of the second city of the Nation.

Events are taking shape for what is likely to prove the most remarkable battle ever waged in an American municipality for and against the saloon. Theoretically it is to be a battle of ballots at the last, but if the turn of the tide this way or that be matter of doubt, the world may well be prepared for something more stirring. The interests that have a hundred million invested in the liquor business in Chicago are not of the sort to submit tamely to an invasion of what they call their vested rights. Nor will the hundreds of thousands who like to take their drinks when they will and spend their Sundays how they will be disposed to surrender peacefully and in order. Violence will be decreed on both sides but violence will come and crooked practical politics will play a part, given the situation and the motives for them. To that prophetic history only need be invoked as the prophet.



HARRY RUBENS GERMAN DAY CENTER

In addition to those peculiarly interested in the liquor traffic, is the organization known as the United Societies of Local Self-Government. Subsidiary to and allied with it is the Liberty League, claiming an active membership of 40,000. The total membership of the United Societies is close to 200,000 now, and this number will be increased as the campaign progresses. When its annual report was read by President George L. Pfeiffer last May, the organization was composed of 631 constituent societies divided thus: German, 234; Bohemian, 167; Polish, 84; Italian, 27; miscellaneous, 19. One hundred and thirty-one new societies were enrolled during the fiscal year ending in May. The body is now in the third year of its existence.

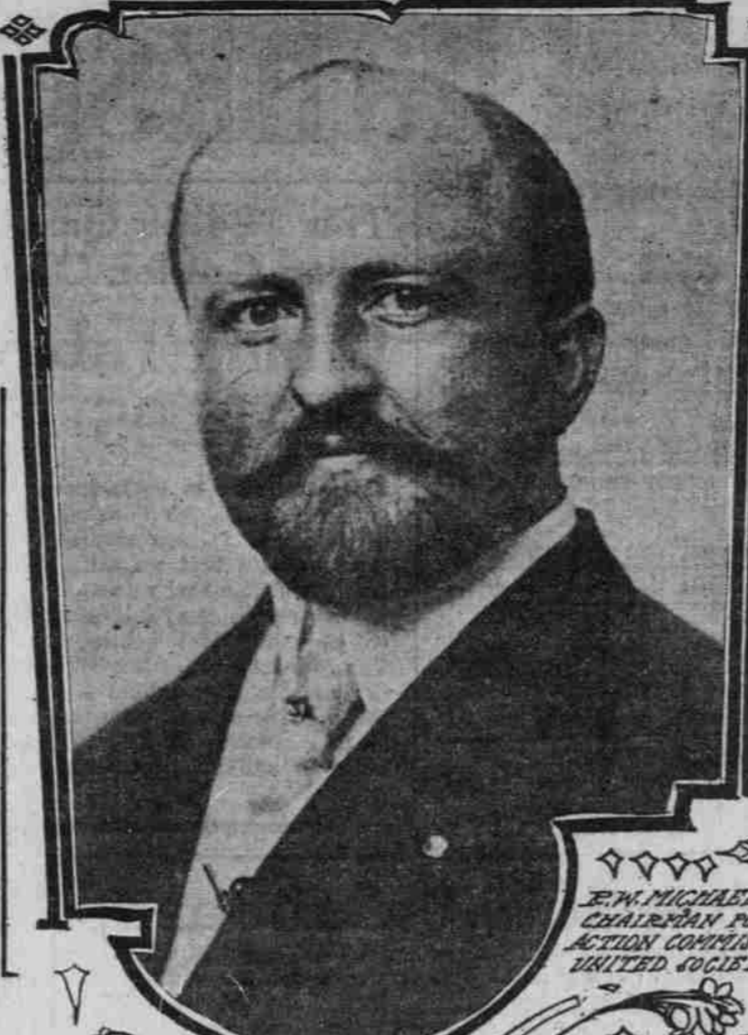
Modesty is not one of the shining virtues of the United Societies or of the Liberty League. It finds that the setting forth of its voting strength, its political power, is a very effective sort of eloquence with candidates of either of the two great parties. It takes pains to say that to it was due the defeat of John J. Healy for re-election as state's attorney, and that the Chicago charter was thrust into the discard by the host of votes it mustered. In his report President Pfeiffer said:

"We are a unit on one point, namely: Any charter bill (before the legislature) which does not contain in clear and irrevocable terms suitable provisions for home rule on all questions of a purely local character, must be defeated, and we hold that the regulation of the observance of Sunday is a question to be decided by each community."

"The success of our opponents depends largely upon the prevailing ignorance of the moral and economic character, and the inevitable disastrous consequences of their movement. Their arguments are not and cannot be supported by principle, science or experience. Not able to appeal to reason, they create prejudice by disseminating misstatements and falsehoods to belittle our influence and to vilify our character."

Walter R. Michaels, chairman of the political action committee of the United Societies, said the plans of campaign on his side would not be mapped out until it was learned whether or not the anti-saloon element succeeded with its petition. "You can be assured that we will fight and fight hard," he said with a smile. "Sunday saloons in Chicago have not been closed since 1872, and the administration which closed them met with quick political disaster. We do not suppose that these reformers for revenue, these fanatics and hypocrites shall invade our rights. We have a sense of our own strength and we do not fear the outcome if there is to be a battle next Spring."

Mr. Michaels is publisher of the Illi-



E.W. MICHAELS CHAIRMAN POLITICAL ACTION COMMITTEE UNITED SOCIETIES



CHAS. R. JONES CHAIRMAN PROHIBITION NATIONAL COMMITTEE



GEN. FRED D. GRANT LEADER ANTI-SALOON PARADE



ARTHUR BURRAGE FARWELL PRESIDENT LAW AND ORDER LEAGUE



EUGENE CHAFFIN PROHIBITION LEADER

nols Staats Zeitung, one of the most influential German newspapers in the West. He is the man who protested to Secretary of War Dickinson against the wearing of the Army uniform by General Fred D. Grant at the head of the anti-saloon parade a few weeks ago. Mr. Michaels held that the demonstration was a partisan affair in celebration of the 46th anniversary of the Prohibition party, and that while General Grant had a right to take part in the parade as a private citizen and civilian, it was not proper for him to appear in his Army uniform on such an occasion. Secretary Dickinson sustained General Grant, and so far as the War Department is concerned, the incident was closed. Whether the protest of Mr. Michaels was or was not a boomerang to injure his side is a debatable question.

The sparks of the anti-saloon campaign will begin to fly from December 5 to 9, at which time the national convention of the Anti-Saloon League will be held here. This gathering is expected to be the biggest assembly of liquor foes ever held in America. During that week district meetings will be held in all parts of the city to light the neighborhood fires in the cause of local option. The most eloquent "drys" of the Nation will be here to sound the war alarm at a monster banquet at the Auditorium on the night of December 6.

At the big Gorman day celebration Harry Rubens, a leading representative of "Das Vaterland" in Chicago, proclaimed it the purpose of the German-Americans to resist with every lawful weapon encroachments on their customs and to enlist all other foreign-born citizens who believe in toleration and personal liberty. He counseled active entrance into politics to prevent the "re-establishment of Puritan foothold in this country" and to see that National and state laws are enacted more in consonance with the spirit of the Constitution.

Wiping the saloons out of Chicago will be a big proposition economically and in other ways. The number of bars is, in round figures, 700. Placed side by side on the usual building lot of Chicago, 700 saloons would wall both sides of a street 20 miles long, counting 50 feet for street intersections and 15 feet for alley. By taking a drink before each meal, one drink for each saloon, a man could make the rounds in a little less than seven years. His total bill would be something like \$100. Banishment of saloons would not put

prices, including curb. It would settle the bill for all track elevation and construction of necessary subways, since world's fair year, and leave enough over to pay for the new city hall and 80 river bridges. It would pay in cash for a subway system capacious enough for a year. Finally, it would go far toward converting the dream of a "city beautiful" into a substantial reality.

Into the \$70,000,000 is not reckoned the saving in the police department, in the courts for the trial of crime cases, and in the charity extended to families who become dependent on account of the liquor traffic. There are other impressive items that might go on the ledger.

Chicago, Nov. 8.

Professor Howe's Christianity

Five Points in His Lecture Attacked by One Whose Faith Is Firm.

PORTLAND, Nov. 10.—(To the Editor.)—Professor Howe, of the State University, offers the public as the apology for his theological lecture to the members of his class the lecture itself. He is willing to let it speak for itself, believing that nothing "dangerous" or "destructive" will be found in it. I suppose he means nothing "dangerous" to or "destructive" of Christian faith or morality; for he still maintains that he should be styled "un-Christian." The published lecture is of such a character and has been brought so conspicuously to the notice of the public that sarcasms, orthodox Christian apologists cannot suffer it to go unnoticed. I beg therefore for space to call attention to a few phases of the question as they appear to me.

First—Professor Howe cannot consistently call himself "Christian." There are in the world today at least 300,000,000 of people who call themselves Christians and who profess the divinity of Jesus Christ in the manner and form in which "it is expressed in the apostles' creed." I believe in Jesus Christ, his only son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary. Now it may be that there are some calling themselves Christians whose creed is: "I believe in Jesus Christ, the son of man, whose mother was Joseph and born of the woman Mary," but they are so few that they may be said to be rather unchristians or ex-Christians who give lectures or write books. At any rate the consensus of Christian belief in diametrically opposed to the professor's so-called scientific deductions and should bar him from the use and abuse of the genuine Christian name.

Second—Professor Howe takes from the Bible his motto Fiat Lux. Let there be light. A beautiful motto indeed, but that there is no assurance from the holy book or elsewhere that God set Professor Howe in the firmament of heaven to shine upon the earth either by night or by day. Yet this is just what the professor assumes, perhaps unconsciously. He assumes that the great lights of the Christian age as well as the great Christian teachers of our own times are wrong in their belief as to the nature and divinity of Jesus. In their places the professor himself becomes the true light, the lux, to the students of his class. It is one man against millions. And of these millions, who will doubt that many of them at least have as good or even a better opportunity to know the true nature and character of Christ as the professor of English literature in the Oregon State University.

Fourth—Professor Howe is equally unhappy in his historical references. The Ebionites are at least proof that Professor Howe is not original in this study of Christ. Now if the light of Professor Howe is not more constant than that of his progenitors in the faith, the world is destined to be in darkness for another 200 years. After that one will again likely hear of the Ebionites and the Hileites, "whose views did not prevail with Christians of the Twentieth century, but whom they have reconstructed the whole attack with any vigor." Professor Howe, however, fails to observe that these views were thoroughly understood by the early fathers of the church. They were treated both publicly and privately and finally condemned as unchristian. Of course in the mind of Professor Howe the light went out and darkness was again upon the face of the deep.

Fifth—To the students of Christology, Professor Howe's argument from Scripture is familiar. It is a resume of the doctrine of Gorman rationalists. Those who would like to study it more in detail will find Dr. Holtman perhaps the best. In the space allowed me it is impossible to take up a complete refutation of this doctrine. They have reconstructed the Bible in such a manner that one knows not whom to admire most, the original compilers of the Bible or the rationalists, who have discovered how it was done. To say the least, those writers of the Bible must have been marvellous of ingenuity. It reminds one of Mr. Donnelly's famous cryptogram to prove that Bacon was the author of the Shakespearean plays. All recent defenders of the divinity of Christ have shown the futility and impossibility of the rationalist's theory. Perhaps the best work on this subject is by Dr. Rose, "The Virgin Birth" (translated into English from the German). It takes up in detail every text and supposition advanced by Professor Howe in his lecture and refutes them one by one. I recommend it to Professor Howe and to all honest inquirers after the truth.

This reply to Professor Howe is submitted not with a desire to invite controversy, but as a simple statement in behalf of the faith of orthodox Christians.

ELECTROPODES

CURE WHERE DRUGS FAIL

It is from an entirely different angle the anti-saloon folk, and especially the prohibitionists, survey this question. They submit figures to show that Chicago pours annually into the cash registers of the saloons for drink the sum of \$70,000,000. They get this \$70,000,000 over against the \$7,000,000 which the municipality obtains for license and ask if the account is not very one-sided, if there is not bad economics in the whole thing.

Seventy million dollars would maintain the police force on its present basis for 14 years, or the fire department 23 years, or the bureau of streets 22 years, or the entire city government in all its branches two and a half years. At \$1.50 a day it would pay \$3,000,000 to work steadily cleaning the streets for 15 years. The opportunity to make Chicago "Spottless Town" is apparent if 200 men were added at \$4 a day, the fund would hold out 10 years. In 10 years Chicago's liquor bill would re-

WALTER R. MICHAELS

On the other side the standing army,

STEWART & HOLMES DRUG CO

WHOLESALE DISTRIBUTORS, SEATTLE.