

LISTEN

A
JOURNAL
OF
BETTER
LIVING



Dr. A. C. IVY
UNIVERSITY OF ILLINOIS

Do You Know?



Nondrinking Girls Average More Dates

Professor Frederic C. Berezin, instructor of sociology at the University of Rochester, reports in the *Quarterly Journal of Studies on Alcohol* certain factors affecting the drinking practices of 383 college women in that coeducational institution.

The survey revealed that out of the 383 college girls reviewed, 48 were nonusers of alcoholic beverages and 335 were users. The professor's findings show the following:

1. The nondrinking girls had a higher average number of dates than the girls who drank.
2. "Religious training in the home" is an "effective instrument of social control" in determining individual "attitude toward" and "participation in drinking."
3. The members of certain Protestant denominations, particularly those which have been somewhat active in temperance promotion, have a lower drinking average than other Protestant groups.
4. The sorority girls tend to drink more on dating and nondating engagements than do nonsorority girls.

The professor's findings tend to emphasize the value of adequate home and church training relative to the dangers involved in the consumption of alcoholic beverages and set forth the strong tendency of sorority groups to lessen the individual's control of the alcohol problem.

● A possible "115,000,000-barrel beer consumption" was seen likely in 1955, according to a report of the survey results of a Washington and New York investment firm. This would require an increase in beer consumption equal to fifty 12-ounce cans per person and would bring the present per capita consumption total to 22.8 gallons.

* * *

○ Some 5,000,000 new families in urban areas alone have become beer consumers since 1940, drinking mostly canned beer purchased from local grocers, according to a survey made by the Psychological Corporation for the American Can Company. The survey showed that 43 per cent of the nation's beer-drinking families consume their beer at home only.

* * *

● The *Foundation Says* estimates that the liquor evil in America has wasted in less than twenty years an amount equal to the cost of World War II.

○ The "men of distinction" are having so many collisions with other automobiles while driving their cars under the influence of drink, that the men who are being hit, and whose cars are being sideswiped or hit by these men of distinction, are now organizing a new club called the "Hit-by-Men-of-Distinction Club." All you have to do to qualify for membership is to get yourself hit by a "man of distinction," which ought not to be too difficult considering the increasing number of drinking drivers.

* * *

● A prominent clergyman makes each couple he marries promise to abstain from liquor. He says that many of the divorce courts claim that 90 per cent of all divorces they grant are traceable to liquor. Since liquor wrecks so many homes and is a primary cause for divorce, he insists that each couple promise to abstain from alcoholic beverages as a part of their marriage vow.

○ Its first year of liquor has brought Kansas four times as much drunken driving and drunkenness on the highways as during the last dry year. According to a tabulation from the records of Scott County court, published in the *Lawrence Outlook*, the first year of repeal 1949-50 has increased fines, court costs, jail terms, in Scott County over the last prohibition year 1948-49 as follows:

Fines paid for drunken driving and drunkenness on the highway:	
1948-49 (last dry year)	\$1,495.00
1949-50 (first wet year)	6,304.45
Court costs:	
1948-49	\$118.75
1949-50	441.15
Days spent in jail:	
1948-49	105
1949-50	1,230
Working hours men and women spent in jail instead of on the job:	
1948-49	840
1949-50	9,840

* * *

● The first three months of the repeal year 1950 in Kansas, compared with the first three months of 1949 in three cities investigated, show that drunken driving has increased 75 per cent; drunkenness, 22 per cent; burglary, 29 per cent; auto theft, 25 per cent; all forms of driving violations, 104 per cent; and persons injured in accidents, 22 per cent.

* * *

○ In his report of the findings of his examination of 500 "consecutive admissions" to a hospital alcoholic pavilion, Dr. Meyer Texon revealed that the men outnumbered the women 3 to 1 (382-118) and that the average age of the men was 44.7 years and the women, 42.3 years. Of these 500 patients, 370 had fatty liver and 39 had cirrhosis. Patients' diet was charged inadequate in almost 90 per cent of those with fatty livers and 63 per cent of the patients with comparatively normal livers. Dr. Texon points out that "fatty liver is the most common clinical diagnosis in alcoholic patients" and that "the incidence of fatty liver seems to be directly proportional to the duration of alcoholism."

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OUR COVER

In our cover picture Three Lions have captured an excellent study of the distinguished Andrew C. Ivy, Ph.D., M.D., D.Sc., vice-president of the University of Illinois and chairman of the National Committee for the Prevention of Alcoholism. Dr. Ivy is also one of the new editorial consultants of the *Listen* Magazine. We are honored indeed to feature one of America's greatest scientists.

LISTEN, published quarterly, is the voice of the AMERICAN TEMPERANCE SOCIETY—H. L. Rudy, president; W. A. Scharffenberg, vice-president and executive secretary; J. A. Buckwalter, associate secretary; C. L. Torrey, treasurer. Membership in the Society is open to all who are interested in its objectives. Junior membership, \$.25; regular membership, \$1.00 (Canada, \$1.25; other countries, \$1.50); contributing membership, \$5.00; sustaining membership, \$10.00; life membership, \$100.00.

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Editorial Offices: National Headquarters, 6840 Eastern Ave., N.W., Washington, D.C.

Editor: J. A. Buckwalter
Circulation Manager: C. G. Cross
Editorial Consultants: John C. Almack, Ph.D., Stanford University; Arthur L. Bietz, Ph.D., College of Medical Evangelists; Henry F. Brown; Louis Drucker, Cleveland Municipal Court; Wilton L. Halverson, M.D., D.P.H., Director of Public Health, State of California; Matthew Hill, Washington Supreme Court; Grace Clifford Howard; Andrew C. Ivy, Ph.D., M.D., University of Illinois, Chairman of the National Committee for the Prevention of Alcoholism; C. S. Longacre; William R. McKay, Superior Court, Los Angeles; Joseph T. Zottoli, Boston Municipal Court.

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THE FACE THAT SHOULD APPEAR ON EVERY LIQUOR ADVERTISEMENT IN AMERICA

THE prowl car had just turned at an intersection in the Los Angeles Skid Row area. The alert officer by my side exclaimed, "There goes a wino. I'm going to pick him up so you can question him."

As he swung to the curb and his fellow officer stepped out, the wino took one look at the open door of the patrol car and, without any urging on the part of the police, walked to the car, stepped in, and sat down as if he expected to do that about every other day of his life. He was apparently as comfortable and unconcerned as you or I would be in a taxi. Undoubtedly it was the most comfortable seat he had had since the last time he had sat in a similar car.

A wino, as you know, is an alcoholic who has reached "Dead-end Alley" through his addiction to wine. This poor fellow was on his way to the Skid Road tavern, where he usually had his night bout with liquor, when we intercepted him. Not having had a drink since early morning, he was about as sober as you could expect a wino to be.

After the police were through questioning him, they turned him over to me for further questioning, and it is a portion of this conversation I wish to share with you.

"My friend," I asked, "how many jobs have you had in the last three or four years?"

"Oh, about forty," was the listless reply.

"How long since you had your last job?"

"Over a week."

"How long did you keep it?"

"About a week."

"What was the matter? Couldn't you return to work on Monday morning?"

In reply the wino shook his head in the negative.

"Are you married?"

This time the nod of the head was in the affirmative.

"Where is your wife?"

"I don't know."

"Do you have a family?"

"A boy."

"Where is your boy?"

"I don't know."

"Friend, you need the help of someone greater than you, to give you new life and hope."

"I have no hope."

And I wish you could have seen the look of abject misery and utter despair in that wino's eyes as he gazed out of that prowl-car window into the dimly lighted street. I tried vainly to stir up some flickering spark of hope, but for the first time in my life I felt that I had looked upon a human face from which all hope had fled.

Young in years but old in tragedy, betrayed by alcohol, his youthful career shattered in a despairing string of forty-



EUROPEAN PICTURE SERVICE

odd jobs, with failing health and weakening will, and the loss of love and home and happiness, he could only say, "I have no hope."

The dawn of a new day found me sick with the thought that I had seen that night a close-up of the new American slavery as I rode with the night patrol. And what is more, I had looked into the face that should be painted across every liquor advertisement in America.

J. P. Buckwalter

THE PATHOLOGY OF

Alcohol

First of a series on the alcohol question by the distinguished pharmacologist and medical scientist,

ANDREW C. IVY Ph.D., M.D., D.Sc.
Vice-President, University of Illinois

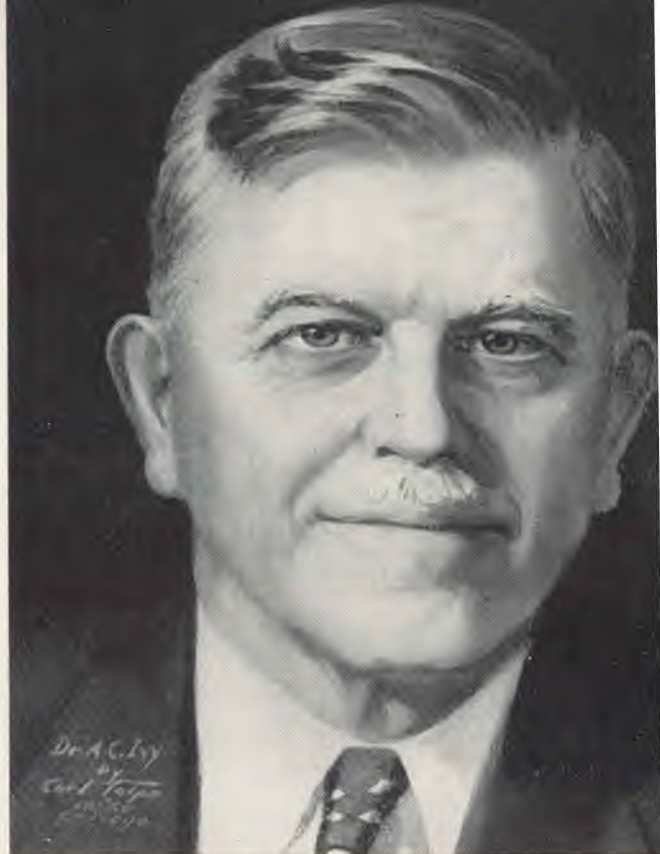
SOMETIMES we think that scientific facts or science pertains only to "materialistic" knowledge and things. But I am one of those individuals who do not stop with my science at that point, because my definition of science is that which is true and deals with truth and exists in other fields, other than so-called "material" things.

We can have complete knowledge of the "material" universe and everything that exists in it, but that knowledge will be of no real value to us unless we use that knowledge rightly or truthfully. The largest and most important problem in the world today is not a lack of materialistic facts or materialistic knowledge, but it is a failure to use such knowledge or facts in a right way.

So when we talk about the scientific approach to the problem of alcoholism, we should not only collect and teach the facts regarding the effects of alcohol on man—the pharmacological and toxicological effects, the economic effects, the sociological effects, the effects upon morals, and the effects on ethical and spiritual values; but we must also keep in mind that we are collecting, analyzing, and organizing facts on the effects of alcohol on man in order to determine whether it is right or wrong, beneficial or deleterious, for man to use alcohol as a beverage. We all know that it takes more than a knowledge of facts to get people to act according to the facts, or to use the facts rightly. A knowledge of material facts may be a source of good or a source of evil, or ignored in so far as their effect on human behavior is concerned.

I am not merely going to supply you with a group of material facts regarding the effects of alcoholism on man. I shall try to indicate to you the way I believe these facts are rightly and properly used.

SECOND QUARTER



"My definition of science is that which is true and deals with truth and exists in other fields, other than so-called 'material' things."

Alcohol, pharmacologically speaking, is an anesthetic, an analgetic (pain-annulling), and a narcotic and habit-forming drug or chemical. It is an anesthetic because if one takes enough alcohol it will produce coma so that a surgical operation can be performed. Alcohol was used as an anesthetic and analgetic—or as a pain-killing agent—before chloroform and ether were discovered.

As a matter of fact, ether was discovered as an anesthetic when it was used by young people to produce excitement and exhilaration in the same way that alcohol is used at social gatherings today, namely, "to liven up the party." In the middle 1800's young people had what they called "ether frolics" instead of beer parties and drinking parties. Dr. Crawford Long, who practiced in Jefferson, Georgia, observed that students who inhaled ether at an "ether frolic" could fall and cut their scalps severely without experiencing any pain. As a result of that observation he decided to use ether on the next patient who required a minor surgical operation. That is the way the use of ether as an anesthetic was discovered.

Chloroform as an anesthetic was discovered in a different way. Dr. Simpson took care of many women at childbirth, and he desired to have some way to decrease the pain. One evening he selected from his chemical shop, or pharmacy, certain volatile fluids and took them to his dining room, where he had invited guests for dinner. After the dinner he asked his guests to inhale the various volatile fluids, and he found that a few inhalations of chloroform would render his guests insensible. As a result of that observation the use of chloroform as an anesthetic was introduced.

Prior to the discovery of ether and chloroform as anesthetics, the Hindus used Cannabis indica, or hashish,

Page 5

which is related to marijuana and is a narcotic and habit-forming drug, as an analgetic for surgical operations. The Chinese used opium for the same purpose.

I believe that everyone is familiar with the analgetic and anesthetic effects of alcohol, because they know that it induces coma and numbs pain sensations. When I define alcohol as an analgetic and anesthetic, I am simply telling you something that has been known since man first started to ferment sugary and starchy food substances, and to drink the resulting brew. The use of alcohol as an anesthetic and analgetic is recorded in the oldest writings of man.

Alcohol is a narcotic because it stupefies. Anything that stupefies is a narcotic, according to one definition of the word. From a legal standpoint, however, a narcotic is differently defined. The Federal Harrison Narcotic Act defines opium and its derivatives, such as morphine, heroin, cocaine, and marijuana, as narcotics. For that reason, in the minds of many people, the expression "narcotic" has taken on a meaning that is foreign to the older pharmacological definition of the word narcotic. In this legal sense the term narcotic refers to a habit-forming drug or chemical.

Pharmacologically we refer to cocaine as a convulsant; it excites to such an extent that it causes convulsions. Some persons refer to nicotine as a narcotic because smoking is habit-forming, yet nicotine is a convulsant. If a little nicotine is placed on the skin of a frog, the frog dies with convulsions. On the contrary, alcohol, ether, and chloroform depress and are used to counteract a convulsant or a convulsion.

When we speak of a "habit-forming drug" we use an expression which everyone understands. Everyone knows that alcohol is definitely a habit-forming drug. Alcohol is a narcotic in the sense that it is habit-forming and that it stupefies. Moreover, alcohol produces addiction, which I shall define later.

Alcohol is also an irritant. If you put some alcohol on the conjunctiva of the eye, it causes a burning sensation. If you put alcohol in your mouth, it causes a burning sensation. If the vapor of alcohol is inhaled into the nose, the mucous membrane is irritated. A high concentration of alcohol will irritate the skin.

Alcohol is also a desiccant; it dehydrates—takes the water out. It coagulates certain proteins like egg white. Chemically, alcohol is a fat solvent; it dissolves fat. Its effects upon the central nervous system may be due to the fact that it dissolves fat or interferes with the normal physical state of fat in the protoplasm of the cells of the nervous system. It interferes with these cells even when it does not reach a high enough concentration to have what we call a dehydrating or desiccating action, or what we refer to as the irritating action on the mucous membranes in the body.

Effects of Alcohol on the Systems of the Body

Skin. Next we shall discuss in a general way the effects of alcohol upon the various tissues or systems of the body. First we shall refer to the skin. I have already indicated that alcohol irritates the skin. High concentrations will cause inflammation of the skin and mucous membrane. When alcohol is injected under the skin in a low con-

centration, it will cause pain because it irritates. If higher concentrations are injected under the skin, necrosis—or death of the cells—results. This is because it coagulates and dehydrates the protoplasm of the cells.

The coagulating and necrotizing effect of alcohol is used occasionally for a good purpose in medicine. We use alcohol on the skin and on surgical instruments in high concentration because it kills bacteria. It is sometimes used in the treatment of trigeminal neuralgia, which is a very painful condition that generally occurs on one side of the face, although it may occur on both sides.

The trigeminal, or fifth cranial, nerve contains the pain nerves to the teeth and to the skin and other structures of the face. Sometimes this nerve becomes diseased. To stop the pain, a surgeon may operate and cut out the cell bodies of the nerve. In other words, he will cut the nerve at the location of what we call the ganglion, which contains the cell bodies of the nerve fibers, so that the nerve will not regenerate again—so that it will be destroyed forever.

In other cases the surgeon takes a long needle and inserts it through the skin into the area where the ganglion is, and infiltrates or injects the area with a high concentration of alcohol. The alcohol will coagulate, destroy, or kill the nervous cells in the ganglion. In that way the injection amounts to the performance of a surgical operation. The procedure is called an "alcohol block."

Central Nervous System. Referring to the *central nervous system*, we find that much smaller concentrations of alcohol than those required to kill a nerve will block or prevent conduction of nerve impulses in nerve fibers. Still smaller concentrations act on and block the synapse or junction of nerves, so that stupefaction and coma occur. A minute concentration of alcohol in the blood causes a

"The Sure Way"

GRACE NOLL CROWELL

Today I saw a strange advertisement
On which some bold distiller's mind had spent
Much time and thought. It pictured a bright road
Leading ahead, and at the right it showed
A signpost marking out the upward way,
Advising men to follow it. The day
Seemed made for high adventure. On the sky
A jeweled crown was pictured, lifting high
Against the springtime clouds. A signpost read:
"The Sure Way," pointing on ahead.
I thought at first that some evangelist
Was calling men to follow Christ. The gist
Of the whole layout breathed of heaven,
The directions to the sure way being given,
When, lo, I saw it was a liquor ad,
And I who for a moment had been glad
To see the Christian's highroad pictured there,
Felt suddenly an impotent despair
That evil mocks God in this darkened age,
Through lifted billboards and the printed page,
And yet I know He will have none of it!
Soon, soon, God grant, the dark way may be lit
With the white flame of Thy anger. Bolt the curse
That seemingly today grows worse and worse,
Make stumbling mankind cognizant today
That there is only one sure "upward way."



Alcohol stupefies and puts to sleep in varying degrees different parts of the central nervous system.

partial block of the synapses in the brain, so that they do not function normally.

We refer to alcohol as a depressant of the central nervous system because it stupefies and puts to sleep in varying degrees different parts of the central nervous system.

When we examine all the functional activities of the central nervous system, including the eye, the ear, the touch, pain, and pressure senses, the sense of the position of the body in space, and performance of skilled movements, and the formation of judgments, we find that alcohol depresses or causes a deterioration in all these functional activities right from the start.

Nevertheless, from time immemorial alcohol has been looked upon, and is so viewed even today by uninformed persons, as a stimulant because it makes people more talkative. The reason it does so is that it depresses the highest functional actions of the cerebral cortex, namely, the critical functions and abilities.

When these critical functions are depressed, one speaks without thinking, or with less thinking than would otherwise occur. Expressing this effect of alcohol in everyday language, alcohol "takes off the brakes" or removes the restraints which govern conduct and cause us to weigh the pros and cons before we act. It brings about what we call "release." This action of alcohol is important to remember.

We must not forget that the first action of alcohol on the body is to depress or partly paralyze the higher functional activities of the brain so that the brakes and restraints are removed. The extent to which they are removed depends on the amount of alcohol that is in the blood, and on the intensity of the firmness of the convictions due to previous training.

For example, if a person has been thoroughly trained not to commit an immoral act, much more alcohol is required to remove the inhibition or restraint. If an individual has not had strict training against the commission of immoral acts, or if the training has been annulled by keeping bad company and by evil advice, then a little alcohol will remove the restraints. This is recognized by the laws in many states in that an intoxicated person is not held to be entirely responsible for his or her acts under certain circumstances.

In the case of the functions of the spinal cord, we also find that alcohol is a depressant. Alcohol depresses—it puts the brain to sleep, and it puts the spinal cord to sleep.

Respiration. What is the effect of alcohol on *respiration*? When alcohol is taken into the mouth, it stimulates respiration because it irritates the mucous membranes. When it gets into the blood stream and causes a "release of the brakes," so that hilarity and excitement occur, respiration is secondarily stimulated; but when we inject the alcohol intravenously so it will not irritate the sensory nerve endings in the mucous membranes, and in such a way that it will not produce hilarity and excitement, we find that respiration is not stimulated.

In other words, stimulation of respiration, when observed, is not a direct but an indirect action of the drug alcohol. On the contrary, when the dose of alcohol is large enough to have a direct action on respiration, respiration is depressed. The first direct effect of alcohol on the respiratory center is depression, which is the first effect of alcohol on all the other parts of the central nervous system.

Circulatory System. We next inquire: What is the effect of alcohol on the *circulatory system*? Alcohol, by causing excitement and hilarity, causes an increase in blood pressure even as exercise increases blood pressure. You have heard that some physicians advise their patients with disease of the coronary arteries to take alcohol for therapeutic purposes. (I shall come back to this point later.) These physicians caution their patients not to become hilarious, because that will strain the heart, and the heart will be harmed. Such a patient, being deprived of his normal caution and judgment, is likely to over-exert himself physically and strain his heart.

Alcohol, when it increases the blood pressure, does so only indirectly. If we inject the alcohol slowly intravenously, there is no change in blood pressure except when the alcohol is given in large doses, and then it causes a fall in blood pressure, like too much of any anesthetic.

What I have just said about blood pressure is also true of the *heart rate*. If we irritate the skin, if we irritate the mucous membrane, if we irritate the mucous membrane of the nose, the heart rate is increased indirectly by nervous reflexes, as when the skin or mucous membrane is affected by any irritant. If the alcohol causes excitement and hilarity or physical exercise, the rate of the heart will be increased. If the alcohol is injected slowly intravenously, the rate of the heart is not increased. When a certain concentration of alcohol is reached, then the heart will dilate, will lose its tone, and will stop beating. In other words, the direct effect of alcohol on the heart is depression.

(Continued next quarter)

"I have a sincere conviction that liquor is one of the chief causes of unhappiness, both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor even in moderation, and I have adhered to this resolution throughout my life. I am grateful for God's help during periods of stress when I might have been tempted to drink had I relied on human strength alone!"

J. C. Penney

A good "PENNY" turns up



ALESMANSHIP and idealism teamed together early in the personality of J. C. Penney, founder of the company which bears his name and now heads 1,608 stores in America. For a while it appeared as if his idealism would jeopardize his financial success, but the intriguing story of Mr. Penney's life reveals the tremendous asset of idealism put to practical use in the business world. And this in spite of the fact that his farmer-preacher father's idealistic principles liquidated Mr. Penney's early ventures in merchandising.

When he was only eight years old, his father called him into conference.

"Son," he was told, "you are now eight years old. Henceforth you will be responsible for your own clothing."

"You mean I have to buy all my own clothes?" the astounded boy asked.

"That's right," replied the senior Mr. Penney.

"But my shoes are almost gone now. Won't you, at least, buy me this one pair of shoes?"

"I said you are now responsible for your own clothing," was his father's uncompromising response to young Penney's plea, as he left the young lad wondering how on earth he was going to be able to earn enough money to keep himself in clothing.

His first venture, an effort to become a pig dealer, was cut short just as his judicious handling had netted him thirteen pigs.

The hot summer emphasized pig odors and noises which the neighbors definitely did not like. When they complained, his father ordered him to sell the pigs.

"But, dad, I can't get any kind of a decent price for

pigs in the summertime. My whole business will be ruined."

"Can't help it, son. We have no right to annoy our neighbors. We must consider their interests, too. So, sell the pigs."

Thus J. C. Penney's first business venture was a failure because of his father's principles. The lad was unhappy about it at the time, but he never forgot the lesson.

Penney's next choice was the watermelon business. He raised the fruit from seed, and protected it from thieves by sleeping in the melon patch with a gun and a dog at his side. At last the summer sun ripened his wonderful melons, and he looked forward to a harvest of silver when the melons were disposed of.

But the same sun, however, had ripened the melons of all the other farmers, too, and melons were plentiful. They sold for a few cents apiece, a dime at most. Then a great idea dawned upon him. He thought of the fairgrounds—crowded with visitors who would be glad to eat watermelons, and take them home, too.

Parking his wagon outside the gate, he called out his wares to the people entering and leaving the grounds. For a time he did a brisk business. Suddenly his father appeared, and young Jim soon realized that his idea was not so good after all. His father told him that he was a disgrace to the family—that the men in the fairgrounds had to pay a fee as concessionaires and Jim had no right to take advantage of the crowds without paying his way as the others inside had to do. Another business venture lost—because of his father's principles! Thus in a practical manner the Christian ideals of his farmer-preacher father were progressively instilled in young Penney's thinking.



When young Penney was twenty years old, his father secured a job for him in a local dry-goods store. His salary? The whole sum of \$25 for the remainder of the year. It was then February! He worked so hard and faithfully that the following year he was given \$200 salary, and the next year \$300. His principles at that time consisted mainly of, "Work hard and earn money." But he overworked. The doctor ordered him to go to Colorado and never to clerk in a store again!

In Colorado, at the age of twenty-two, he learned that a combined butcher shop and bakery was for sale at Longmont, a small town thirty miles north of Denver. He wrote his mother, asking her to send him all the savings he had accumulated so slowly and painfully penny by penny.

This new business was also doomed to failure because of Penney's principles. He soon learned that his predecessor had been accustomed to tipping the cook in the local hotel with a bottle of whisky each week. Penney, always a total abstainer, could not conscientiously do this, so the cook found another butcher, and Penney lost his business and all his savings.

It was in this town, however, that Penney made the connections that were to change his whole life. He obtained a position in one of the Golden Rule Stores of the same dry-goods chain in which he was first employed. Here character counted. In eight weeks he was made head clerk.

In Longmont he met and married the girl of his choice, who worked hard and co-operated with him in every way, helping him to become successful in the retail business.

Three years later Mr. Penney was offered a partner-

ship and the management of a new Golden Rule store. Later he bought the full interest in this store. Little by little he opened up additional stores, until today the great J. C. Penney Company operates 1,608 stores.

One of the early requirements for employees was total abstinence. As for himself, J. C. Penney is still a total abstainer. He tells the story occasionally of how hard he had to fight to keep from drinking when a great tragedy entered his life, when his beloved wife died. He says that for years he had to fight the desire to drown his grief in liquor. But he would not yield, because he knew what the consequences would be—his own loss of self-respect and an enslaving habit which he might never be able to overcome.

He is perpetually grateful for the stern discipline of his parents and the fine Christian principles they instilled within him. And in turn he has tried to put them into practice in his dealings with others.

Mr. Penney has worked out six principles for his life program, which are very clearly tied in with his merchandising career. The six principles, as he states them, are:

"I believe in preparation.

"A man must know everything possible about his business; he must know more than any other man knows.

"I believe in hard work.

"The only kind of luck any man is justified in counting on is hard work; this means sacrifice, persistent effort, and dogged determination.

"I believe in honesty.

"The finer kind of honesty that will not allow a man

From this small Golden Rule store in Kemmerer, Wyoming, to a chain of 1,608 modern stores is the success story of J. C. Penney, who put idealism to practical use in the business world.



PAY DAY

to give less than his best, that makes him count not his hours, but his duties and opportunities; that constantly urges him to enlarge his information and to increase his efficiency.

"I believe in having confidence in men.

"I have found my most valuable associates by giving men responsibility, by making them feel that I relied upon them. Use good judgment, of course. One cannot throw away common sense. But I urge you to believe in yourself and trust your fellow men.

"I believe in appealing to the spirit of men.

"One of the wisest men who ever lived said, 'For the letter killeth, but the spirit giveth life.'

"I believe in a practical application of the golden rule as taught by the Master nearly two thousand years ago. 'Therefore all (Turn to page 34)

G

HAVE walked with living corpses!—the confined lives who inhabit the land of the living dead—Skid Row, where are seen the open wounds of the festering sore of alcoholic addiction! They are the hollow-eyed, unshaven men and the bleary-eyed, bloated-faced women who, having dropped from the realities of life into

the oblivion of drink, restlessly plumb the ugly depths of sodden drunkenness in the Skid Row haunts of the human jungles of the great cities of America.

I have mingled with reeking, reeling nonentities, and friendless, homeless wanderers who tramp the streets of forgotten men, and of forgotten women, too; and have sensed somewhat of the lonely despair that clutches at the hearts of those on the alcohol road to oblivion—a despair that all their drinking cannot completely drown.

I have strolled along "Wino Beach," where "the bottle is king and walking dead men its slaves." There you find the derelicts who come from homes where "beer belonged" and from the cocktail rendezvous with the "men of distinction" who were only outdone by silly, glamour-seeking society dames.

"Tin-pan alley" and its garbage-can areaways know no distinction between the business executive and professional genius of better days and the illiterate bum; between the former vaudeville dancer and the fallen woman. They are alcohol's slaves and you cannot tell them apart. Perverts, panhandlers, and outcasts mingle alike with the dignitaries and has-been's of former years and are fused together in "bum's haven," in a close-up picture of alcohol's fallen man.

Skid Row

Skid Row or Skid Road is the name usually given to the lower depths of our great cities—those nadirs of civilization "that even Gorki did not touch in his famous play of human depravity."

In essence, Skid Row is a jungle of saloons, taverns, cheap hotels, flophouses, pawnshops, missions, crumbling tenements, garbage-strewn back yards and filthy alleys, with a lurid burlesque show thrown in here and there in a sickening conglomeration of the haunts of the hopeless and the dens of the derelicts.

Here indeed is the "sinkhole of American business" where "tawdry but prosperous enterprises" capitalize on human misery and frailty. Some of the taverns are dirty holes in the wall; others are luxurious cocktail lounges with burlesque floor shows and all the lurid bewitchery of exotic enchantments and jungle music. An evil cohesion holds them all together to prey upon the self-excommunicated members of society.

Here are the streets of regrets, the dens of disillusionment, and the hangouts of the sodden who are scraping the bottom of the barrel. These "stumble-bums" who are usually from twenty-five years of age and upward, dazed, haggard, and worn, with slack mouth and slovenly speech, in drunken or semi-drunken stupor, live only from one drink to another. You can see them sitting and lying on the sidewalks, behind billboards, in alleyways, on loading docks and in parking areas, in vacant lots and in the gutter.

Here in Skid Row is the land of disappointment, disillusionment, and despair, the city of disease and death, the jungles inhabited by lost men and women, so frequently visited by the ambulance, the police wagon and the "meat wagon"—the bum's term for the vehicle that makes a one-way trip to the morgue.

To really see Skid Row you need to walk into its alleys late at night or in the wee hours of the morning, when the shadows of darkness are a fitting symbol of its pall of gloom; and search the back streets and lots where are found the



THREE LIONS

LAND OF THE

The "Hell" of America's "Lost Million"

The Darkest Blot Upon the Conscience of Our Nation.



THREE LIONS

On Chicago's Madison Street a drunk sprawls on the curb. Another eyes the photographer with inebriated attention.

Female decoys, planted to lead men to drink, are served sweet water, for which their partners pay liquor prices.

COURTESY DETROIT "FREE PRESS"





THREE LIONS

LIVING DEAD!

J. A. BUCKWALTER



NEWMAN, THREE LIONS

Under the shadow of New York City's "L" a line of hungry derelicts wait before the Bowery Mission doors.

Devoid of everything hopeful or inspiring, these miserable hovels house some of the derelicts of Detroit's Skid Row.

COURTESY DETROIT "FREE PRESS"



"nervous shattered hulks of what once were men." It wouldn't be a bad idea to take a buddy with you.

The origin of the term "Skid Row" as the designated name of these jungles of inebriated men and women, it is said, comes from the old logging days and the "skid road" along which the logs were drawn over the skids by oxen. Skids were placed across the road five or six feet apart. Several logs with the bark removed from the underside were coupled together end to end and drawn over the skids, while a lad ran along just ahead of the moving logs with a bucket of "skid grease" and a swab, and placed a dab of grease on each skid. The name "skid road" was subsequently given to the part of the town frequented by the loggers in their moments of relaxation.

Whether it is called Skid Row or Skid Road, men and women from all walks of life and from all ranks of society have learned from bitter experience that drink puts them on the skids. And it is a greasy road, too. A derelict even from a respected family, regardless of background or profession, is just another bum; a homeless social and economic nonentity, a panhandler and an outcast.

Conversation in "Bum's Haven"

Skid Row comments range from the obscene to the ridiculous; from the discussions settling all the problems of the world except the drink problem, with the silliest chatter. "I have seven cents; you get the rest, and we'll have a bottle" says one bum to another. Two reporters of a leading American daily overhear a derelict introduce himself with, "My name is Bell, just like the Bell Telephone Company; but I don't own it." Another tells his cronies: "If I had the money, I would keep you drunk all the time. You would never have to work." But the heart-breaking tragedy of it all is well summed up in the remark of one bottle-drinker to another, "Drink up, Jack; this is the street of regrets, and we're all on it together."

The "bottle clubs" or "bottle babies" usually consist of from two to four bums who pool their meager change to buy cheap wine. When their combined resources are sufficient to purchase a bottle between them they take turns in drinking. Each watches the other and swallows an equal amount. These "bottle babies" frequently go riding in the "meat wagon."

"Sneaky Pete," a cheap wine mixture so called because of the unique way it sneaks in its "knockout hangover," is a common drink of the jungles. "Smoke" is another national Skid Row drink made from wood alcohol diluted with rubbing alcohol. "Pink lady" is literally canned heat with the juice squeezed out. Canned heat is made into an alcoholic liquid by putting it into a thin cloth and squeezing it and screening the juice through the cloth. "Rubby Dub" is the Skid Row name for rubbing alcohol.

The most poverty-stricken and enslaved denizens of these areas drink anything alcoholic, such as rubbing alcohol, canned heat, after-shaving lotions, paint thinner or varnish remover; anything to keep them in an almost constant state of intoxication or semiconsciousness. "Goof balls," a drug of the barbitol family, is frequently mixed with the cheap wine "Muscatel," and often incites to insane violence. Chicago Skid Row police officers tell of a bum caught in a garage lying on his back to catch the spouting antifreeze from the open radiator drain.

All over the nation Skid Row's open sores are found where America's alcoholics have found a living hell. In New York it is the Bowery, which has been called the saddest street in all the world. In Chicago it is the bloodstained, burlesqued-lined Madison Street; in San Francisco, Howard Street; in Los Angeles, Fifth Street, off south Main; in Houston, Congress Avenue; and over in Kansas

(Turn to page 14)

The "Man of Distinction"

DOWN FOR THE COUNT

ROY RINGER, a Los Angeles reporter, describes Mike as almost a fleshless corpse about ready for the "meat wagon," which in his case, as in that of so many others, would be a bone wagon. Mike never washed or changed his clothes. From the smell of him you would think he was dead already. Every morning he spat blood. His pitiful, sunken eyes were dim. His diseased teeth, like a festering agony, were rotting away in his mouth. Mike was at the end of the road, ready for his last faltering steps in the Land of the Living Dead.

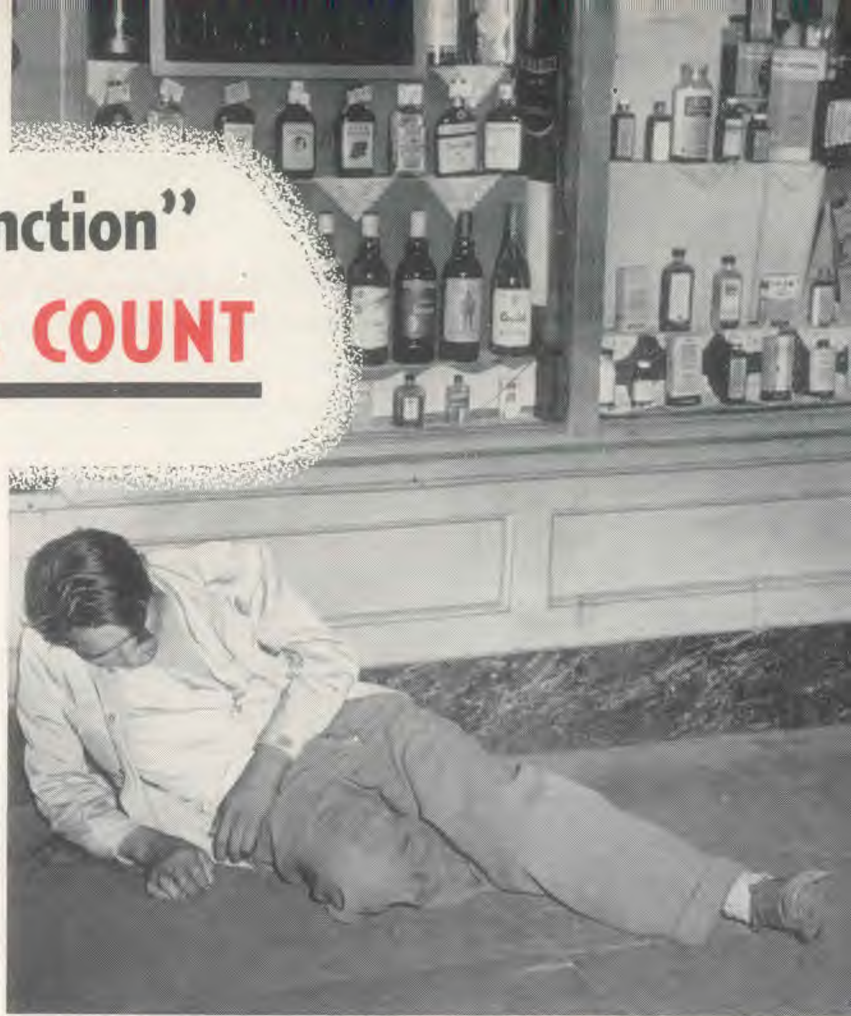
Roy's last night on the bum's beat found him eying detectives examining a bloody handle of a butcher knife which they had found minutes before in the gutter. It wasn't hard to find the blade. It was lodged in a man's heart, where he lay on the floor in front of a flophouse clerk's desk nearby. The victim was only twenty-seven years of age and had been drunk only one hour before his death.

Then there was Buffalo Bill, so called because when he is drunk and hilarious he sings, "Buffalo Bill went over the hill, he never works and he never will." Roy learned that he had had his first bath in a month because he was getting ready to sell another pint of his blood, an event he repeats five times a year and would do oftener if they would take it. But even a Skid Row carcass needs a little blood to keep it navigating from one dive to another.

Two Chicago *Daily News* reporters cite the case of Bob Gardener. Bob, a sixty-four-year-old native Chicagoan, was as flea-bitten as a neglected dog, and scratched his scaly skin as he talked. The two reporters claimed they counted at least twenty fleas and lice on a five-inch seam of Bob's coat as he said, "I have had good jobs, made \$187.50 a month as a freight compiler before the war, but I have lost every one because of drink." He paused, and then continued, "I eat garbage from behind the commission houses on Randolph Street, and I have been sleeping here (an outdoor jungle lot). I have tried to get out, but it is too late for me."

Another tells his beginnings as a moderate drinker: "I thought it was a big joke, and I used to be able to handle my liquor. . . . Then the bottom seemed to drop out of everything. I ended up here preying on my fellow men and wishing I could die."

No one could tell the tragedy the land of brawls and binges has packed into its lurid entertainment spots and booze-guzzling dens.



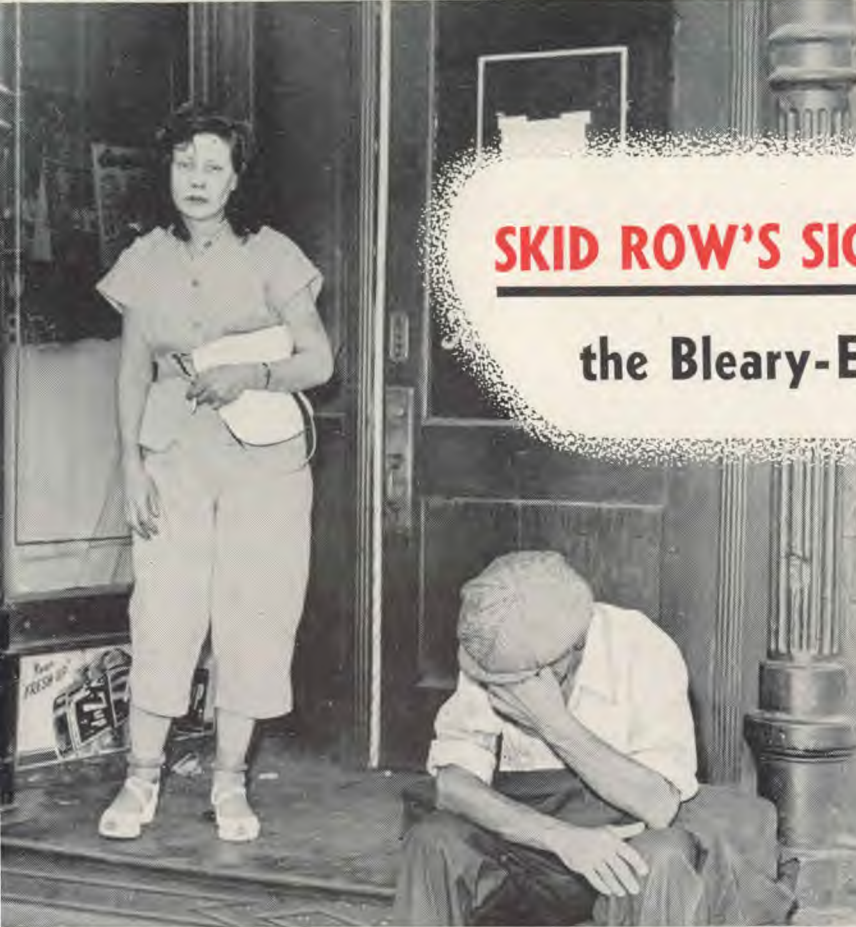


THE female bar flies of Skid Row provide one of the saddest sights known to contemporary civilization. While there are many more men than women on Skid Row, yet an increasing number of drink-enslaved ladies are becoming the habitués of these jungles and the female outcasts of society.

Women derelicts can be seen staggering from den to dive, or slouched over the bar-room counter; lolling on the shoulders of a dissipated male, and in other ways mingling with the denizens of the land. Such was the

SKID ROW'S SICKEST, SADDEST SIGHT--

the Bleary-Eyed Female Booze Bums



unnamed female found sleeping in a tavern booth at 3 p.m. with a note pinned to her hair: "Please awaken at six o'clock."

In all stages of intoxication and looseness, from the casual drinking visitor to the sodden wench, the female bar fly tells the tragic tale of drink's delusive destruction of womanhood and femininity.

At one dive a toothless gray-haired old lady, a resident of a Skid Row hotel, in a disgusting drunken stagger seeks to emulate the lithe steps and rhythmic movement which were once hers in fairer days when she was a prima donna of the stage and a vaudeville dancer.

To a startling extent the repeal saloon has become a female rendezvous, a far cry from the day when a lady was never supposed to touch her lips to the red wine. Like a thermometer of the race, the drinking status of women foreshadows our tragic and complete social disintegration.

Women alcoholics who have not yet reached Skid Row are a major cause of the breakup of so many America homes. The loss of self-respect and a calloused disregard of immorality and immodesty follow in the wake of drink's lowered standards of conduct. The end results are seen in shameful brawls, indecent embroilments, abandoned children, and juvenile outrages, with their broken hearts and blasted lives.

Too little is known of alcohol's terrible grip of disaster upon so many of our female population. It is claimed that more than 60 per cent of our twenty-one-year-old women drink. Some doctors estimate that while it usually takes about ten years to make a chronic alcoholic out of a man, a woman because of her nervous makeup may reach that stage within a year.

The staggering, stumbling, slobbering women of "Pig Alley" in their pitiful drunken orgies have written a tragic tale of human anguish and woe that constitutes a shameful blot upon our nation's complacency.



SKID-ROW BEDROOMS

THE first-class Skid-Row bedrooms are the stuffy cubicles of the jungles' better hotels. These are usually six feet by four or six feet and have plaster-board or plaster partitions. These partitions generally reach to within approximately two feet of the ceiling and are covered with wire or chicken netting for ventilation purposes. Usually there is a single door, with probably another three-inch ventilation space along the bottom. A bed with dirty mattress and filthy blankets, a chair, and possibly a table comprise the furniture.

Frequently hotels that advertise "clean rooms" have thrown in "all the vermin the tariff will stand." Many of these bedrooms are dark and damp, permeated with the lingering, heavy, nauseating odor of alcoholic breath.

Cheap "flophouses," or "dormitories," as they are sometimes called, consist of old tenement buildings with large rooms often containing as many as twenty to thirty beds jammed together with no partition and little ventilation. Some rooms even have no windows. In these wards the drunks sleep fully dressed or place their shoes under the head or arm so they will not be missing in the morning.

For obvious reasons the bums nickname these flophouses, "scratch houses" or "flea bags." The cubicles of the better hotels are called "bird cages." In most of these firetraps filth and overcrowding are in evidence. Rentals vary. Flophouse beds usually run from 25 to 40 cents a night; hotel cubicles from 45 to 60 cents, with extra charge for rooms with windows.

For many even these crude bedrooms are too costly. Their sleeping quarters run the gantlet of every conceivable hole or makeshift. Many sleep where they fall; on sidewalks, in vacant lots, on wooden loading platforms, in rat-infested lumberyards, in back alleys and garbage-strewn areaways. During saloon hours they may be found in a stupor in saloon booths, or sprawled on wet washroom floors, or huddled in a back room. Many who are out in the open gutter or sidewalk are picked up by the "paddy wagon" and sleep on the floor of the jail.

On the pitiful pallets of the cheap bedrooms of "bums' haven" these living dead men so often make their final

curtain calls. Theirs is a stupefied death in a dingy flophouse or at some rendezvous with dirt—in the heart of a Skid Row jungle.

'Tis thus that the men of distinction reach their oblivion in the land of the living dead.

LAND OF THE LIVING DEAD

(Continued from page 11)

City they have the tin-can shacks along the Missouri River.

A Skid Row bum, replying to the Detroit Free Press exposé of conditions on Detroit's Skid Row, concluded his letter with "Say, Crusaders, if you are going to clean up the city, why wash only behind its ears?" And he signed it, "Yours sincerely, Skid." Skid was right. Washing behind the ears is not enough. The face of America's alcoholism is too dirty for that. In thousands of homes throughout the nation there are alcoholics, too. Who can tell how deep the tragedy of drink that society's gentle cloak of respectability may cover underneath.

It will take more than Alcoholics Anonymous and multiplied Skid Row missions to cure this festering sore upon the conscience of our nation. It will take you, friend, and your neighbor next door, an awakened church and an aroused citizenry who will go direct to the heart of the matter and not stop with merely washing behind the ears.

If you, reader, should think temperance advocates are just fanatical bluenoses, maybe you had better come for a stroll with me along one of Skid Row's main streets and count "the fleas on the hop, and the cooties on the crawl" and the men on the sidewalk who are too stupefied to count themselves; and then maybe you, too, will be saying: "How long are we going to aid and abet our nation's wholesale production of derelicts like these? It is high time we are doing something really drastic about America's drink problem."

An ex-Skid Row resident pleads: "Clean it up, do something, anything to do away with Skid Row."

But what shall we do to stop the multiplied millions headed in that direction? We must save myriads of American youth from confined lives on the streets of the land of the living dead.



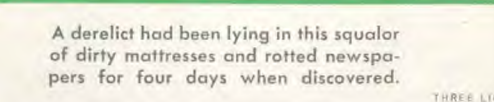
In a cheap flophouse this man has a hammer nearby with which he can exterminate creeping vermin on the wall.



Among the "empties" under a stairway behind the saloon, these drunks sleep huddled together in order to keep warm.



Scene in a flophouse dormitory where the atmosphere is heavy with the smell of dirty clothes and unwashed bedding.



A derelict had been lying in this squalor of dirty mattresses and rotted newspapers for four days when discovered.



A TERRIFIC ECONOMIC AND SOCIAL LOSS

1. Going to jail. Within eighty minutes 160 men appeared before the municipal judge. Forty men received jail sentences, one every two minutes. 2. Typical of the crime which continually stalks Skid Row, is this murdered Los Angeles drunk near the clerk's desk in a cheap rooming house.

3. Derelict detained at the police station being carefully searched for possible concealed weapons. 4. A few of the 169 men and women haled before the judge in a Monday morning drunk court. All had been picked up in various stages of drunken stupor along Madison Street over the week end.

Idle derelicts on the curbs and doorway entrances represent a terrific social and economic loss and are a symbol of America's greatest "debit industry," the costly liquor traffic.

OUR GREATEST POLICE PROBLEM

1, 3, 4, THREE LIONS; 2, LOS ANGELES "DAILY NEWS"



REHABILITATION



THREE LIONS

Active labor on a farm is considered the best type of therapy for the victims of alcoholism.



THREE LIONS

Administrators of Bridewell's Rehabilitation Farm located near Chicago observe the men at their tasks in the farm's cabbage patch.



THREE LIONS

After serving their time, a group of men leave the doors of the House of Correction.

In a Skid Row mission, these derelicts await fumigation of their clothes. The papers protect others from lice they may be carrying.

NEWMAN, THREE LIONS



FOR the poor alcoholic on Skid Row, rehabilitation is often disheartening and depends almost entirely upon the will of the victim to co-operate. If he is determined to win he can, with the help of A.A., or mission workers, or rehabilitation centers, make the grade.

Genuine Christian conversion provides the alcoholic with masterful saving power if he can be led to trust and surrender to the all-conquering Christ.

Skid Row jargon, however, has given the name "ear beating" to the religious meetings the men are forced to listen to before receiving their free meals and handouts. The term refers to the sermon. The bums describe those who come forward to be saved as "taking a nose dive," and reformed alcoholics who turn religious and remain to work with mission groups are called "mission stiff's."

Perhaps these Skid Row antireligious expressions are partly due to insincere conversions of those who profess religion for the loaves and fishes and partly due to the deep-seated antisocial complex that steadily grows in socially ostracized individuals. Even the stubborn "won't power" of a derelict can defy any power adequate to redeem him.

No alcoholic need remain one, if he but catches the truth of a neon sign shining amidst the lighted beer signs of Skid Row—the sign that reads "Jesus Saves." Take for example the case of Scotty. He had traveled the bottle-strewn road for more than thirty years, and, according to his own testimony, had been in some forty or fifty jails while on the jump from town to town. Providentially the remnant of Scotty's life was spared from the slavery of alcohol. He was hospitalized for two months with double pneumonia, and the doctor had said that one more drink would kill him. Scotty began listening to the "ear beating" about a power greater than himself. He sought the aid of that power, and God in His mercy gave him a few months' reprieve. "Now," says Scotty, "I live to do my bit for the Grand Old Man upstairs, the good Lord." Thus Scotty found life in the land of the living dead.

The question is put, "Do you think you will ever take another drink, Scotty?" Back comes the answer, "No, I don't think so," as he significantly points to the button on his coat. The button reads, "Jesus Saves."



NEWMAN, THREE LIONS

Many of New York City's alcoholics find their way to the Bowery Mission, to One who helps.



NEWMAN, THREE LIONS

In the Scriptures they find revealed the love of God who delights to save every sinner.



THREE LIONS

Mission workers on the streets strive to bring the hope of a Saviour to alcohol's victims.

For sixty years the Bowery Mission, located in the heart of the "meanest street" of New York, has held high its light to guide America's "lost million" back to life once more.

NEWMAN, THREE LIONS



Mrs. Henry Roe-Cloud,

NATIONAL MOTHER OF 1950

Every mother hates war because it takes her sons, often her husband. Mothers, as a group, frown upon the use of alcoholic beverages, with the attendant heartaches and sorrows that come from drinking. If the American mothers who have suffered from drink had their way, the liquor interests would be driven out of business.

The American people are being deceived by high-pressure advertising and publicity programs of the liquor dealers. They never show pictures of the results of their work—the down-and-outers, the true “men of distinction”!

The prayers of the mothers against this evil will someday be answered. In the meantime, we must do our part to oppose the malicious propaganda, which is actually based upon the desire of unscrupulous men for quick profits.

Elizabeth B. Roe-Cloud



MRS. HENRY ROE-CLOUD, honored as the national mother of 1950, is a Chippewa Indian, a true American with the rare qualities of the great and the background of an ideal wife and mother.

Early in life she began preparing herself for service to her own people. After receiving a degree in education from Hampton Institute in 1907, she took nursing training at Hahnemann Hospital in Philadelphia, and studied at Wichita and Kansas Universities.

After her marriage to Dr. Henry Roe-Cloud, an authority of national prominence on Indian affairs, she worked

untiringly with him in their chosen endeavor until the time of his death. They established a school at Wichita, Kansas, known as the American Indian Institute, and spent years of diligent labor in various parts of the Pacific Northwest. She taught the Blackfeet Indians in Montana and was one of the first Indian teachers under civil service.

At the special invitation of President Roosevelt she attended a White House conference on Children in Democracy. Her writing ability was shown as correspondent for the *East Oregonian* at Pendleton and editor of the Umatilla Reservation paper.

Her versatile talents for teaching, writing, and nursing are always used in serving and helping others. An accomplished public speaker, she takes prominent part in community affairs, teaches Sunday-school classes, and is loved and respected by all who know her. Her Christian idealism is reflected in the lives of her four daughters, each one a woman of excellent character.

True national greatness is built upon the sterling qualities exemplified in the character of this mother, and is dependent on their being untarnished in the lives of the youth upon whose shoulders the future rests.



Dr. KAGAWA Says--

"After almost fifteen years of life in the slums I am convinced that two things are responsible for all the sin and shame which reign there--liquor and social diseases. Liquor is one of Japan's deadliest foes and is certainly the most costly sin there, as it is in the whole world today. It reduces men to animals without will, morality, or the ability to think clearly. A man who drinks, automatically divorces himself from life and from God, and makes himself a prey to poverty and all temptations.

"I am glad that in America people are fighting the liquor traffic, as many of us are doing in Japan. My people look to America for leadership, and any success you have here in reducing the use of liquor will have a great influence on the use of alcoholic beverages in Japan."

Toyohiko Kagawa

賀川
豊彦

TOYOHICO KAGAWA, Christian Leader of Japan

INTERVIEWED BY
JOHN I. SHIELDS

Toyohiko Kagawa, widely recognized as the foremost Christian leader of Japan, has never been content merely to tell his people about Christ. In an effort to be a living example of Christianity, he lived and worked for almost fifteen years in the Shinkawa slums of Kobe. He shared his six-foot-square hut with anyone who would accept his help,—with drunks, syphilitics, criminals,—and from his many years of close experience with the downtrodden and oppressed, he came to regard liquor as the most dangerous enemy of his people.

In Shinkawa he was surrounded by drink-enslaved men, and he exhausted every resource to help them. It was an almost hopeless task, but it taught him how com-

pletely the human body can be destroyed by drink, how men can be reduced to complete moral depravity and poverty through the use of alcohol. From 80 to 90 per cent of the criminals, he found, were the matured harvest of alcohol and sexual sin, and growing poverty was the inevitable consequence in a country where the people spent fifteen times as much money for liquor as they did for education.

He could not stand and watch. His Christian principles drove him into a fight against the menace of alcohol in Japan. He has been the forthright leader of a crusade for total abstinence that is continually winning more and more adherents. His biographer, William Axling, reports that before the war, fifty-

three villages had already adopted prohibition and that more than two million people had joined temperance organizations.

The influence of Kagawa's personality and character upon this movement is immeasurable. The people of America, who received him with great enthusiasm in the 150 cities he visited during his recent tour, as well as all peoples of the Christian world, realize that he is more than a minister, more than a social reformer. He is the spiritual and moral leader of his countrymen, the leader of a gigantic religious reformation that is overcoming the paganism of his native land. Through his example and teachings, his people are finding a virtuous, healthful, truly Christian life.

BELIEVING that first-class hotels could be conducted successfully without liquor bars, the Queensland Temperance League embarked on a great business enterprise when it erected the magnificent Hotel Canberra in Brisbane, and threw its doors open to the traveling public in July, 1929. So striking and immediate was its success that within five years additional stories were added to provide accommodation for more than 500 guests.

Three years later the League opened the second of its proposed chain of "Canberra" hotels throughout Queensland, at Toowoomba, a city ninety miles from Brisbane, with a population of 30,000.

The outbreak of war in 1939 halted plans nearing completion for the erection of a third hotel at Cairns in North Queensland. When government permission to build is forthcoming, hotels, for which plans are well advanced, will be erected on sites already owned by the League in Townsville, Mackay, and Cairns.

A lease has also been secured from the Australian government of an excellent site at Canberra, Australian Capital Territory, where plans are now in hand to build a modern hotel with accommodation for approximately 150. This will be the last word in hotel architecture and will also include a conference hall and a temperance secretariat.

The outstanding success of the League's hotels at Brisbane and Toowoomba has proved beyond doubt that the public appreciate and will support first-class hotels free from the



World Report

C. H. CARTER

Secretary and Editor, Queensland Temperance League

HOTELS WITHOUT LIQUOR BARS

contaminating influence of liquor. The claim that the sale of liquor is essential to profitable hotel undertaking has been exploded for all time.

These "Canberra" hotels are owned and controlled solely by the Queensland Temperance League, and so great has been their financial success that the entire temperance work of the League, amounting to nearly £12,000 a year, is financed from them.

During war years, in addition to its regular temperance work, the League provided from the surplus of these hotels £9,000 to equip military camps and air-force stations with milk bars and refrigeration, and more than



One of the best hotels in Australia is the Canberra in Brisbane, owned and operated by the Queensland Temperance League.

The Hotel Canberra, located in the city of Toowoomba in Queensland.



£13,000 was spent in providing a hotel for men of the fighting forces.

Both the Hotels Canberra are temperance hotels. Not only is there no liquor bar, but no intoxicating liquors of any description are allowed on the premises or at any functions held within the building. Every guest signs a card agreeing to the conditions, which provide: "Alcoholic liquor must not be brought on or consumed on the premises. If liquor is discovered, it will be confiscated and destroyed. No intoxicated person is allowed on the premises."

Not only do the tens of thousands of guests agree to these conditions without demur, but they express their views very forcibly that one has to



One can find the last word in comfort and modern furnishings when he visits the Palm Lounge in Brisbane's Canberra Hotel.

travel far indeed to find a hotel as free from the unpleasant activities of drinkers as is "The Canberra." It is not necessary to be a teetotaler to appreciate this fact. The Temperance League has never tried to pretend that most of the guests are teetotalers. It simply puts forward the perfectly reasonable proposition, backed by the evidence visible on all sides to those who have eyes to see, that a good hotel, providing first-class accommodation and food, can be successfully conducted without a liquor bar.

The guests are told, in effect: "This hotel is dry. We believe that a few people who drink can make it very unpleasant for a great number who don't, and that liquor is quite unimportant compared with comfort and convenience." And the fact that the same guests come back year after year, and bring their friends, is the best endorsement of the policy.

There are, of course, occasional breaches, and some interesting tales could be told of the ingenious dodges adopted by a few to get round the conditions. However, a well-trained staff, who understand that the League's set policy is no mere formality, are always alert, and immediately a breach is discovered the

guest responsible is asked to leave.

The building in Brisbane, capital of Queensland, is one of the outstanding features of the city's landscape, being situated on a prominent site adjacent to the Central Railway Station. It is a monument of architectural splendor and a striking testimony of the grandeur of the movement it represents, and which it so wonderfully assists. The attractiveness of the building, its luxurious interior and furnishings, combined with the most helpful and attractive service, efficient and capable management, has made "The Canberra" the most successful of the state's hotels. It possesses a magnificent and commodious drawing room, a large reception lounge, two dining rooms, and a Palm Lounge. Every bedroom is provided with hot and cold running water, private telephone, bedside reading lamp, and power point for radio.

From 55,545 guests in the year "The Canberra" opened, the number has increased each year until in 1949 the number of guests accommodated was 166,710. It is interesting to note that more guests are accommodated at "The Canberra" each night than in any five licensed hotels in Brisbane combined.

"The Canberra" Hotel in Toowoomba, opened in 1938, has accommodation for ninety-seven guests. Its success has justified the belief that even in provincial cities good temperance hotels can be conducted with profit. From 20,000 guests in the first year the number steadily increased to 33,255 in 1949. Plans are now ready for a new wing to accommodate a further fifty guests.

The League also runs as a separate business venture, a laundry. A large modern building is at present being built to replace existing buildings, and the last word in laundry machinery is being installed.

Al Kohol's

NORTHERN EUROPEAN BROADCAST

"This is Al Kohol, broadcaster of international 'disreputation,' broadcasting from Sweden:

"Some time ago, I got into the blood stream of a merchant, Erik Jansson from Norrköping, and he managed to get into his car. As he was driving down the highway, he ran into a group of seven persons. Four of them were killed. Guess folks will have to admit now that I can do something, after all, and that I made a 'wreckord' that day.

"Hovratten (that's the court) sentenced Erik Jansson the other day. He got ten months of hard labor. That's the maximum sentence, we're informed, that can be meted out under Swedish law, to a person for any crime he may commit while driving his car under my influence. I like this law. The International Temperance Association Secretary for Northern Europe said that the makers of that law must also have been under my influence. Maybe so. Guess that's all for now. I'll be back with more news later. In the meanwhile: Substitute Drinking for Thinking! Hic! Signing off."

Al Kohol.

ALCOHOL *and Conscience*

IN AMERICAN CULTURE

MARTIN HAYES BICKHAM, Ph.D.



Part 3. Some Vital Functions of Conscience

TO SEARCH out ways in which conscience can aid in man's effort to control the flooding of his cultures with beverage alcohol in its many forms, it will be useful to examine certain ways in which conscience functions in human personality and in human society.

I. Conscience in Human Personality

Modern psychology* in several of its recent emphases, especially in psychiatry, throws light upon ways in which conscience functions in human personality. These insights may be briefly summarized in the following way:

1. Conscience serves as a guide to

*For details, see (1) Ranyard West, *Conscience and Society*; (2) Ian Suttie, *The Origins of Love and Hate*.

right relations with other human beings. This functioning originates in infancy in relations with the mother or mother substitute, and develops as the child matures, and so guides the personality as to right or wrong relations with other human personalities.

Out of these deep roots in the emotional development of personality arises the dynamic moral force of the matured personality that helps to shape and mold the mores of the given culture.

2. Conscience helps personality to make wise choices amid the complex elements of the surrounding culture. To the growing child, the vast number of choices presented by many elements of a surrounding culture are a "bussin' confusion." In this situation the growing conscience provides guidance as to

what things may be good for the child.

These two functions of conscience in human personality have a direct and significant bearing upon beverage alcohol. First, since beverage alcohol is a material element of our contemporary culture, *conscience may be so informed and guided as to the destructive results of beverage alcohol upon human personality that the growing child will refrain from partaking of it.*

On the other hand, it is now becoming evident that in many families the free use of beverage alcohol, and in some, even, the teaching of children to use beverage alcohol, may weaken or completely negate the operation of conscience. Thus part of the present generation is being brought to maturity without developing a personal con-

Under the reign of Tecpaucaltzin VIII, king of the Toltecs in Mexico, Papantzin, a noble of the tribe, discovered and prepared "pulque," the fermented juice of the maguey plant. As an outstanding present to the king he offered this gift by his daughter Xochitl, a graceful young girl with whom the king fell in love. From this union a boy was born, to whom they gave the name Meconetzin, meaning "the son of the maguey plant."



In this ancient Trojan wine dispensary, large earthen jars with pointed ends were placed in the ground below the Temple of Athene at Troy. These primitive methods are in contrast to the modern mass-production equipment illustrated in the picture on the opposite page.



SCHOENFELD, THREE LIONS

science against the use of beverage alcohol. This seriously complicates the problem of setting up and carrying forward any program of successful moral control of the personal use of beverage alcohol.

In the second place, beverage alcohol raises another problem in the functioning of conscience in human personality. *If the conscience does not reject the personal use of beverage alcohol, it is not likely to pull persons back from producing, or distributing, or providing other people with beverage alcohol.* Thus the basic concern of conscience as to right relations with other human beings is weakened. Youth grow up with no conscientious scruples about going into the business of producing or distributing beverage alcohol to other human beings. Consequently *the dynamic moral objections to participation in the beverage alcohol trade are broken down by these processes that devitalize the working of conscience.*

II. Conscience in Human Society

Modern psychology also points to ways in which social conscience func-

tions in human society. Two of these may be put as follows:

1. Social conscience guides to ways of behavior that support normative ideals or recognized and accepted moral relations among men. This is an extension of the personal conscience and its guidance to right human relations. It moves out into the complex social milieu and provides ethical standards and guidance in the midst of the many voices and rampant claims that call for allegiance in any given society.

2. Social conscience sustains cultural patterns and convictions that are shaped up into legal formulations and expressed in the legal codes in any given society. It provides a dynamic motivation necessary to prevent the flooding of society by evils or types of conduct that weaken and destroy the very bases of human society.

These two functions of social conscience are strongly challenged by the flooding of beverage alcohol in our contemporary American culture.

The whole trade in beverage alcohol now drives ahead in full possession of

the knowledge that beverage alcohol is working extensive destruction of human personalities. It seeks to break down the ways of behavior suggested by a good social conscience that it is better to let an invasive poison like beverage alcohol alone. It sweeps away those patterns of sobriety that have been built up through the years and out of man's bitter experience with the fact that "strong drink is raging" and in the end it "stingeth like an adder." Thus it not only undermines the personal conscience, but lets down the floodgates of social conscience, and American society is thus threatened with destruction by the rising tide of drinking of beverage alcohol in its many contemporary forms.

Again, as one looks into the second function of social conscience, in its relation to beverage alcohol, the fact that the contemporary alcohol trade drives to destroy this restraining function of legal enactment is clearly in evidence.

Law may be considered as the effective regulation of conduct. But it is made possible and effective in our contemporary society by the dynamic moral support of social conscience. But, *if the social conscience is weakened and vitiated, then the effective regulation of human conduct by law and law-enforcement agencies becomes exceedingly difficult. That is the present outlook. In our American culture, alcohol is outwitting conscience.*

This brief analysis of functions of conscience in our contemporary society and its bearings on the production and consumption of beverage alcohol makes it clear that the thoughtful leaders of American society, who wish to save this society from the disintegrating influences of a vast flood of beverage alcohol, must join hands in a stern and persistent effort to develop and make dynamically operative a personal and social conscience directed against the destructive influences of beverage alcohol.

National Opinion Survey Indicates

TRENDS IN DRINKING HABITS

JOHN I. SHIELDS

GOVERNMENT tax reports have delighted brewers and distillers by revealing that America's consumption of alcoholic beverages has greatly increased since the repeal of Prohibition. These reports, however, leave many questions unanswered. We know, for example, that liquor consumption has increased. Has this increase been caused by more people acquiring the drink habit, or by an increase in the quantity consumed by the drinkers, or by a combination of both? Who are the drinkers?—men or women?—city dwellers or farmers?—wealthy or poor? Just how and why has the drink habit spread so rapidly in our country, particularly in recent years?

Only within the past several years have studies been conducted which approximate an accurate picture of the pattern of alcoholic drinking in the United States. Important among these studies was a survey conducted for Rutgers University by the National Opinion Research Center.* This survey was based on personal interviews with a nationwide representative sample of 2,677 people—a sample large enough to be projected to approximate a fairly accurate picture of the drinking habits in the country as a whole.

The information disclosed by this survey answers many of the questions we have long been asking, but in the very answers—in the truth that it reveals about the actual pattern of drinking in this country—stands a stark and vivid account of the growing degeneracy among our people.

In 1919, for example, there were enough people in this

country who not only abstained from drinking, but objected so strenuously to it that the Federal and state governments adopted the Eighteenth Amendment to the Constitution. The Rutgers study reveals that today, just thirty-one years later and only seventeen years after the repeal of the Prohibition law, intoxicants have been accepted into the American pattern of living to the extent that approximately two out of every three adults consume alcoholic beverages. Sixty-five per cent of all Americans over twenty-one years of age drink intoxicants! Only a small and dwindling minority—35 per cent—do not. (See Figure 1.)

The fact that 65 per cent of our adult population is willing to accept intoxicants is startling enough, but that 17 per cent of the population—more than one out of every six adults—drinks on three or more occasions each week is even more appalling. From these "regular" drinkers, our chronic alcoholics are recruited, approximately *one out of every twenty*.

That the drink habit could become so entrenched in the American way of life within the short span of thirty-one years seems incredible. But this, in itself, is not the end. The social forces which initiated this mass acceptance of intoxicants are still at work upon our society. The incidence of drinking is mounting higher still. Each year so many more people are accepting the drink habit that it is not rash to predict that by the next generation—if nothing is done to arrest the trend—as many as 90 per cent of our adult citizens will use intoxicants.

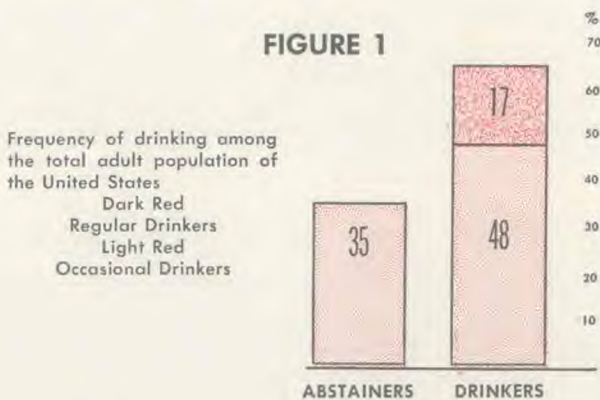
To what extent are the various social forces acting upon our society accountable for this increase in drinking? Findings of the Rutgers study indicate the answer. Generally speaking, there are four major social forces which have stimulated the increased use of intoxicants. Three of these, which will be discussed briefly here, are: the impact of specific historical events, the increased freedom offered to women as a result of their struggle for social equality, and the continuation of the shift from rural to urban living. The fourth, which concerns the increased use of advertising in this country, and the resultant use of advertising to promote and exploit the "desirability" of drinking, will be treated in another article.

It must be understood that no single social force or any group of social forces could, alone, introduce and stimulate a phenomenon as deep and widespread as the drink habit now is in America. The primary social forces about to be discussed have interacted among themselves and incorporated other tendencies and trends that are at play within our society to cause fundamental alterations in our whole pattern of living. The increased use of alcohol is but one of the changes they have wrought.

Specific events in the recent history of America have contributed to the increased use of intoxicants.

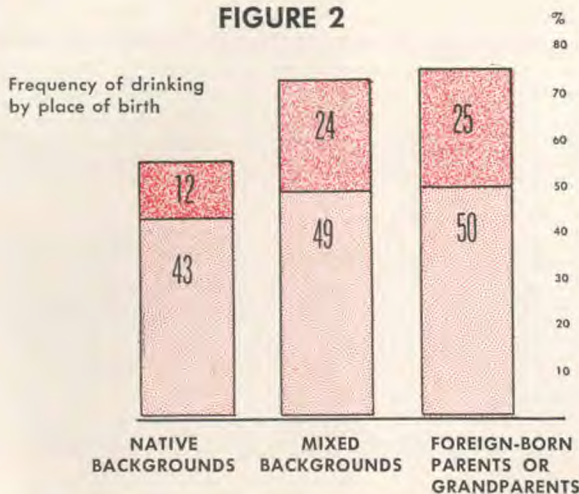
*Sponsored by the New Jersey Commission on Alcoholism and the Research Council on Problems of Alcohol. Data incorporated in this article was supplied by John W. Riley, Jr. Ph.D., and Charles F. Marden, Ph.D., of the Sociology Department of Rutgers University and was previously reported in the *Quarterly Journal of Studies on Alcohol*.

FIGURE 1



The first of these was the mass European immigration to this country which took place between 1870 and 1900. During these thirty years almost twelve million immigrants swarmed into the United States. While these new workers were a valuable economic asset to the continued growth and productivity of American industry, their customs generally differed widely from those of the predominantly Protestant populace already settled in America.

FIGURE 2



The influence of the customs of these immigrants is reflected in the drinking habits of their descendants. The Rutgers study finds that 75 per cent of all adults with foreign-born parents or grandparents drink, while only 55 per cent of those with native backgrounds use intoxicants. This difference is magnified when frequency of drinking is considered. Twenty-five per cent of those with foreign parentage are classed as "regular" drinkers (drink on three or more occasions each week), while only twelve per cent of those with native backgrounds drink regularly. (See Figure 2.)

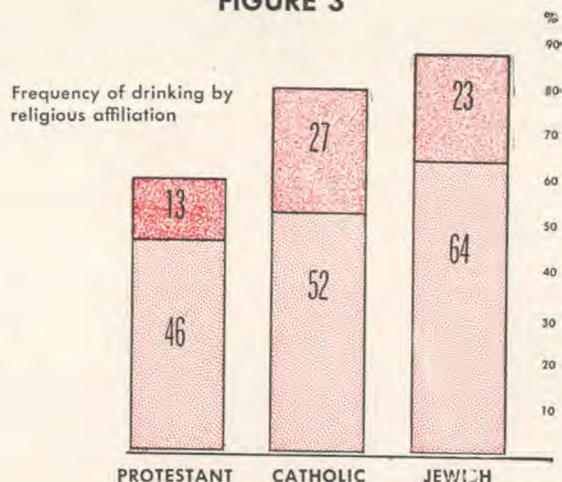
This same immigration at the end of the nineteenth century brought into the American society the first large segments of our non-Protestant population. Our present proportion of drinkers and abstainers, when broken down by religious affiliation, reflects the differences in outlook and emphasis on drinking among the various religious groups. It was found that only 59 per cent of the Protestant, while 79 per cent of the Catholic, and as high as 87 per cent of the Jewish respondents said they drank alcoholic beverages. (See Figure 3.)

UPPER CLASS DRINKING

When prohibition was introduced, the number of drinkers among the prosperous members of our society was greater than that among the middle class or poor. The Rutgers study shows that at present 21 per cent of all prosperous adults are regular drinkers, while only 17 and 16 per cent of the middle class and poor, respectively, drink regularly. (See Figure 4.)

When prohibition was introduced, its greatest clash was actually with the social customs of the well-to-do classes. Because this influential social group did not accept prohibition, but actually flaunted it either openly or secretly, prohibition was doomed to failure. This example of certain of the influential social group in their attitude toward prohibition falsely implied a social distinction to alcoholic-beverage drinkers, and throughout the repeal years drinking was accepted by the lower social groups as a mark of social distinction and individual accomplishment, and the use of

FIGURE 3



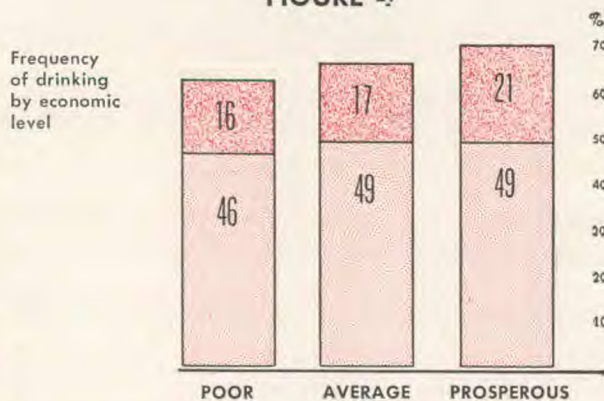
alcohol in consequence is now more entrenched than ever.

The third historical event stimulating an increase in the use of intoxicants was World War II. During the period from 1940 to 1946 there was a sharp rise in the incidence of drinking among both men and women. This may, to some extent, be explained by the tension that the whole nation suffered, by the feeling on the part of many that they had to live fast and recklessly, for tomorrow might never come.

It is also partly explained by the availability of intoxicants in the armed services, where beer was available in every post, and alcoholic beverages were rationed to each man when he was overseas. The necessity of becoming an integrated part of the group led many men in the service to drink in the spirit of camaraderie, whether they enjoyed it or not, and in spite of any existing previous convictions to the contrary.

The increase in drinking among men during the period of the war is dramatically illustrated in Figure 5. In 1940,

FIGURE 4



62 per cent of all men between twenty and thirty years of age drank intoxicants,* but six years later, 84 per cent of this same age group (then ranging between twenty-six and thirty-six years of age) were drinking—an increase of 22 per cent in just six years!

*All figures pertaining to the frequency of drinking in 1940 are for *The Incidence of Smoking and Drinking Among 10,000 Examinees*, Ley, H. A., Jr., Proc. Life Ext. Exam. vol. 2, pp. 57-63, (1940).

FIGURE 5

FREQUENCY OF DRINKING AMONG MEN, broken down by age groups. Bottom line indicates drink frequency by age groups in 1940. Top line indicates drink frequency for the same age groups six years later.

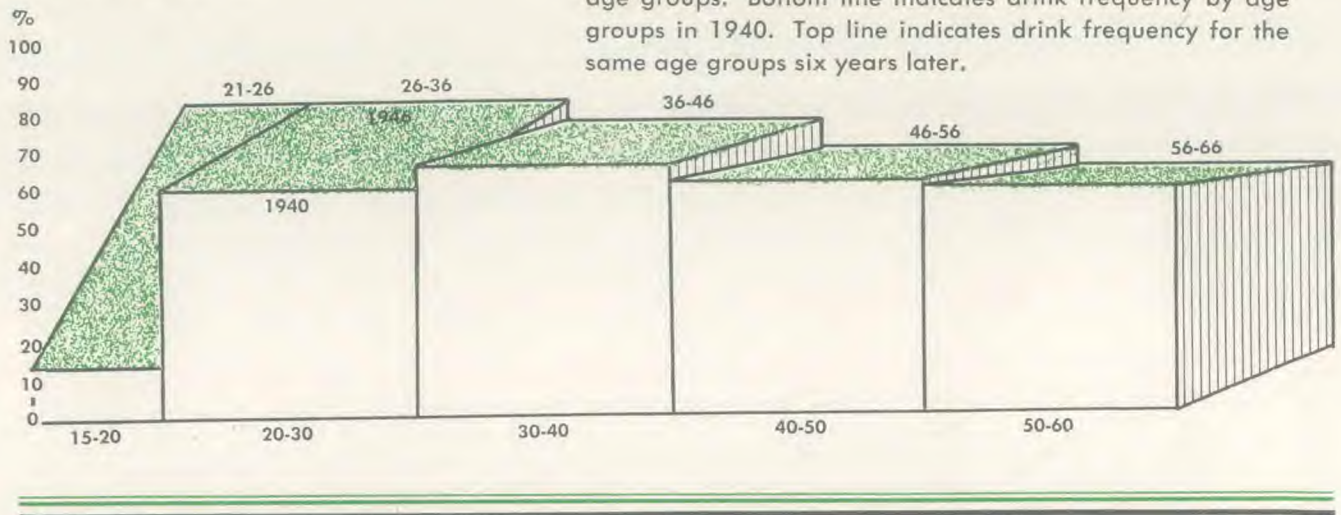


Figure 5 demonstrates that while the greatest increase was in this age group, all other age groups also increased in the frequency of alcoholic consumption. The graph shows that the incidence of drinking is not as great for the age groups past thirty-five or forty. This does not mean that the older men have given up drinking, but rather that more younger men are adopting the habit.

Of especial importance in this respect is that men between twenty-one and twenty-five years of age are now drinking as frequently as men between twenty-six and thirty-six. Startling is the fact that intoxicants have been accepted into our society to the extent that under the increased war tempo and its aftermath, *84 per cent of all young men begin drinking by the time they are twenty-six years old!*

World War II stimulated the use and acceptance of intoxicants, but the trend toward this was present before and continues to remain with us. The persons that the war converted to drink continue to drink, and more and more other people are following their example.

INCREASED DRINKING AMONG WOMEN

The second primary social force which has caused greater frequency of drinking in this country concerns the trend in our society toward *less and less differentiation in the social behavior of men and women*. In their struggle for emancipation, women too frequently have attempted to fulfill their desire for "equality" by attempting to imitate the behavior of men.

"Equality," rather than meaning "equal recognition" and "equal social rights," has been interpreted to mean "similar recognition" and "the same social rights." Thus the career woman has been born, dedicated to the principle that she can enter and succeed in business on the same footing as men.

There is a growing tendency among younger wives to forgo having children so that they may continue their careers, and more and more frequently girls know more about running an adding machine than they do about maintaining a home. The young married couple of today consists of two individuals pursuing separate interests and careers, rather than of two interdependent people working as a team to succeed in one career.

In the same manner that women are attempting to gain recognition by competing with men, rather than by maintaining a sphere of activity in which men cannot participate, they are also imitating the social behavior of man, rather than maintaining the moral integrity that has historically made women the most stabilizing influence of any nation.

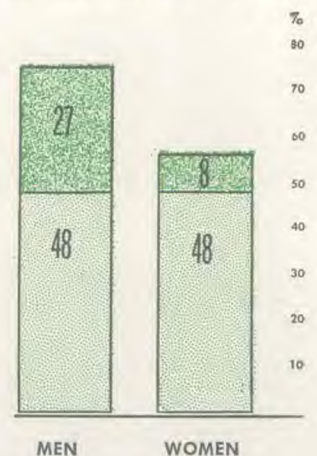
This attempt to gain equality through imitation is reflected not only in the increase of sexual license, but also in the increase of smoking and drinking among women. The Rutgers study shows that at the present time 56 per cent of all women over twenty-one years of age drink, as compared to the 75 per cent of all men who drink. (See Figure 6.) The war naturally stimulated the acceptance of drink among women as it did among men, but the trend was well established long before the war. The prediction now is that greater numbers of women will accept the drinking habit until the number of women drinkers becomes approximately proportional to the number of men who drink.

That the gap between the frequency of drinking among men and women is closing is clearly illustrated in Figure 7. Between 1940 and 1946 there was a greater increase in drinking among women than there was among men during the same period. In 1940, approximately 42 per cent of all women between twenty and thirty years of age were drinking, but by 1946 almost 70 per cent of this same age group (again those now ranging between twenty-six and thirty-six years of age) accepted intoxicants—an increase of 28 per cent!

With men in this same period, there was a proportionately lower increase of drinking frequency with each age group past thirty-six (See Figure 5), but with women, each age group up to fifty-six years of age showed almost the same amount of increase. All women—not merely the younger

FIGURE 6

Frequency of drinking by sex



ones—were drinking more. But even this does not diminish the most incredible fact that 64 per cent of *all young women now drink by the time they are twenty-six years old!*

Whatever reason women give for drinking, whether it is "to keep their husbands company," "to make them feel at home with people," or "to help them forget their troubles," it must be recognized that the drink menace cannot be curbed as long as women continue to imitate men instead of letting men emulate them. It is women, and women alone, who can best sponsor and protect the true Christian morality of a nation.

TREND FROM RURAL TO URBAN LIVING

The third social force that has contributed to the increased use of alcohol in America has been the *trend from rural to urban living*. For over a hundred years there has been a continual migration from small towns and rural districts to larger industrial metropolitan areas.

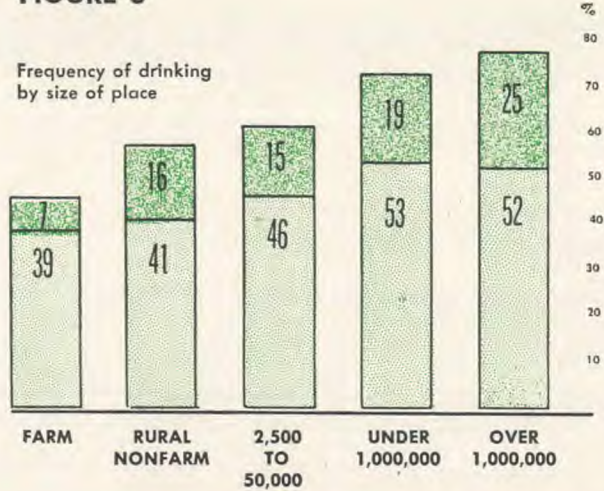
In the wake of this urbanization have come drastic changes in our pattern of living. The close and congested environments of the cities have superimposed unnatural conditions upon our mode of life. The urbanites have become a people of apartment dwellers and subway riders, cafeteria patrons and theatergoers. And, as a result of it all, they have adopted new social standards of behavior.

Individual freedom is the keynote of the urbanite, for he is not a member of any one social group which might criticize or keep him in line; he has no one set of folkways or customs to help him establish a proper life. Rather he is subject to the behavior standards of many groups. He has one standard of behavior when at work, another—or several others—when engaged in social activities, and still another when he is alone.

As a result of his membership in various groups and the consequent necessity to shift from one behavior pattern to another, the urbanite has easily succumbed to the drink habit.

Three reasons may be seen for this. The urbanite, because of his participation in several, rather than only one social group, has become a man with many acquaintances but few close friends. The urbanite is on a treadmill where he is constantly meeting new people, or people with whom he has few mutual interests. There seems a necessity to get to know these people fast, for there are others yet to meet. So he and

FIGURE 8



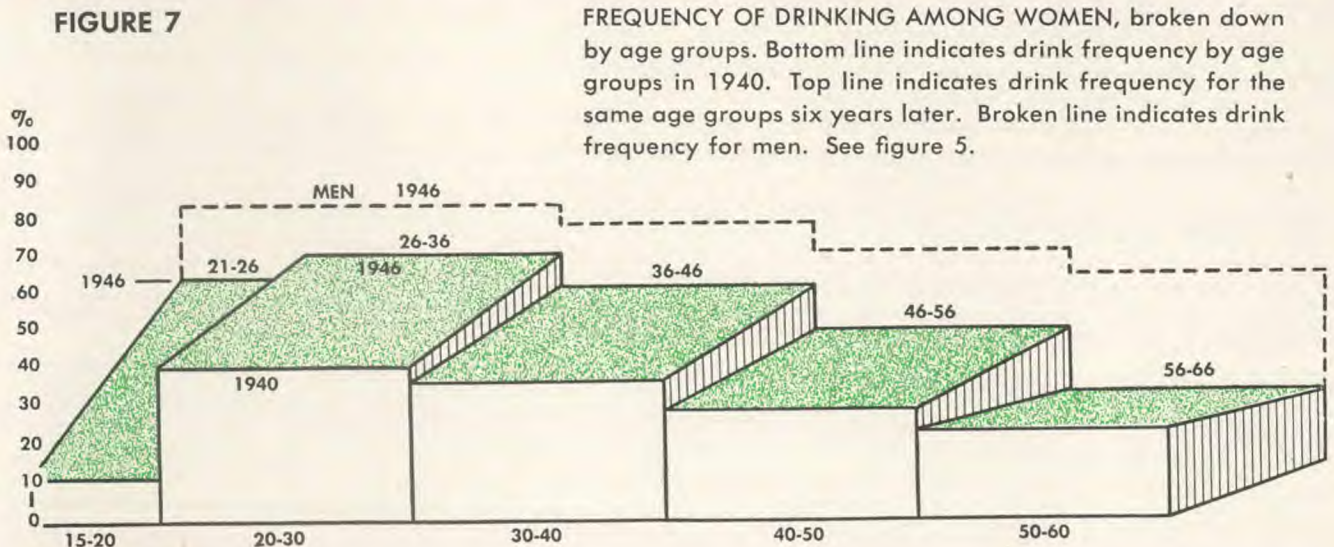
his acquaintances drink. They drink to overcome their natural reserve with strangers, they drink to drown the boredom that might otherwise creep in—and during the process of drinking, somehow, from somewhere, they find that they actually have something in common. The merry-go-round that is known as the "cocktail party" is foolishly considered by many to be a boon to the social life of civilized man.

Because the urbanite is a product of many social groups with varying patterns of behavior, he very frequently has no one single behavior pattern to which he can subscribe. He may, therefore, feel free to adopt any or all of the vices he encounters in any of the various groups to which he belongs.

If these vices are not condoned in one group, he simply refrains from them until he is alone or with another group. The consequent freedom from social restriction allows the urbanite to indulge in any number of practices that would not be permitted elsewhere. Drinking is but one of the vices to which he is prey.

The final result of the urbanite's varied social relationships is the pressure and tension that he feels as a consequence of his continual shifting from one (Turn to page 34)

FIGURE 7



"THIS JAIL BUILDING I HEREBY DEDICATE"

SHERIFF E. W. BISCAILUZ

Los Angeles County

THIS JAIL BUILDING I hereby dedicate . . . to the broken hearts, broken dreams, broken lives, of the men who shall pass through its shining steel-barred doors." These are the thoughts that throbbled in my head during the dedication ceremony.

County officials and prominent citizens were present. We were formally accepting from the contractor the finest, newest, steel and concrete jail in the country. Every square inch was of the latest design, even to scientifically chosen colors of greens and rose tones on the walls, to help lessen the damage confinement does to human beings.

But in my mind and my heart I kept asking, "Why is it necessary? Why do men continue to need being locked up?" More than forty years of being a law enforcement officer makes one ask these questions.

During those years, I have seen Los Angeles grow from a small, peaceful town to one of the four largest cities in America. I have watched it through good times and bad, through war years and peace. But always there is that small percentage of human beings who seem unable to adjust to life with their fellow man.

Last month a study was completed. This study covered the first five thousand cases to appear before the Classification Board of the Los Angeles County Sheriff's Department. Of those cases, 1,727 revealed that the problem was alcohol. In 1,330 cases the difficulty was family trouble, economic problems, or bad companions—but in almost all the cases alcohol played a prominent part. It is little wonder that the thought of dedicating this building to the men who shall occupy it is uppermost in my mind.

As sheriff of the largest sheriff's department in the world, I must constantly be aware of my obligation to society. I like to think of that responsibility as twofold—first, the power of the law, and, second, the purpose of the law. The power of the law means that the sixteen hundred trained deputies will so function that the life and property of citizens will best be protected. The purpose of the law requires that every effort



be made to rehabilitate those whose conduct has been such that society must be protected from them.

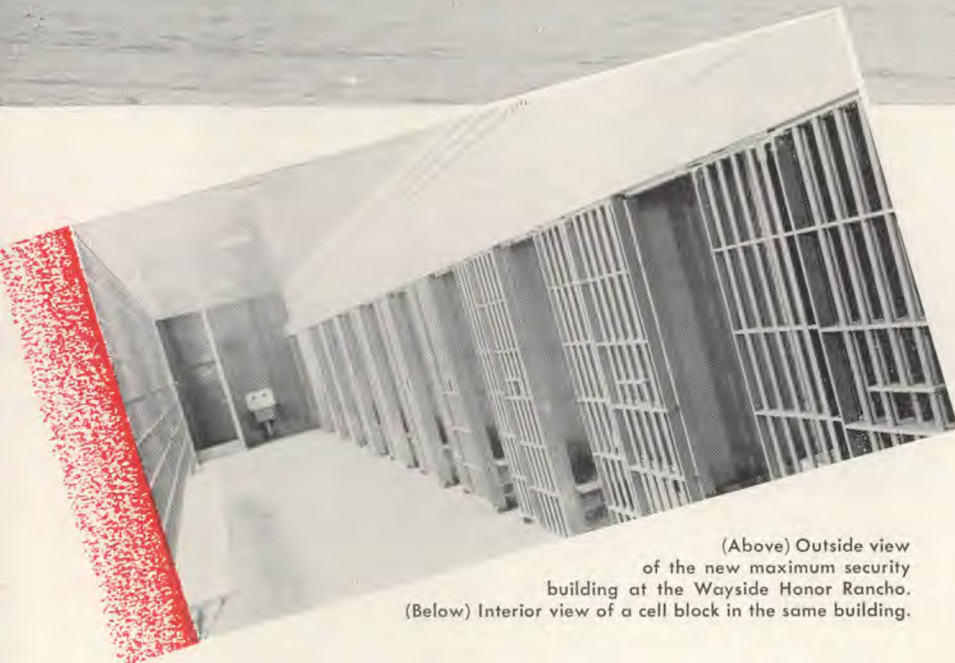
There are nearly four thousand men and women committed to my custody. Of these, about 20 per cent are vicious criminals. To their warped minds, crime does pay. These men we place in close custody. There is the constant hope that they will mend their ways, but there is no room for sentiment in this business. Until they do change their attitudes, their life must be one behind bars.

But what about the others, the great majority? Last week a lady came to my office; she said she was the aunt of a boy locked up in the county jail. This lad, whom we shall call Tom, was twenty-three years old; his mother and father died when he was a young boy; he was the aunt's only heir, and some day would be left a sizable fortune. Because of drink and refusal to work, Tom's wife had left him and taken their infant son with her. "Shall I disinherit Tom, set up a trust fund for his wife and son, and leave the rest of my money to charity?" was the question asked by Tom's aunt. Of course I could not answer it. In this business there must always be hope. All that I could promise this kind lady was that during the next hundred and eighty days Tom would work; he would be sent to Wayside Honor Rancho, where

he would toil in the warm sun eight full, productive hours each day; he would learn to pitch hay, milk cows, and make cement brick; the sunshine, exercise, and plenty of good, nourishing food—served ranch style in the inmate mess hall—would give him a sound, healthy body. In the evening, after work hours, counseling by the director of education at Wayside, participation in the adult evening high school, and attendance at Alcoholics Anonymous meetings, should help to give him a sound, healthy outlook on life. Will it work for Tom? We can only hope. It has worked for others; it did for Pete.

Pete had been arrested thirty times for being drunk. He had been in many jails from New York to California. After ninety days at Wayside Honor Rancho, Pete said, "At last, I can make it alone; I won't need a drink when I get out this time." We hoped, but in vain. Pete showed up one morning, run down, tired, haggard. Another ninety days. This time he tried Alcoholics Anonymous. Next month Pete will celebrate his second anniversary "on the program." Two whole years without a single drink, the longest period in the last twenty-five years of his life! Is Alcoholics Anonymous the answer? For Pete it was, and for thousands of other men like Pete, to whom alcohol is an allergy of the mind and body with which they cannot cope. Total abstinence, plus the help of other A.A.'s like themselves, plus their helping other alcoholics to find sobriety, is the answer. Alcoholics Anonymous is truly a twentieth-century aggregation of miracles!

But how about Bob? Bob's life had been similar to Pete's—many arrests, jobs lost, friends long since ceasing to associate with him. Three times Bob tried the A.A. program. Three times he failed. One evening, after a hard day in the bakery at Wayside, he asked to see Captain McCarthy, the commanding officer. This was not an unusual request for Captain Mac; each evening, after his own day's work is finished, he sees the men who have requested a talk with him—sometimes as many as fifteen in one night. With most of the



(Above) Outside view of the new maximum security building at the Wayside Honor Rancho.
 (Below) Interior view of a cell block in the same building.

men their problems are such that Captain McCarthy can delegate them to the parole officer, or to the chaplain, or to the case-referral officer if it involves a man's family. But Bob's question was not one that could be delegated. When offered a chair in the captain's office, Bob stood and twirled his white baker's hat, and soon tears started to trickle down his leathery face. "Captain Mac,"—his voice was almost pleading,—“do you think I am a good baker?” With the question out, Bob's eyes flashed almost with defiance, and yet fear, that the captain's answer might be that he was not a good baker.

Captain McCarthy ran his fingers through his white hair. Back of a pair of serious gray eyes topped with bushy,

black brows his mind searched for the right answer. Twenty years of handling men in trouble had taught him never to treat a question lightly. "Bob," he answered slowly, "you are more than a good baker; you are a good man." "Then, let me stay here; I am afraid to go out; I have three more weeks to do; today, the 'paid baker' said I was a good baker, and you say so, too; let me stay here forever." Captain McCarthy did not say Yes or No. The two men talked, and talked together until midnight. Bob agreed to be transferred to the jail hospital, where he would see Dr. Marcus Crahan, the county jail physician. The transfer was made, and after a complete physical examination, Dr. Crahan suggested Antabuse. Experience has

taught Dr. Crahan that two things are vitally important if this new drug is to be effective. First, the patient must physically be able to stand the drug's violent reaction. The reaction of alcohol and Antabuse, in combination, creates a smothering, panicky sensation, in which the patient frequently feels that he is about to die—and he could, too, where emergency measures such as stimulants and oxygen are not immediately available to counteract the reaction. The patient must also be mentally sound so that we may be sure he will not endanger his life because of a mental defect. Dr. Crahan always advises that every other method of staying sober should first be tried. Secondly, it must be desired by the patient. Bob met both requirements. Today, after more than six months of sobriety, Bob will quickly show a little red card to anyone who asks. This red card identifies all persons using Antabuse, and is a signal to get a doctor for them as soon as possible if they should happen to get any alcohol into their system.

So, to Bob, Antabuse is his answer. To others it may be religion found in the regular services held at Wayside, or it may be in learning good work habits, or becoming an active member of Alcoholics Anonymous. Whatever is the specific answer, Wayside Honor Rancho is a far cry from the crowded, desolate jail of yesterday; its twenty-eight hundred acres of once barren wasteland are rapidly being turned into fertile agricultural and grazing land; well-stocked herds (Turn to page 34)

Vacation Highways

IN CANADA



N. F. B. PHOTO

EIGHT out of every ten tourists who visit Canada this year are doing their sightseeing through the windshields of private automobiles.

These travelers are using more than half a million miles of highway in Canada. More than 150,000 miles are surfaced, ranging from the two-lane, crushed-stone country road to the four-lane, boulevarded superhighway.

Accustomed to the high standards set by United States highways, transportation facilities, tourist accommodation and restaurant fare, these many million visitors have expected to find in Canada the same excellent travel services. They are not being disappointed.

This modern, far-flung network links Canada from the Atlantic to the Pacific Ocean; from far-north Alaska to Ontario's sunny southern tip; from the shores of Hudson Bay to the Rocky Mountain ranges. Automobile ferries connect Vancouver Island, Newfoundland, and Prince Edward Island with the mainland.

Canada's system of highways, conveniently numbered, simplifies the job of mapping a Canadian vacation route. These modern roadways connect all major cities and lead to every vacation area in Canada.

Three out of every five tourists first enter Canada into Ontario. At fifteen principal Ontario border crossing points there are provincial tourist information centers, ready to provide the visitor with information, road maps, and vacation folders.

From these border crossings a network of vacation highways leads to Toronto, Ottawa, Hamilton, and to the fifty-two distinct vacation areas which exist in Ontario alone. They wind northward, through unspoiled forests dotted with nearly a million lakes, where fish and game abound. They pass through places with such singing Indian names as Kawartha, Timagimi, Nipissing, and Manitoulin.

Broad highways cross into the province of Quebec; to Montreal, Canada's

largest city; to Quebec City, the only walled city in North America; through the Gaspé Peninsula and the Laurentian Mountains, and down through the picturesque Atlantic provinces.

Still others wind westward to Winnipeg, across broad prairies to Canada's famed mountain resorts at Banff and Jasper, and still farther west to Vancouver, Victoria, and the Pacific Ocean. In British Columbia there is a new eighty-five-mile stretch of pavement between the towns of Hope and Princeton, opening up a section of magnificent country that is little known even to British Columbia residents.

In Alberta, motorists can travel to Lake Louise and on to a point fifty miles north of Edmonton on modern, full-width pavement. For the driver in quest of high adventure, there is the Alaska Highway, which crawls upward to the top of the world past the Valley of Headless Men. This spectacular route was traversed by more than five thousand automobiles last year. Its of-

ficial gateway is Dawson Creek, British Columbia, and the highway snakes for 1,523 miles through a veritable wilderness.

Perhaps the most scenic highway in Eastern Canada is the Cabot Trail, on the northern portion of Cape Breton Island, most easterly part of Nova Scotia. It is 187 miles of pageantry by road, with fascinating side trips for the curious.

Ontario's major border crossings are the Ambassador Bridge at Windsor, the Rainbow Bridge at Niagara Falls, the Thousand Islands Bridge at Ivy Lea, the Blue Water Bridge at Sarnia, and the Peace Bridge at Buffalo. Tourists entering Canada at Niagara Falls or Buffalo may drive to Toronto along the Queen Elizabeth Way, four-lane, boulevarded superhighway with cross-traffic bridges and clover-leaf entries.

From Windsor, two fine highways lead to the capital city of Ontario. King's Highway No. 2 is the more direct route, while No. 3 follows the shorelines of lakes Erie and Ontario, providing a more scenic and leisurely route. Entries at Sarnia, heading for Georgian Bay and the Bruce Peninsula,

take the Blue Water Highway which follows the shores of Lake Huron through picturesque countryside.

The American motorist will also find that he gets more miles to the gallon when driving north of the border. This is not altogether due to good highway conditions, but to the fact that five Imperial gallons of gasoline, the official measure in Canada, equal six American gallons.

Canada maintains twenty-six National Parks, covering thousands of square miles, and stretching from the Rocky Mountains to the Atlantic Ocean; from Hudson Bay to the southern tip of Ontario, which lies in the same latitude as Northern California. This vast parks system protects Canadian wild life, preserves historical sites and monuments, and includes some of the finest unspoiled recreational areas in Canada.

Through these parks run many fine highways, constantly being broadened and resurfaced. Few of the hazards usually associated with mountain driving are found in these Canadian playgrounds. Peaks are scaled in a series of easy switchbacks and gradual curves

with grades rarely exceeding 3 per cent.

The visitor to the better-known Canadian resorts in the Rocky Mountains will find magnificent chateaus, complete with swimming pools, riding horses, guides, and facilities for almost every other type of recreation. At these resorts it is wise to make midsummer reservations well in advance. For those with less expensive tastes there are cozy mountain chalets, bungalow camps, trailer parks, and public camping grounds, as well as reasonably priced tourist homes and cabins. Picnic sites are found in many scenic settings.

Motorists will find no difficulty in entering Canada. There is no red tape at the border, neither passport nor visa is required, and the visitor is allowed duty-free customs privileges on his return to the United States, varying from \$200 to \$500 for a Canadian vacation of two days or more.

There is scant danger of being stranded in Canada because of mechanical breakdown. Service stations and repair garages are plentiful, and all popular United States and British automobile makers maintain dealer units and parts depots across Canada.

1. Canada's many lakes offer a myriad of spots where tourists can rest amid scenes of unparalleled beauty. 2. Japanese flowering cherry trees form a lane of brilliant bloom along the River Road at Niagara Glen in the Province of Ontario. 3. Typical view as seen by tourists traveling on Highway 56 in the Qu'Appelle Valley of Saskatchewan in

western Canada. 4. This Canadian version of the story of the three bears was seen on the Akimina Highway in Watertown Lakes National Park in Alberta. 5. Modern plexiglass busses assure an unbroken view of the spectacular scenery in Banff National Park, located in the center of the rugged, picturesque Rocky Mountain region of western Canada.

F. B. PHOTOS





THINGS TO FORGET

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head in shame to be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day
In the dark; and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.



MY REQUEST

I ask not stores of golden wealth,
Or rank, and pomp, and state,
The noble's glittering coronet,
The mansions of the great.
I care not that around my brow
Fame's laurel leaf should twine,
Or that on history's glowing page
My name may proudly shine.

But *this* I ask: that, while I live
I may not live in vain,
For I would cheer the aching heart,
And soothe the mourner's pain;
Would wipe away grief's bitter tears,
The poor man's struggles aid;
And guide the wanderer back whose
steps
From virtue's path have strayed.

Then whether affluence and state
Shall be my destined lot,
Or 'neath the humble cottage roof
I dwell, it matters not,
If I, by self-denying love
Earth's weary ones can bless,
And deepen, as I pass along,
Their stream of happiness.

TOO BUSY TO FREEZE

How swiftly the glittering brook runs by,
Pursuing its busy career,
Reflecting the beams of the cheerful sun
In the waters transparent and clear;
Kissing the reeds and the lowly flowers,
Refreshing the roots of the trees;
Happy all summer to ripple a song,
In winter, *too busy to freeze*.

Onward it glides, whether sunshine or rain
Awaits on its vigorous way,
And prattles of hope and sustaining love,
Whether cloudy or bright the day;
Chill winter around may his torpor fling,
And on lazier waters seize,
But the nimble brook is too much for him,
Being far *too busy to freeze*.

May we, like the brook, in our path through
life,
As active and steady pursue
The course in which real utility lies,
Which is lovely and useful, too;
Still nourish the needy, refresh the sad,
And, despising indulgent ease,
Adorn life's current with generous work,
With love that's *too busy to freeze*.

CHIP ON HIS SHOULDER

He always has something to grumble about,
Has the man with a chip on his shoulder;
The world to the dogs is going, no doubt,
To the man with a chip on his shoulder;
The clouds are too dark, the sun is too bright.
No matter what happens, it never is right;
When peace is prevailing he is spoiling to
fight,
The man with a chip on his shoulder.

HOW TO BE HAPPY

Are you almost disgusted with life, little man?
I'll tell you a wonderful trick
That will bring you contentment, if anything can,
Do something for somebody, quick!

Are you awfully tired with play, little girl,
Wearied, discouraged, and sick?
I'll tell you the loveliest game in the world,
Do something for somebody, quick!

Though it rains, like the rain of the Flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine in your soul, little man,
Do something for somebody, quick!

Though the stars are like brass overhead, little girl,
And the walks like a well-heated brick;
And our earthly affairs in a terrible whirl,
Do something for somebody, quick!



BLACK STAR

P. K. FREIWIRTH

AN elderly gentleman once visited his doctor and complained of ill-health. A thorough examination failed to reveal any organic disturbances. The old doctor counseled his patient jovially, "There's nothing wrong with you that a visit to the circus in — would not cure. They have a clown there who is guaranteed to cheer up any sad Sam!"

"I'm afraid that wouldn't do," the gentleman replied. "You see, the last few weeks I've been playing the clown!"

The so-called enjoyments of this world afford no lasting satisfaction. The well-known saying, "There's a broken heart for every light on Broadway," may be an understatement, at that.

During one of its campaigns in North Africa, the ancient Roman army found itself vastly outnumbered. Recognizing the numerical inferiority of his own men, but at the same time their unwillingness to admit defeat, General Fabian used a clever trick: The Roman army began to feign retreat, and permitted itself to be pursued by the larger and far more heavily equipped army of the enemy, which found the undertaking that much more exhausting. Feeling no ill effects from the forced march, the Romans turned around at an opportune moment, and destroyed their foe utterly with little effort. The soundness of this strategy has been proved many times since on the field of battle. Yet not once will it successfully work in the battle of life. Here running away

will never succeed. Not some temporary escape from life and its responsibilities is needed, but a philosophy patterned after Him who said, "I am the way."

A minister in a world metropolis, coming in daily contact with people from every walk of life, has found that the majority of them exist under the burden of a quiet frustration. "If I only had this or that," he has been told on innumerable occasions, "then I would have a paradise on earth!" The "this" or "that" has been anything from health and wealth to the wisdom of books and better looks.

One man who surely had everything one could wish for was King Solomon. In the Sacred Record the reader finds that Solomon admitted the possession of everything that could make one happy. This admission, curiously and sadly enough, is followed by that much-repeated classic of despair and futility, "All is vanity."

What was lacking? Buried among the lengthy statistics of his possessions and accomplishments we find the secret. Solomon spent seven years building the temple, the materials for which his father David had already assembled, but he spent thirteen years in the erection of his own palace. Solomon by no means rejected the God of heaven, but he tarried twice as long at the shrine of materialism.

Dr. E. Stanley Jones tells the story of a young man who had decided to leave home and have his own way, so that he

could get a "kick out of life." The youth was asked by a friend, "Did you get a kick out of life?" "A kick?" he replied. "I got a kickback. I'm going home."

Kick or kickback, what will it be for you the rest of this year? Consider Inspiration's loving plea: "My son, attend to My words; incline thine ear unto My sayings. . . . For they are life unto those that find them, and health to all their flesh."

When one buys a machine, there always comes with it a set of instructions. As long as they are punctiliously followed, smooth functioning is assured. The least departure will bring difficulties, sooner or later; and the more expensive and intricate the apparatus, the more closely will the instructions have to be followed.

Six thousand years ago a heavenly manufacturer placed the most "fearfully and wonderfully" made machine on this earth. Scientists have never ceased to marvel at it; yet man is infinitely more than a mere machine. For smooth and proper functioning, He gave also a set of instructions, the Holy Scriptures. They contain all essential knowledge for man's physical, mental, and spiritual well-being, his true happiness. The American Constitution, and like documents of other countries, endow him with the right to pursue happiness, but only heaven's constitution leads him to its source. If studied and obeyed, it will be found to contain the only true way to more fun in '51!

A GOOD "PENNEY" TURNS UP

(Continued from page 9)

things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

In looking back over his life to see what elements entered into his success, Mr. Penney feels that the character and religious training of his parents have had a tremendous influence in his life. He is eager, in turn, to pass on these moral principles to others, and he shares liberally his material wealth with his fellow men.

One of his greatest satisfactions has been the founding of the Memorial Home Community, at Penney Farms, Florida, where Christian ministers and missionaries spend their declining years. This project is now operated by the *Christian Herald*.

Another phase of Mr. Penney's very active life is his Christian service through speaking engagements in churches and civic groups. He has been active, too, in the Laymen's Movement for a Christian World, Incorporated, of which he is a vice-president and member of the board of trustees.

Mr. J. C. Penney and the J. C. Penney Company, founded on the golden rule, have made a tremendous contribution to the spiritual and material welfare of our land. We are glad that Mr. Penney and his father before him stood by their idealism, even in the face of failure, which time has shown was not really failure after all, but eventuated in great personal triumph.

NATIONAL OPINION SURVEY

(Continued from page 27)

behavior pattern and personality to another. In this age of psychoanalysis, ulcers, and aspirin, it is not hard to see how the urbanite, having lost his God, could turn to liquor as a last resort.

Drinking is now so much a part of urban living that three out of every four adults in cities with over a million population use intoxicants, and one out of every four persons in these cities drinks regularly on three or more occasions each week!

This, in itself, is deplorable, but the influence of urbanization on the drink habit does not stop there. The residents of the smaller communities are following the example set by the teeming millions in the cities. The people of Broadway, and not the people of Main Street, are now setting the standards of the nation. The movies, the magazines, the books, and the radio and television pro-

grams—all products of the urban environment—are the teachers of today.

This fact is illustrated in Figure 8. As the size of the community decreases, the frequency of drinking also decreases, until we reach the farms, where only 46 per cent of the adults use intoxicants. The systematic decline shown in the chart indicates that the major reason for the difference in frequency is that the smaller the community, the slower are its inhabitants to accept the drink habits handed down by their city neighbors. It may be predicted that unless current trends are checked over a period of time, drinking in all communities will increase until the frequency of drinking in each community

COMING NEXT ISSUE

Among the highlights of the next issue of "Listen" is the summarization of the findings of a questionnaire to determine the judiciary estimate of alcohol's influence in crime. Judges from many of the states are quoted.

Dr. A. C. Ivy's second article on "The Pathology of Alcohol" continues the series by this distinguished man of science.

The center-spread display will feature Howard Chandler Christy, America's great contemporary artist, together with photos of some of his recent paintings.

The first installment of "Listen's" new serial, "The Teetotal Tar," and a picture story of "Opium Dens—the Skid Row of the Orient," exceptionally interesting regular and special features, combine to make one of the finest numbers of the magazine to date.

is approximately proportional to the frequency of the cities.

Most of the current forces at play upon our society seem to conspire to encourage and spread the moral disease known as the drink habit. Various specific historical events have stimulated the increased use of intoxicants in America, and it can be foreseen that now, with the drink habit so thoroughly entrenched in the American pattern of living, any major national disturbance such as war would but serve to increase, rather than decrease, the frequency of drinking.

Two forces mentioned leading to the increased use of alcohol are still continuously at play on our society—the disappearing differentiation in the social behavior of men and women, and the trend from rural to urban living. These primary forces are changing the whole pattern of our living and standards of behavior. Historical events

such as wars only hasten the acceptance of the trends that such forces establish.

The drink habit, in itself, cannot be successfully fought and curbed unless the actual social forces which encourage the acceptance of drink can be channeled into paths that will benefit rather than harm our lives. Such dynamic social forces cannot be passively resisted, they can only be countered with definite and constructive action. The clock of history cannot be turned back. Women will never again be subjected to the domination of men and have their province restricted to the home; but at the same time it is not necessary that their place in our present society be determined by their ability to imitate and compete with men in drinking habits. The trend toward urbanization will not be reversed, even though decentralization is now, to some extent, taking place. The changes in social behavior necessitated by urban conditions, however, do not have to be harmful; they could be directed along lines that would ultimately be a credit to our moral standards and our national life. The urban standards do not *have* to become the standards of the rest of the nation. The majority of our citizens, who live outside the larger cities, should be able to summon the moral strength and determined will to resist the urban standards and practices which are alien to their own.

The spreading disease of the drink habit *can* be curbed and the social forces which encourage the acceptance of intoxicants *can* be rechanneled to benefit rather than harm our lives. But this cannot be done without constructive action, without moral determination and physical persistence. And most of all, it cannot be done without the profound conviction and faith that God's will is our guide, that God's way is the standard we will fight to preserve.

"I HEREBY DEDICATE"

(Continued from page 29)

of beef cattle, flocks of sheep, and a large number of hogs furnish meat for county institution tables. Milk and butter come from the modern dairy at Wayside. Two thousand loaves of fresh, wholesome bread are baked daily in the bakery. All of these, and the many other activities, help to provide constructive work projects, give vocational training, and reduce the expenditure of tax funds.

But we must still face the question: Why do men allow the vicious effect of alcohol to break their own lives and break the hearts of those who love them?



WHAT OTHERS ARE SAYING

SCIENTISTS

Dr. Haven Emerson, Professor Emeritus of Public Health, Columbia University:

"Alcohol is not an efficient source of physiological energy. It is not free from the disadvantages of its toxic effect. It cannot meet any emergencies of the body by storage, but it can add to the production of heat and energy temporarily at a toxic cost. Now if you take food to meet your needs, it goes through the process of digestion, of absorption, and of elimination, and food that is not presently used is put aside or stored for future use. But alcohol cannot be stored in the body.

"From the moment alcohol is taken into the body, the body goes about the process of getting rid of it, and it does it in an amazingly consistent and efficient manner at the rate of about 10 per cent per hour until it is all gone. *In other words the body is not satisfied to live with alcohol. It has mechanisms of detoxication in the liver, it has mechanisms of elimination by the breath, by the urine, by the sweat,* which are so consistent that under ordinary conditions, after a single dose of alcohol, the 10 per cent elimination goes on and in about ten hours you cannot find any of that alcohol in the body."

Dr. Andrew C. Ivy, vice-president of the University of Illinois:

"Drinking in moderation is not scientific. The only factual or scientific guarantee against alcoholism as a vice and disease or the only scientific guarantee against alcoholism as a cause of accidents and human misery is total abstinence. There is no way to discover an alcoholic until he is an alcoholic. There is no cure for alcoholism except total abstinence."

JURISTS

Judge William R. McKay, Superior Court, Los Angeles County:

"During the year 1949 I have presided over one of the Civil Departments of the Superior Court of Los Angeles County. Each morning the judges of

that court have presented to them for their consideration two or three default divorce cases. These are cases where one or the other party to the action has failed to appear and the one in court seeks relief through the medium of severing the bonds of matrimony.

"Day after day, this endless stream appears before me, and in 75 per cent of the cases which have come to my attention liquor has played an important part in the disturbance which has made necessary an action for divorce. Quoting directly from statistics, during the year 1949 I presided at 424 default-divorce hearings, and, of that number, in 327 instances intoxicating liquor figured prominently in the cause which impelled a legal separation.

"I have been particularly impressed with the increased drunkenness among women. Of course this is morally bad in every sense. Obviously it contributes to juvenile delinquency, because mothers neglect their homes and children while they spend their time in saloons saturating themselves with drinks."

Judge Joseph T. Zottoli, Associate Justice of the Municipal Court, Boston:

"Primarily and fundamentally you are confronted with the proposition that alcohol itself is destructive of human tissue. It is a poison. Now you could stop right there, and you could say that any person who uses anything in moderation—so-called moderation—that is destructive of human tissue, is really not using it in moderation, for there is no moderate use of poison to an individual or to a society."

Judge Stanley N. Barnes, Criminal Court, Los Angeles County:

"In 80 per cent of the cases coming through my court, liquor is involved in the crime."

"In nine times out of ten, alcohol is the reason for a person getting into trouble the second time."

Judge Matthew Hill, Justice of Washington State Supreme Court:

"Especially distressing to me, during my service on the Superior Court bench in King County, was the number of the cases in which husbands sought divorce and the custody of young children.

Their stories always seemed to be the same—that their wives drank to excess, neglected their children and their homes. Since such cases were seldom contested, we had little choice but to believe the charges."

"Alcohol played a role in at least 90 per cent of those hardened delinquency cases in which youths of seventeen or sixteen were turned over to us by the Juvenile Court. And in nearly every instance, a youngster's drinking had been started because he saw liquor being used at home and sometimes was allowed to have a cocktail."

EDUCATORS

John C. Almack, Professor of Education, Stanford University:

"It is not enough to give young people information about the effects of alcohol. To be effective, education must include discipline. Educators today put too much emphasis on activity. Lessons of self-control and restraint are just as important to the well-being and safety of the individual.

"Discipline should be a part of education from the first in all social situations. It should begin in the home at a very early age."

"If we are to produce self-controlled citizens, which alone can maintain a democracy, we must begin early to teach them self-discipline."

George T. Harding, President, College of Medical Evangelists, Loma Linda, California:

"Total abstinence is the only sure way of escaping alcoholism, since there is always danger that the normal person who drinks moderately may turn to alcohol as an escape when faced by an abnormal situation."

"A trip to the nearest bar may be quicker and cheaper than a week end in the country, but it aggravates rather than solves the problem that makes a person feel the need of a drink in the first place."

The statements in this feature were made to the Institute of Scientific Studies sponsored by the National Committee for the Prevention of Alcoholism. This Institute is holding another session on the campus of the College of Medical Evangelists in Loma Linda, California, July 9-20, 1951.

INSSTITUTE of SCIENTIFIC STUDIES for the PREVENTION of ALCOHOLISM

To Be Conducted on the Campus of the Medical College
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