

The Liquor Traffic—Past and Present.

TO THE EDITOR TILLAMOOK HEADLIGHT. History informs us that away back in the nineteenth century everybody drank intoxicating drinks—ministers, doctors, lawyers, merchants, farmers, men, women and children. The rich merchants in the cities had mahogany sideboards, and finely-cut glass decanters. Well-to-do farmers kept an array of jugs and bottles in their corner cupboards, and in their cellars casks of cider and cherry-ram. Upon rising in the morning a glass of liquor must be taken to give an appetite for breakfast. At eleven o'clock the merchant in his counting-room, the blacksmith at his forge, the mower in the hay-field, took a dram to give them strength till the ringing of the bell or the sounding of the horn for dinner. In mid-afternoon they drank again. When work for the day was done, before going to bed they quaffed another glass. "What will you take?" was the question of host to visitor. Not to accept the proffered hospitality was disrespectful. Was there a raising of a meeting-house, there must be hospitality for all the parish—no lack of liquor; and when the last timber was in its place a bottle of rum must be broken upon the ridge-pole. In winter men drink to keep themselves warm; in summer, to keep themselves cool; on rainy days, to keep out the wet; on dry days, to keep the body in moisture. Friends, meeting or parting, drank to perpetuate their friendship. Huskers around the corn-stack, workmen in the field, master and apprentice in the shop, passed the brown jug from lip to lip. The lawyer drank before writing his brief or pleading at the bar; the minister, while preparing his sermon or before preaching it from the pulpit. At weddings bridegroom, bride, groomsmen, and guest quaffed sparkling wines. At funerals minister, mourner, friend, neighbor, all except the corpse, drank of the bountiful supply of liquors always provided. Not to drink was disrespectful to living and dead, and depriving themselves of comfort and consolation. In every community there were blag-eyed men with bloated or haggard faces; weeping women, starving children; the piazza of every way-side inn were seedy loungers, running up scores on the landlord's books, or waiting to accept the invitation of neighbors or travelers to "take a drink." In every town or village were grogeries, where men and boys idled away their time, spending their earnings in drink or demoralizing games. You could see men about the street all a-fire; some half burnt down; some with all the soul burnt out, only the cinders left of the man—the shell and wall, and that tumbling and tottering, ready to fall. Friends of the saloon say to the advocates of temperance: "Why do you spend so much time lecturing and writing on temperance? No one will thank you for it. All this excitement on the subject is doing no good. There is just as much liquor drunk now as there was before we had any temperance societies." These statements are not true. It is not true that as much liquor is drunk now as before there were any temperance societies. At the time referred to in the beginning of this article the hotel proprietor was a man of influence and position in society. The business of liquor-selling was untrammelled by legal restrictions, and was a most respectable calling; now the trade is contra-hand, and the liquor-seller hang on the "ragged edge" of respectability. Few of them are church members; many of them are disreputable; some of them are good citizens and honorable men, who try not to abuse the license granted them. But come from whatever source it may, the effect of the poisoned cup is the same; its influence on society is alike, though it be filled either by the hand of the owner and proprietor of a fashionable saloon or that of the keeper of a low doggery. But in proportion of the number of inhabitants, I do not believe that one-tenth part as much liquor is sold or drunk now as there was in early days of the last century. It must be evident to every one that there is not as much liquor drunk as in former times, when its sale was unrestricted, when almost everyone used it more or less, and when it was no disgrace to get drunk. He must be blind indeed who can see no good results from the temperance movement. What laws we have restraining the traffic are due to it alone. The discussion of the temperance question has informed the people of the extent of the evil, has educated public opinion, and made the business of liquor selling disreputable and contra-hand. Penalties are inflicted for the violation of the laws that regulate it. The law prohibits the sale or gift of it to minors or persons of intemperate habits; will not permit it to be sold on Sunday or election days; and by these very prohibitions acknowledges the fact that its use is pernicious to the people and an injury to the well being of society; for, why restrain the traffic in that which does no harm? All these prohibitory laws are the direct results of the temperance reform movement, and it needs but to go a step further and prohibit the sale of liquor as a beverage, under all circumstances, and victory will be complete; mankind disenthralled, society relieved of the great source of crime, and Christian morality advanced with the stride of a century. Scores of men are made drunk every day just because it is so easy to obtain liquor. The law places it in the reach of

every man. On all the streets of our towns and cities are hung attractive signs to tempt the laboring man to come in and spend the money for strong drink that his family need for bread. In his walk to and from his daily occupation he sees these temptations on every side. The licensed saloon and grog-shop afford him every facility to become a drunkard. His appetite, renewed and kept alive by indulgence, urges him on. There is no obstacle in his road to ruin—on the other hand, the road is opened and made plain and easy by law. What wonder is it then that the rum shops flourish while the families of their victims starve? A gambling-house is opened in our midst, and the people hasten to abate the evil. The owner is arrested, and the law is swift to punish the offender. Why? Because the vice of gambling affects the morals of the community. By it men's passions are depraved and their fortunes are wasted away. Does not the grog shop do more? Does it not more certainly affect the morals of society? Does it not wait the fortunes of men? Is not the circle of its baleful influence greater? Does it not affect a greater number? And more than all this—does it not cause disease, that is transmitted from father to son, from generation to generation, poisoning the springs of human life, while it scatters death on every side? Is a house of ill fame covertly established? Verily it cannot long escape the notice of the moral people around it, or the lynx-eyed guardians of the public peace and welfare, and punishment dire and certain is meted out to the offender clothed in scarlet. Why is this? Because society is so careful of its morals that it will not tolerate temptations to evil in its midst. And when some feeble offender seeks to establish a place wherein to pander to the lusts of men for gain, a Christian community will not permit it. No, it tempts men to sin! Public indignation is aroused, and mob-law most likely becomes the champion of virtue and morality. But by the side of this evil stands the grog-shop, with its open portals leading from earth to hell. But it is a time-honored institution, beloved by politicians, begotten by law, sustained by license, and tolerated by a Christian people. It rears its poisoned front in all public thoroughfares, tempts men to sin, invites them to ruin, is a source of nearly all crime, and a libel on the Christian civilization of the age. If we may judge the tree by its fruit, the gambling hell and the house of ill-fame—had as they are—are temples of innocence and virtue compared with the license bar-room and grog shop. If we license the sale of whiskey and beer, why not license gambling and prostitution, or any other vice that will pay a tribute to the State therefor? Yes, why not stamp the broad seal of the State on the very blade of the knife of the assassin? The influence of this wicked traffic is most often felt in the hand that grasps the hilt. The drops of blood on its point are but so many tributes paid by murder to law. And if the law sanctions the influence and the motive power, why should it not sanctify the instrument and approve the consequences? Says one: "You can do nothing in the cause of temperance by harsh laws, or by force. The only way to make men better is to show them the evil of their ways, and try to persuade them to do right; moral suasion is the only effective means of reforming men." Let us think a moment and see if men cannot be driven. What is the object of our penal code? Does it act by force or moral suasion? Why do we send men to prison? Is it to persuade them? Does not the law by the infliction of its penalties drive them into the path of rectitude, and by the terrors of its punishments prevent others from committing crime? Does the fear of the gallows persuade men to regard the lives of their fellow-men, or does the fear of an ignominious death drive them to a proper respect for others' rights? Are men persuaded to run from a falling tree or a burning building? Mark Twain relates a western incident as follows: "Bemis once shot at the den of a spade, nailed to a tree, with an Allen revolver, and fetched a mule standing about thirty yards to the left. Bemis did not want the mule—had no use for it—but the owner came out with a double-barreled shot-gun and persuaded him to buy it anyway." That is the kind of persuasion that seems the most effective. The law would be totally ineffective but that through fear, it compels men to respect the rights of their fellow-men. It is not the cunning device of the locksmith that protects our property, but the fear of the naked sword. I do not, of course, object to persuasion as one of the measures by which men are reformed. It is many times effective, yet it is certain that hunger and husks had more effect with the father than an indulgent father's admonitions. "I will arise and go to my father's house." Why? Who persuaded him? No one—the stern demands of hunger, cold, and want drove him to reformation. And so in this great temperance reform, let us persuade everybody, if we can, to abstain from strong drink; but, at the same time, hang the naked sword of justice and law over the head of the grog-seller, like that of Democles, by a single thread; and if he persists in selling liquor to the

ruin of his neighbors, and the thread should break, let us try to restrain our emotions to such an extent that our grief may not be obtrusive. To say that men cannot be compelled or driven to abstain from the liquor traffic by legislation is to say that they cannot be controlled or governed by law. The arm of the law is stronger than the arm of man. The truth is, men can be driven to do right, and by law are so driven all along the highways of life; with grace or without it, sanctified or unsanctified, it matters not; they obey because disobedience brings punishment. Friends of the temperance movement, the battle is on! The army of manufacturers and vendors, moved by the strongest of human motives, that of self-interest, are waging a stubborn warfare. It is being fought by the ballot instead of the bullet, by argument instead of the bayonet. Let there be no armistice, no truce, no cessation of hostilities, until the victory is complete and the laws that disgrace our statute books are obliterated. What is it that the advocates of temperance ask that is unreasonable? They seek to disarm the murderer; to wrest the knife from the hand of the would-be suicide; to protect the wife from the brutal blows of the drunken husband; to wipe the tears of sorrow from the cheek of the mother, who mourns over the frailties of a wayward son. They seek to destroy the grog shop, and, by its destruction, prevent its attendant evils—pauperism and crime. They desire to promote temperance, sobriety, and their every-day companions—industry and morality. This, and this alone, is their demand, and as certain as truth and right have always prevailed in every great public contest against sin and wrong, so certain will the time come when these demands, made at the ballot-box, will be acceded to by a just and Christian people. "Truth, crushed to earth, shall rise again; The eternal years of God are hers; But Error, wounded, writhes in pain, And dies among his worshippers." G. A. WALKER.

Extracts from Criminal Laws.

Twenty-five criminal laws, passed by the last legislature, will become effective May 18. Some of these are merely modifications of existing laws, while others define new crimes and provide for their punishment. The wife-beating law was enacted in the form of an amendment of the law for the punishment of assault and battery. The amendment provides that any person who shall be convicted of assault upon his wife, shall in the discretion of the court, be sentenced to be whipped not exceeding 20 lashes, the punishment to be inflicted by the Sheriff, Constable or marshal. The law forbidding the keeping of houses of ill fame has been made much broader in its terms. As it now exists it merely makes it a crime to keep a house of ill-fame. The amendment makes it a crime to keep a house of ill-fame. The amendment makes it a crime also to permit a house of ill-fame to be kept in any place which the person accused may own or hold under a lease. Heretofore robbing of railway trains has been punished under the general laws regarding robbery, but the legislature of 1905 passed an act which applies particularly to railway trains and fixes the penalty at imprisonment from two to forty years. The new forest fire law establishes a close season from June 1 to October 1, during which time it is made unlawful to set fire to slashing or fallen timber, or on timber land, or in the vicinity of grain fields, without first securing a permit from the county clerk. No fee is required for a permit, which must be granted on request, the purpose being to restrict the setting of fires and keep a record of those starting fires. Violation of the law is punishable by a fine of \$100 to \$1000, or imprisonment from one month to one year, and half of the fine goes to the informant. The hunter's license law will go into effect May 18, after which time it will be unlawful for any person to hunt on grounds not his own unless he has secured a license and paid a fee of \$1. Violation of the law is punishable by a fine of \$25 to \$100, or imprisonment from five to 30 days. "Jumping board bills" will be punishable by a fine of \$20 to \$100, or imprisonment for 10 to 50 days. The law on that subject declares that it shall be presumptive evidence of intent to defraud if any person shall fail to pay his bill on demand, unless he has made known in advance his inability to pay. A fine of not to exceed \$1000 is provided as punishment for parents, guardians or other persons who are responsible for the delinquency of children. A "delinquent" child is defined to be a child under 16 years of age who violates state laws or city ordinances, or who is incorrigible, a persistent truant from school, who associates with criminals or vicious or immoral persons, or who is growing up in idleness, or who frequents gaming houses, houses of ill-fame or places where intoxicating liquors are sold. The fine imposed may be suspended so long as the parent keeps his child under control. The law relating to arson was amended so that the husband or wife may be

guilty of burning the property of the other. A term of one year to five years in the penitentiary or fine of \$1000 to \$5000 is provided as punishment for any male person who shall live with a prostitute or live in whole or part of her earnings or shall solicit for a house of ill fame.

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