

“GUARD YOUR RACE”

ADDRESS ON EUGENICS AND PROHIBITION

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Mr. Chairman, ladies and gentlemen, the English poet Byron said that “history, with all her volumes vast, hath but one page.” Upon that page is written the rise and fall of one great nation after another. This is the supreme problem of history: Why nations becoming great can not remain so. There is no exception yet to this hitherto invariable law. It was commented upon and deplored by Aristotle centuries before our era and it is the problem of problems for historians and statesmen today.

I believe, after many years of study devoted to this subject, that some contributions to it can be made which are not to be found in the accepted works of the historian. As a boy I was fascinated by Gibbon’s “Decline and Fall of the Roman Empire,” by the notion that that mighty creation of human power fell utterly. Why? If you have ever read through Gibbon, as I have done once but never shall again, you will learn that he gives no definite information as to how this extraordinary tragedy happened. I believe that alcohol has been and is a leading factor in the decadence of past nations, and in decadence as it is to be witnessed amongst certain nations at this hour. “Let him that thinketh he standeth take heed lest he fall.” This applies to the greatest and most glorious and powerful nations on earth at this moment as well as to any in the past. All are involved.

Sixteen years ago I included alcohol as one of those substances I called **racial poisons**. Most injurious things do not poison the race. They hurt the individual and the injury ends there. Thus:—

A soldier is mutilated. He was a glorious boy when he went. He comes back: but he has left a limb behind him in Flanders. He marries. His children have all their limbs. The race is untouched.

Thus Nature is doing her best ever to preserve the life of future generations; but certain agencies have this damnable quality, they destroy posterity in and through parenthood in the present generation. I call them racial poisons. This Prohibition movement of ours is more than a question of reducing the amount of drunkenness on the streets, relieving the work of the magistrates or of the police courts. It is more than a question of cutting down the number of automobile accidents or increasing the efficiency of industrial production. It is a question of preserving the life of nations from generation to generation.

It is a question of the possibility there may be of breaking the hitherto invariable law of history and so learning and so practising the laws of life

that nations may learn how to endure as long as the sun shines. I must offer you some evidence.

Now, in the first place, if we go back into history we can learn something. This is not simply my own idea. I will give you supremely high authority before I have finished. We started on this search many years ago and I asked some of my assistants to read in the British Museum things that needed special scholarship, Latin or Greek records. One of them found a record from the second century of our era, the date when, according to Gibbon, Rome began to decline. He found a contemporary annalist deploring the fact that Roman mothers (who had once been of the kind that honored motherhood and honored childhood, like her who called the visitors to her nursery when she was challenged with the question, "Where are your jewels?" and pointed to her children and said, "These are my jewels") that Roman mothers had lost that noble tradition; would not be bothered to suckle their infants any more; and gave over that sacred task to foster-mothers, slaves, who, this man reports, were usually intemperate and often unchaste. To a eugenicist "intemperate" means alcohol circulating in the maternal blood, or in the foster-maternal blood in this case, and "unchaste" means syphilis and gonorrhoea, the two damnable venereal diseases, which were evidently, according to this statement, introduced into the blood of the Roman stock at the hour when Gibbon says Rome began to decline. This means a racial poisoning introduced and spoiling the quality of the people, which is the only thing that matters in any time or place, for any nation or for any individual or for any cause. From that hour Rome began to go down. Further back, I found the great law-giver of the Spartans, Lycurgus, in the interest of his nation, prohibiting, as every law and every law-giver is bound to prohibit, that which injures life and liberty, present and to come. For the sake of liberty they restrict license. Lycurgus decreed that no wine should be used at Spartan weddings for he wanted the quality of the breed to be maintained.

After employing special scholarship and going to antique writings, I finally found something under my own hand at home that I was able to read without any assistance and that you have all got under your own hands at home, and not all of you know it. I found in the thirteenth chapter of the Book of Judges instructions on this subject. The Lord's people were captive. They had sinned. He decided to release them, by an agent raised up from themselves. He had to make a fine soldier. We tried to make fine soldiers in England in 1914. We sent our finest boys out and they were shot down by German machine guns, and we wanted more men very quickly. We tried to make them overnight. We picked the boys who had never seen sunlight properly, who had never had any fresh food, who had come out of the social system that is indicated by the slum and the saloon, who had come out of alcoholic homes, whose fathers had been drinkers, whose mothers had taken stout and porter to help them with their maternity, as some of our most ignorant doctors have advised, disgracing their profession, and we tried to turn these poor, pitiful fellows into A-1 soldiers. It was as if you should take an organ or a piano, a delicate instrument, and leave it out in the winter for twenty years and then try to tune it, and expect our wonderful pianist to get good results out of it. It can't be done, and it can't be done with human instruments. But the Lord sent his angel, we are told, to the future mother

of the soldier he needed and said to her, "Beware, I pray thee, and drink no wine, nor strong drink, for lo, thou shalt conceive and bear a son and he shall be a Nazarene unto God from the womb and he shall begin to deliver his people from the hands of their enemies." There is authority for you.

It is a good deal older than anything else I quote you and it stands as the advice of hygiene and of eugenics and of true statesmanship. Do you know how I define a statesman? A politician is a man who is always thinking of the next election. A statesman is a man who is always thinking of the next generation. True statesmanship will attend to this.

"Beware, I pray thee, and drink no wine nor strong drink." The Lord wanted to raise a hero and the prescription was followed and the hero was raised and he did the work for which he was destined.

Now, that is what history tells us about this subject and it is far back—you know, Mr. Chairman, the date, I do not—some thousands of years ago when Samson had to be created. That is the earliest record in human thinking and in human experience that alcohol is what I call a racial poison.

I give you a little modern evidence. Today at Cornell Hospital Medical School at New York City there is a man who for ten years has been studying this subject. He has prejudices in the opposite direction. He is himself a connoisseur of wine and greatly resents being deprived of it and doesn't mind saying so, quite honestly. I speak of Professor Stockard. His work on guinea pigs for ten years past has shown that when they inhale a slightly alcoholized atmosphere for one hour per day the race is degenerated. These guinea pigs are not intoxicated in the sense that a policeman understands the term or a magistrate or the conventional type of legislator, but they are poisoned (which is what the word intoxicated means) because they have inhaled a poison that goes into their blood, to all their tissues, and injures the germ plasm which is the future of the race.

In our definition of alcoholism, in our World League, the definition for which I believe I was responsible, since I happened to be the one man of science in the committee when it was created, we say that alcoholism is "the poisoning of body and germ plasm"—(that is the future of the race in every youngish or young person) "mind, conduct and society by the drinking of alcohol" and I am here to say this poisoning of the race, of the germ plasm, is the worst thing alcohol does against mankind. I am here to say that everyone who enjoys life, who finds it pleasant to look upon the sun and breathe the air of Heaven and believes it is good to be alive, that all of us ought to be thankful to our fathers and our mothers and our grandfathers and our grandmothers that they kept the racial poisons out of their blood before we came into being.

Another kind of evidence. Dr. Bertholet of Lausanne, who contributed to our Anti-alcohol Congress in Lausanne last year, has spent ten years making post-mortem examinations and has learned what medical students have yet to be taught.

I had the pleasure of teaching some of them in the University of this city this afternoon that while alcohol can be shown to degenerate the cells of man's liver or kidney or the gray matter of his brain, it also injures the germ plasm of man and woman upon which the future of the race depends, oftener, much oftener, as a statistical fact, than any other tissue in the body. The

race is more sensitive than the individual. The race is more hurt than the individual.

Strict sobriety, strict moderate drinking. What does moderate drinking cause? It causes moderate drunkenness, and this drunkenness goes all through the body and, when it is maintained, the result is the destruction of the race. Moderate drinking, perfectly respectable and decent, always well self-contained; no impropriety of any kind whatsoever. Yet this strict respectability involves the moderate but continuous intoxication of the stock. I had the pleasure of going through your Western provinces last year and when I commented upon the superb quality of Canadian childhood and amused myself by asking audiences, "What is the principal product of Canada?" and they told me "Wheat" and nickel and so forth, I had to tell them the principal product of Canada is Canadians. I taught them one of the reasons why this splendid childhood is to be observed in Canada. Even when you were drinking in Canada you didn't do that steady, decent, respectable drinking, that steady, decent, respectable people defend; which does not bring you into contact with the police, but which is intoxicating the germ plasm and spoiling the race from generation to generation.

A third student, Dr. Mjöen, a man who with his colleagues is responsible for the most that has been done in Norway, has traced family histories that show how a man and woman, well descended in the best sense, from ancestors who lived long and flourished and were splendid people, may marry and have children and the children are splendid and then one wretched day the father starts drinking and the next child doesn't flourish in the same way. He dies of tuberculosis, or some other disease, when he is young; the next dies as a baby; and the next dies as a very young baby; and the next is born dead; and there are no more. And that noble race, with the racial poison introduced into it, has been reduced, first of all, to disease, and finally to extinction. Such is some of the modern evidence on this subject.

Now, there is more to say. Alcohol is not only a racial poison in itself, as asserted by students of the subject from the Angel of the Lord recorded in the thirteenth chapter of Judges to us modern students who are trying to study the matter from a scientific standpoint, but it is also the chief accomplice and confederate of venereal disease and perhaps this is the very worst thing that alcohol does. All over the world the nations, during the war and now during peace, are trying to fight venereal disease, in the first place because of its cost, in the second place because they want to protect the individual, and in the third place, when they are enlightened enough, because they know that nothing destroys a race like venereal disease.

I will give you some evidence in support of my contention that you, who are fighting against alcohol, are fighting for the prevention of venereal disease, and have already done more than all the doctors and all the medicines and all the clinics and all the official schemes for venereal disease yet recorded.

During the war this was an urgent matter. There was at one period a number of British soldiers alone equal to an army corps in hospitals suffering from venereal disease. Very soon after the war broke out the War Office asked me to go and lecture to the troops on this subject and other subjects connected with military hygiene.

This is what we did. We had a syllabus of a model lecture on venereal

disease, approved by Lord Kitchener, and we (using our discretion, of course) followed this syllabus and lectured to the soldiers. These were official parades. The men had to be there; they had to listen. The colonel was in the chair. They were all there. We spoke our full word to them. When it was done they thanked goodness and then stepped across the road in the military camp into the wet canteen, also thoughtfully provided, just like my lecture, by the authorities. When the liquor was in, my lesson was out. This drug is a pure narcotic from the beginning of its action to the end; first of all it paralyses the highest part of our nature, judgment, sensibility, capacity for self-control, and when these things are gone the sex instinct just runs riot because it is no longer under control, can no longer be sublimated into action of noble kinds, and the man falls to temptation.

In a report which is now being published in England, of our Adolescence Commission, there is my evidence to say that in my judgment those lectures to over a third of a million soldiers during the war on my part were a farce and a waste of time in so far as venereal disease was concerned, because the wet canteen provided by the authorities more than nullified any possible good that such lectures as mine could have done. In effect, we failed. Every army in the war failed except those armies or parts of armies that eliminated the liquor factor. The American Army succeeded. The Canadian Army succeeded in limiting liquors in Canada. In Canada, but not overseas.

During the great meeting called in London by the "Strength of Britain Movement," of which organization I had the honor to be Chairman, I remember challenging Mr. Bonar Law for his share of responsibility that Canadian boys had come over to England and that Canadian wheat had been saved from Canadian plates for the purpose of the war and sent over to England, had been handed over to the brewers and distillers for their purposes—until we got that stopped—and turned into beer and whisky, to corrupt those Canadian boys—grain that might have been grown by their own fathers' doors in your beautiful Canadian west for the ruin of those boys, body and soul, and of their race.

Since the war we have had some evidence. Some of us on this platform, when we were here three years ago, were driven around quarters of certain recently wet cities in the United States. We were usually taken to the beautiful parts of the cities, the show places that are shown to all visitors, just as people put their best apples or strawberries on the top. They show you the beautiful parts of the cities but people that have any sense want to see the parts that are usually not shown to visitors. We were taken to parts that had been red light districts, centers for the propagation of venereal disease and of racial death, until the saloons had been closed and then the scoundrels who ran that commercialized white slave traffic found they couldn't live by selling the bodies and souls of young girls without the help of liquor and they had to get out and go off to some wet city. That was the first thing we learned, that when the liquor factor went out of the way commercialized prostitution ceased to be possible.

Why, that would justify us in our World League Against Alcoholism if nothing else could be named on the subject, that alone.

What is all the money in the world that ever was or will be, all the "yellow mud" in all the nations of the earth, compared with one girl's soul?

I went to the Health Commissioners of the three biggest cities in the United States: New York, Chicago, and Philadelphia. I went to the Federal Bureau in Washington. In each of these I asked the same question: "How is Prohibition affecting your work against venereal diseases?" They all returned the same answer: It had helped them. I was going to say incalculably, but no, it can be calculated. Official statistics of wet and dry years in Massachusetts have shown how the curve of new infections of venereal disease, the great race destroyers, steadily rose since the armistice until Prohibition came in, and then came down with a slump.

Have the doctors discovered any new treatment? No. Have they devised any new methods? No. Have any new clinics been opened? No. But Prohibition has come in and the people who have worked for Prohibition have done more than all the doctors and all the medicines in the world against the deadliest and most horrible of all diseases.

Isn't it time that men in high office should be acquainted with these things?

It was recently my privilege to speak in the Province of Quebec about the value of Prohibition. That province is today the poison center for North America. It is the place where the destruction of food takes place. No alcoholic liquors can be made without destroying food. That is a crime against mankind in itself. Did you realize that? There never yet was a drop of liquor made without destroying something that had food value. That condemns it alone in starving Europe, doesn't it?

Well, there in Quebec they destroy food and they produce a racial poison and object to being told what is being achieved in dry parts of the world.

The Premier of Quebec, Mr. Taschereau, gave out an interview to the Canadian press and said he objected to my presence in the Province and what I had been saying there. He said, "Physician, heal thyself. Go back to England and Scotland, if they need your help, and leave us alone." The answer is that the physician has come to dry Canada, not Quebec, but dry Canada, for the prescription. We have come to learn from the dry methods in Canada and go back to our own countries and heal ourselves. That is the first answer to the Premier of Quebec; and the second is this: The Premier said that he would be sorry to see in Canada the results obtained under Prohibition in the dry provinces of Canada and in the United States. Now while it is no discredit to be ignorant, if you are in an humble position and do not accept responsibility, it is shameful to be highly placed and ignorant in the matters that concern your responsibility. If one be mentally defective, if one do not have the apparatus necessary for acquiring the information, one can resign and leave one's job to someone else, but if one has the mental apparatus, and this thing I could explain to a five-year-old easily, then it is shameful to be so ignorant. I will draw the Premier's attention now, not for the first time, to one or two of the results of Prohibition. We are interested particularly this evening in the life of the race, in our responsibility to all the unborn who are to come after us, in handing on the lamp of life as we received it, we fortunate, from our ancestors, to posterity. I take the case of the survival of babies. We all have to begin as babies.

I am aware this subject is usually thought only fit for mothers. I am fully aware that to recall the spacious and vast, and, as it were, God-like

intellect of a man, who naturally is always thinking about sublime things, and to call his thought down from the spheres to a "puny infant" is unworthy of his dignity, but the fact remains all men, even politicians, begin as helpless, innocent infants.

If some woman, rightly or wrongly, hadn't thought them worth saving they wouldn't be here to bother us now. None of them. We all have to begin like that.

I call your attention to the way in which babies live in contrast with the numbers who used to die when certain parts of this country were wet. I will take, for instance, New York. New York is a very good case to take, because Prohibition is very imperfectly enforced there as yet, but even so the most wonderful results have been observed, fully justifying, I here assert, the proposition I made when it was my privilege to preside at the banquet we gave to Mr. Pussyfoot Johnson in London on the day American Prohibition came into force. I said on that day that Prohibition was the greatest health measure in history. It is already the greatest health measure in history. Last year in New York the infant mortality was 71 per thousand per annum. Students of infant mortality know this is a marvelous figure; unprecedented. It has never before been approached by New York or by any comparable city. The difficulties of keeping babies alive in that city are formidable to a degree. Such factors as its extremely hot summer; the crowds of ignorant immigrants who come in, who have never lived in a city before and don't know the first thing about living in a city; their poverty; their crowding together. Yet under those conditions, infant mortality in New York last year—the previous year was a record but last year was better still—was reduced to 71 per thousand, leaving all comparable records nowhere. By general consent the new factor in the lives of babies in New York last year (babies but, mind you, they are the citizens of the future) was Prohibition. "The home's greatest enemy," as Mr. William Jennings Bryan has often called it when I have had the good luck to be going around with him, "the home's greatest enemy" has been turned out. There will be plenty of rich fools spending their money as fools have always done, but the homes of the people, the many, the homes of the people have been protected. Motherhood, the first sacred circle around the future life of the race, is protected, and the home is made safe and there infancy has thrived, and only 71 out of a thousand babies born died in New York last year.

What was the figure in Montreal? It was 155 per thousand. I happened to be in that city. The Child Welfare Association knew I was there and asked me to address them at the inaugural meeting of their annual convention on child welfare. The chairman introduced me and said "Here is a man from London. They have been working at this in London but we have worked at this in Montreal." He said, "Our figure last year was only 155 per thousand per annum." More than twice the figure of dry New York. Your American development of radio is now beyond my comprehension and seems to be capable of anything. If it will carry my voice to the unborn I strongly recommend them, when entering this new world, to choose the New York, rather than the Montreal route. Or, for the matter of that any dry city, rather than any wet one. The figure in Boston was only 77. The figure in Toronto was only 86; but in Montreal it was 155. Between one in six and

one in seven of all the babies born in that city couldn't live to reach the end of their first year.

Sir Arthur Newsholme, one of the greatest of our English doctors, formerly the distinguished head of our official public health service, prepared maps a few years ago in England and Wales to show the distribution of public houses and drinking, and then he prepared maps to show the distribution of the deaths of babies. Those two maps are identical in England and Wales. Where most babies die is the place where most liquor is consumed; where there are most public houses. Today New York and Montreal or Boston and Montreal or Toronto and Montreal or any dry city and Montreal will prove the point.

Is the Premier of Quebec quite certain that he doesn't want babies to live in Quebec as they live in dry states and provinces? I dare say the opinions of babies don't interest politicians. They don't have votes. But, suppose the babies could be consulted, would they rather have the dry condition or the wet? What do you say? We will have to appeal from such a man as this to the eternal principles of life and morality and of religion and say it is our business "to visit the widows and fatherless in their affliction." Allow me to take another instance.

There is a disease called pulmonary tuberculosis. This is **the** killing disease for adults in the temperate zones of the earth. Perhaps in view of what I am going to say, I should say it is the killing disease in the intemperate zones of the earth. I am going to show that when those geographically temperate zones really become temperate, this disease begins to disappear. They have been working at it in New York. I take New York again. The same can be shown for very many cities over this continent outside of Quebec. But I now take New York. They have been fighting consumption or pulmonary tuberculosis there for a quarter of a century. They have succeeded in somewhat reducing it; definitely reducing it, I believe, because they have abolished coal smoke and restored the sunlight, which is the best medicine, the best stimulant, the best antiseptic, and one of the best foods that exists, and upon which all our lives ultimately depend. They have allowed the sunlight to be restored to that city. Nevertheless, owing to the operation of other factors they had, in 1918, 160 deaths per hundred thousand in that city from that disease. Last year the figure was only 89. They have taken the White Plague, **the** disease of these parts of the world, and they have almost halved the death rate from it in three years.

The doctors have not contributed to this, except in so far as they have helped Prohibition. We have made no new discoveries in tuberculosis. There is no new serum, vaccine, or other treatment on the market. They have not devised any new social methods. They have not extended sanatoria or clinics. They have closed sanatoria and clinics wholesale for lack of patients to come into them.

Prohibition has done this, and if you say that that is a biased statement from someone who made such predictions about Prohibition, I will refer you to the Tuberculosis Association of New York, not a temperance body or a Prohibition body, not a religious body, but a body that is banded together to fight tuberculosis. Their official report this year states that the result, this unheard of result, which makes New York the wonder city of

the world in terms of health, considering its size and difficulties, this unheard of result, practically halving that disease in three years, has been due first and foremost to Prohibition. It is very honest of that association to say so. They might very well have said, "It is our work that has done it." They don't say that. They say, "It is Prohibition." Prohibition has meant better nutrition for the worker. It has meant more recreation and more sunlight. It has meant heightened resistance to the attacks of disease; the properly nourished body does not allow itself to be eaten by tubercle bacilli. It eats them. And that is what is happening now in New York, and that disease is vanishing under the Prohibition regime.

If Quebec's Premier does not want such results in Montreal the Montrealeans must be taught and all the wet countries of the world have got to be shown these results, and then they will want such boons for themselves.

A map of France was prepared by my friend Sir Sims Woodhead, of the University of Cambridge, and he showed that the distribution of wine drinking in France corresponded with the distribution of pulmonary tuberculosis, just like those maps by Sir Arthur Newsholme of infant mortality and drinking in England; and maps that might now be made showing the present distribution of tuberculosis upon the North American continent.

Our World League Against Alcoholism has got to get these truths published throughout the world to counteract the efforts of the international lie factory which has its headquarters I don't know where, but which certainly has branch offices in every capital and big city in every country in the world.

I learned last year that the articles under the regime of the late Lord Northcliffe—(I had supposed those lies were something for which we were peculiarly privileged in England)—I learned that my friend Mr. Larsen Ledet read those statements in Danish papers at his breakfast table, and that they are also published in Italian and in French and so on all over the world in simultaneous publications in all capitals. We have got to counteract that. It is not so easy but it has got to be done. We are not required to invent other lies on the other side. We are just required to acquaint ourselves with and then to publish and to go on publishing the truth, and the truth will make men free.

At the same time it is a privilege and a pleasure for me to exculpate one very distinguished visitor to this continent whose first impressions of Prohibition were very disastrous to a cause to which she is herself attached, and that is Mrs. Asquith. Mrs. Asquith reported in England that Prohibition was a deplorable failure in the United States of America. She had only seen a very small, and by no means representative segment of society in the United States and she had generalized for the whole country.

When I drew her attention to this, when she saw a few of the vital statistics, of which I have only given you one or two this evening, because there is no time for more, she realized she had made a serious mistake and she promptly wrote to one of our best papers in England, the Westminster Gazette, and handsomely withdrew the whole of what she had said and said that in view of my statistics she realized that she was wrong and that Prohibition was doing a great service to the life of America.

I want you to know that, because everybody knows that, whatever her personal idiosyncrasies may be, she is as honest as the day, and that was a

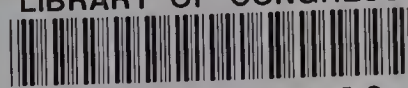
very brave act of a very honest lady, to withdraw what she had said and to tell the truth. They are not all like that.

In Scotland, two years ago, I had the privilege of addressing in the ancient and noble city of Perth on a Sunday evening a glorious audience. They were to vote the next morning. I have got no Scottish blood in me but I greatly respect that great race, which has had a large part in the history of Canada and of the United States of America. I see those magnificent men, tall and broad shouldered, and their glorious childhood. I see the race in Canada and in the United States, unimpaired. In Scotland, the story is tragically different. Two years ago the Scottish people got their chance to protect their race against this racial poison which is ruining them at this hour. Ruining them, so that you can see the difference between the Scottish child in Scotland and the Scottish child in Manitoba, the little Macdonalds on the one side of the Atlantic and the little Macdonalds on the other. You who are Scotsmen here, or you who have got Scottish blood, see to it that this World League of ours gets going with the truth to make them free in old Scotland away back there. Some of these things needed to be said to the Scottish people. Just before they voted, Lord Dewar published a statement in a London newspaper which, having lied, died and is now defunct. It was called "The Globe." He published a statement, having just returned from America, that he had seen all sorts of evils from Prohibition and, furthermore, Henry Ford had told him that he had seen no good results from Prohibition in America but only that it had made an army of millions of law-breakers. This was published everywhere. We had pennies for thousands of pounds they had. They could publish the thing. They could take whole pages of newspapers and publish this kind of thing and everybody in the British Isles heard it. "This is what Henry Ford, a respected and serious-minded American citizen, had said to Lord Dewar." I knew it was a lie. We asked the World League Against Alcoholism, already functioning at 69 Fleet street in London, with Mr. Pussyfoot Johnson in charge, to cable Henry Ford to get the truth. Henry Ford had never said any such thing. His opinion was directly the reverse of that attributed to him. He had never met Lord Dewar. Lord Dewar had never met him; had never been to Detroit. All he had seen of America was while standing on his yacht outside Sandy Hook to watch Sir Thomas Lipton's yacht lose the America Cup.

From that moment to this we havn't had a word of apology or explanation from Lord Dewar as to how he came to utter that shameful lie about a friendly country to the grave injury of his own at an hour when there was no time to get it refuted.

Remember this, you Scotsmen. Remember this about Lord Dewar and this typical alcoholic lie when the time comes for Scotland to vote again next year.

Compare the childhood of Scotland tonight with the childhood of Scottish stock in Canada and in the United States of America. Compare the infant mortality of Glasgow with the infant mortality of Toronto or of Calgary or of Edmonton. Compare the conditions in respect of rickets and tuberculosis of Scottish childhood and Scottish youth today with what they show on this side of the Atlantic; the difference is that between darkness and light.



Is the race dying because it is old? The race is showing signs of eternal youth, as races that obey the laws of life may do, here on this side of the Atlantic, whereas it is visibly dying, following the course of many others that have died like it in old Europe, that have been drinking liquor too long, that have had this racial poison soaking through the national blood for so many centuries that the vitality is decreased and the end is approaching.

Guard your race, is my advice to the representatives of every country on earth that is represented here tonight. Wherever you come from, guard your race. It is your all. Your history, your wealth, your institutions, your traditions, your proud records in this, that and the other, nothing on earth will avail you, not all these things put together, if you allow the quality of your race, which alone matters, to fail, and for that reason you must turn out the racial poison, alcohol, which is also the accomplice of racial poisons more damnable still.

Beware, lest you be told, as they are told in British Columbia, as we are now told in England, as they are told in Quebec, that much money is raised, that many institutions can be built out of the proceeds of this traffic. They are flattering themselves that they can build, oh, fine works of charity, religious works, works for hospitals, hospitals for tuberculosis, homes for the feeble minded, out of their money in Quebec. They will need homes for the feeble-minded as long as they sell the racial poison in Quebec. I got my degree in Edinburgh in a place called the Macewan Hall, built out of the money of a brewer given to the University. I have spoken against whisky in Edinburgh in a hall, the Usher Hall, built out of the money of a distiller. What are these institutions like? They remind me of a verse in the book of Joshua. There was a horrible practice in ancient times, a pagan practice, fundamentally opposed to the religion of the Jews, which has always cared for childhood, has always guarded motherhood. (None of you ever saw a drunken Jewess and, probably, none of you ever saw a drunken Jew and that race survives today after ages of oppression.) This cruel pagan practice was called the foundation sacrifice. They would take a little baby, the first born, and kill it, and put it in the ground and build the walls of their buildings, found their city on its body. There is a verse in Joshua, VI-26 (I believe you will find it): "Cursed be the man that buildeth this city Jericho." (It applies to any wet city on earth:) "He shall lay the foundation thereof in his first born and in his youngest son shall he set up the gates of it." Whenever and wherever you see external prosperity and material resources founded upon this race-destroying poison there is the curse: the first born and the youngest are buried in the foundations of that kind of glory. But for us, for any who will guard their race, there is a better promise and it is this: They that shall be of us shall build the old waste places. We shall raise up the foundations of many generations and we shall be called the repairers of the breach, the restorers of paths to dwell in.