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TOTAL ABSTINENCE.

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I. The Term and Its Use: Human society can not hold together, much less be prosperous and tolerable to live in, unless most persons voluntarily practise total abstinence from the grosser forms of crime, and an abstinence more or less stringent from many other possible acts and habits. Nothing is more essential to successful living, either individual or social, than the exercise of this form of the virtue of self-control. Opportunities for it occur in all regions of our experience; but the term is especially associated with the use of certain drugs which affect the nerves and the brain, and result in disastrous habits. Intoxicating alcoholic beverages are the best-known of these, and with them this article will mainly concern itself. But similar dangers arise, and the same principles apply in the case of opium, cocaine, tobacco, hashish, and many other substances.

The term "total abstinence" has a history, and a historical meaning. There is an advantage in employing it in this historical mean-

- i. Meaning of the Term. The taking of the pledge was an important item in the temperance reform

movements, and several different pledges were in use. They were alike in that they applied, with possible rare exceptions, only to liquids that might produce intoxication, and to these solely in their use as a "beverage" or "common drink." The substitution, in the pledges, of "alcoholic" for "intoxicating" came later; and whatever the reformers thought concerning alcoholic wine in the sacrament, for example, or the use of alcohol as medicine or in flavoring-extracts, they ordinarily left these uses outside the pledge. But there were other particulars in which the pledges differed, and sometimes two or three different pledges were offered at the same meeting, the people being invited to choose which pledge they would sign. One pledge was against the excessive use of intoxicants, as distinguished from the so-called moderate use. Another was against distilled liquors as distinguished from wine or beer or cider. Another was against all use as beverages of drinks that can intoxicate, whether distilled or fermented. This third was the total-abstinence pledge—total as including all intoxicants and not some only, and total as being against all use of intoxicants as a beverage, and not against excessive use only. There was a longer form of this pledge in which one promised not to sell or give away intoxicating drinks for beverage purposes, as well as not to drink them. Total abstinence, teetotalism, is therefore, historically, not abstinence

from everything that contains alcohol, but from everything which so contains alcohol that one might get drunk upon it; not abstinence from such liquids for all purposes, but abstinence from them as a beverage. The historical total-abstinence position distinguishes the medicinal and other uses of alcohol from its use as a beverage, though it demands that it shall not be recklessly or needlessly used for these other purposes. It does not place the very light wines and beers on the same footing with those that will intoxicate, though it disapproves them as a matter of prudence, on account of their relations to the stronger beverages.

II. History of the Total-Abstinence Idea: Intoxicants, in the form of wine and beer at least, have been known from the earliest historical times;

and the vice of drunkenness has also been known. This is evident from the familiar Biblical instances of Noah and Nabal and others, from the figures and inscriptions on the Egyptian and Mesopotamian monuments, from the Greek myths concerning Dionysos, and from many other sources. But the conditions of the problem of drunkenness have been very materially changed within the last few centuries by the extent to which the art of distillation has developed. This art has long been known and practised; but it was not until a comparatively recent period that it came to be the powerful means it now is for increasing and cheapening the world's stock of intoxicating beverages. According to Theodore W. Dwight (*Independent*, Apr. 27, 1882) the earliest recognition of the existence of distilled liquors to be found in English legislation is in the year 1629; and it was not until much later in the seventeenth century that these came to be recognized as in general use. As might have been expected, their introduction greatly increased the evils of intemperance. Says the *Encyclopædia Britannica*, in its article on "Gin":

"In the early part of the eighteenth century, gin-shops multiplied with great rapidity in London; and the use of the beverage increased to an extent so demoralizing that retailers actually exhibited placards in their windows, intimating that there people might get drunk for a penny, and that clean straw, in comfortable cellars, would be provided for customers."

Contemporaneously with these changes in the facilities for the practise of drunkenness occurred certain other changes in men's habits of living, which also greatly affected the question of the use of alcoholic drinks. Coffee was known as early as 875 A.D., but it was first brought from Abyssinia into Arabia early in the fifteenth century. Coffee houses were established in Constantinople about the middle of the sixteenth century, and in London in 1652; and, before the close of the seventeenth century, coffee was a customary beverage in Europe. Chocolate and tea came to be generally used, among Europeans, within a few years of the same time. In both these directions, throughout Europe and America and parts of Asia and Africa, the generation of men who were of middle age about the year 1700 witnessed a radical revolution in the conditions of human life. In their childhood, fermented alcoholic drinks were the one resource of men, not only for purposes of intoxication, but for all the purposes

for which tea, cocoa, and coffee are now employed. They lived to see the fermented beverages largely superseded, in the one use of them by distilled liquors, and in the other use of them by the hot drinks which have ever since been on our tables. In their childhood, however relatively plentiful wine and ale may be said to have been, they were yet so scarce that habitual drunkenness was beyond the reach of any except those who had access to the cellars of the rich. Before they died anybody could get drunk for a penny. It should be added to this, that the use of tobacco became general during the seventeenth century. And as having a real, though less direct, connection with the temperance problem, account must be taken of all the marvelous discoveries and inventions which have rendered human life in these later centuries so much more complicated and strenuous than it was before.

These radical changes of condition naturally led to corresponding changes in the convictions of men in regard to the use of alcoholic drinks.

2. Opinions To trace the development of these convictions would be to sketch the history with the of the modern temperance reform in America and the Old World. Until the nineteenth century, the general opinion of mankind certainly did not condemn the use of intoxicating drinks, nor even occasional drunkenness, provided the drinker kept himself prudently guarded from further bad results. Philo the Jew, just before the Christian era, wrote extensive treatises on "Drunkenness" and "Sobriety." These include a formal discussion of the question, "Whether the wise man will get drunk." Philo replies by citing the expressed opinions of men, as well as evidence of other sorts, on both sides of the question. He says that "the sons of physicians and philosophers of high repute . . . have left behind 10,000 commentaries entitled treatises on drunkenness," and censures these for the narrowness of their treatment of the subject. He insists on the difference between the drinking of "unmixed wine," which will produce intoxication, and that of lighter or diluted wines. He calls unmixed wine a poison and a medicine, and condemns the drinking-contests which were common in his day. But he none the less indorses what he represents to be the current opinion, namely, that a wise man may occasionally get drunk. His helplessness when drunk no more disproves his wisdom than if it resulted from a bilious attack, from sleep, or from death. Philo intimates that the opposite opinion is quite respectably defended, but proves, to his own complete satisfaction, that it is indefensible. His opinions concerning the drinking-habit are certainly those which have been commonly held until the last century. But, as far back as traces exist, there is found a highly reputable line of opinion in favor of total abstinence from intoxicating beverages. Of this, in the eighteenth century, the distinguished Samuel Johnson is an instance. Earlier in the century, Le Sage sarcastically admires "the patriotic forecast of those ancient politicians who established places of public resort, where water was dealt out gratis to all customers, and who confined wine to the shops of the apothecaries, that its use might be permitted but

under the direction of physicians"; and the wisdom of those who frequented these resorts, not for "swilling themselves with wine, but . . . for the decent and economical amusement of drinking warm water" (*Adventures of Gil Blas*, book ii., chap. 4). This sarcasm must have been aimed at opinions held by respectable contemporaries of the author. In 1743 John Wesley, in his *General Rules*, mentions as sinful, "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." It is said that in 1733 the trustees of the colony of Georgia, who were living in London, enacted that "the drink of rum in Georgia be absolutely prohibited, and that all which shall be brought there be staved." In the colonies and in Great Britain, during that century, there were several instances of similar legislation. Samuel Pepys, in his *Diary*, 1659-69, figures as an inconsistent total abstainer. Going back with a bound to the times of Philo, he asserts (*Treatise on Drunkenness*, ii.) that "great numbers of persons, who, because they never touch unmixed wine, look upon themselves as sober," yet display the same foolishness, senselessness, lack of self-control, and the like, as are displayed by a drunken person. Still earlier familiar instances are those of the Rechabites and the Nazirites (q.v.), of Samuel, and Daniel. Nearly up to the present time, therefore, the world has been aware of the dangers and evils attendant upon the use of inebriating beverages, has been in possession of the idea of total abstinence from them, and has been compelled to look upon total abstainers with high respect, but has, on the whole, approved the use of such beverages, not merely in what is now sometimes called moderation, but up to the line of occasional and discreet drunkenness.

The revolution of opinion, at least as a great and controlling movement, began in America. A representative incident will indicate its

3. Nineteenth-Century Movement. The incident is taken from the *Collections of the Cayuga County Historical Society*, 1882. Joseph Tallcot was a member of the Society of Friends, living a few miles south of the town of Auburn, N. Y. In all that vicinity, in 1816, the crops were so short that poor people found it difficult to procure breadstuffs for food. At the same time, Tallcot noticed, the distilleries kept in operation. He says:

"The circumstances affected me not a little, and induced me to write an address to the sober and influential part of the community, inviting them to a serious consideration of the melancholy situation, and the evils and calamitous consequences of intemperance. I insisted that nothing short of the example of that part of society which gives habits to the world, of abstaining altogether from the use of ardent spirits, except for medical purposes, would correct this alarming evil."

It occurred to Joseph Tallcot to offer his views for the consideration of the members of the Presbyterian Synod of Geneva. In his narrative he says:

"I found my way to the house of Henry Axtell, the Presbyterian clergyman. . . . His brethren from the surrounding country soon began to come into the village, and call on him for instruction where they might find entertainment among their friends. The master of the house appeared very hospitable, inviting them to partake of his brandy; which they did, with what would be thought moderation.

He turned to me, and pleasantly said he 'supposed it would be useless to invite me to partake,' considering my business. I as pleasantly replied, that 'we had been in the same habit, but, seeing the evil of it, we had abandoned it,' and I hoped they would do the same."

Joseph Tallcot read his paper, first before a committee, and afterward before the synod, and went his way. The synod, after duly considering it, published it, with resolutions "fully approving it, and solemnly declaring, that from that time they would abandon the use of ardent spirits, except for medical purposes; that they would speak against its common use from the pulpit, . . . and use their influence to prevail with others to follow their example." Similar incidents were occurring in different parts of the country and among people of various religious persuasions. In 1789, 200 farmers of Litchfield, Conn., pledged themselves for that season not to use distilled liquors in their farm work. In 1794 Dr. Benjamin Rush of Philadelphia published his *Medical Inquiry*, in which he insisted that the use of distilled liquors as a beverage ought to be entirely abandoned. In 1812 the Presbyterian general assembly made a deliverance "not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it." In the same year the General Association of Connecticut recommended entire abstinence from ardent spirits; while the Consociation of Fairfield County adopted the principle of total abstinence from all intoxicating drinks whatever, especially for "those whose appetite for drink is strong and increasing." The Temperate Society, formed at Moreau, N. Y., 1808, and the Boston Society for the Suppression of Intemperance, 1813, were not total-abstinence bodies. In 1818 the Presbyterian Assembly planted itself squarely on the principle that men ought to "abstain from 'even the common use' of ardent spirits." In 1823 President Nott of Union College published his *Sermons on the Evils of Intemperance*. In 1826 the American Temperance Society was organized, *The National Philanthropist* was started, and Lyman Beecher published his *Six Sermons on Intemperance*. In the same year Rev. Calvin Chapin, in *The Connecticut Observer*, advocated abstinence from all intoxicating drinks, and not from distilled spirits merely. From about 1836 this principle came to be generally accepted by the reformers.

The spread of the movement was very rapid in Great Britain, and marvelously rapid in the United States. Societies, local and general, were organized. Temperance books, pamphlets, and newspapers were published in great numbers. Public meetings were held. The pledge was circulated. Total abstainers came to be counted by millions. In 1840 six hard drinkers in Baltimore suddenly signed the pledge, and started the "Washingtonian" movement. In a few months, about 1838, the Irish Roman Catholic priest, Father Mathew (see MATHEW, THEOBALD) administered the pledge to nearly 150,000 persons in Cork alone. He was eminently successful in temperance-work in different parts of Great Britain, as well as in the United States.

In the United States the movement may be said to have culminated in the decade that began about

1846 A.D. Very seldom has a movement gained so complete control over public opinion. Among other forms of organization the tem-

4. Results of the Movement. perance knightly orders appealed to the imagination of the young people; the order of the Sons of Temperance being founded in New York in 1842, that of the Rechabites being introduced from Great Britain about the same time, and that of the Good Templars originating in 1851. Temperance organization reached every hamlet, and the churches and Sunday-schools. Bands of Hope and the like were organized for the children. The habitual use of inebriating drinks became so rare among the members of the Protestant churches that those who used them attracted attention thereby, though this was more the case in the country than in the large cities. It was easy to pass prohibitory laws, and many were passed. They did not, however, prove as successful as their advocates had hoped. Most of them were either pronounced unconstitutional, or were repealed, or became a dead letter. Then the temperance interests were overshadowed by those that led to the Civil War. Since the war elaborate organizations have appeared, notably political prohibition parties, the Women's Christian Temperance Union, the Anti-Saloon League. Novel temperance movements have at times made great headway—blue-ribbon movements, white-ribbon movements, and praying "crusades" in the places where liquors are sold. There have been recurring waves of success and defeat in the matter of prohibitory and local-option laws. The total-abstinence tradition has been generally maintained by the descendants of those who originally accepted it. There have been sermons and addresses, the circulation of temperance literature, regular temperance lessons in the Sunday-schools, and compulsory temperance instruction in the public schools. A little has been done in the providing of substitutes for the saloon. Business interests have more or less rigidly insisted upon total abstinence as the condition of responsible employment. Athletic interests have powerfully influenced young men by requiring abstinence during the period of training; however, this may have been neutralized by the debauch that has too often followed the contest. In the navies of the world it is recognized that temperance is the condition of efficiency. Sociological and charitable interests are allies of temperance.

III. Good and Bad Reasons for Total Abstinence: Nevertheless, present temperance convictions have less dynamic vitality than they ought to have. Intemperance is rife, and the public is apathetic. Unenforced temperance laws do harm by fostering disrespect for law. The dominance of the saloon is not checked except locally and temporarily. So far as this is due to weak elements in the temperance propaganda, the remedy is in the hands of the advocates of temperance; for it is in their power to search out and eliminate such elements.

The argument which experience has shown to be the most effective is that from the evils of drunkenness. These evils, moral and economical, individual and social, are monstrous, and total abstinence from the use of intoxicants as a beverage

provides the only known adequate remedy. This argument is sound, and is by itself sufficient. It appeals to common experience. Its

1. Arguments from facts which all intelligent persons know. But many advocates of the Evils of temperance are not satisfied with this Drunkenness. commonsense presentation. They are fascinated with the idea of making the

argument scientific, and so they reinforce it with statistics, and with theories of social science. This is admirable provided they use sound theories and correct statistics; but when men advocate temperance on the basis of crude social theories and fake statistics, intelligent persons hear and disbelieve and become apathetic.

The experience of some generations of total abstainers proves that alcohol is not necessary as food. Total abstainers live longer than moderate drinkers. It is an established fact that intoxicants injure

2. From the Evils of Moderate Use. one who uses them habitually, even if he never gets drunk. This is in itself a valid and sufficient argument for total abstinence; but the temperance advocate misuses it if, in his laudable ambition to be scientific, he deals in

facts which he only half understands, and which he fails to state correctly. If one makes his fight against the chemical agent called alcohol rather than against intoxicants as such; if instead of using incontrovertible facts he insists mainly on propositions that are in dispute, for example, the proposition that alcohol has no food value, or the proposition that the character of alcohol as a poison is unaffected by dilution, he injures the cause which he is advocating. Such false reasonings are none the less weak for the fact that persons are sometimes convinced by them; when persons so convinced discover their error they become either lukewarm or hostile. Another misuse of this argument consists in putting it into the principal place. To do this is to treat the drink problem as if it were on the same footing as the question of a pork diet, or of ill-cooked food; and this involves a disastrous belittling of the moral and social issues.

The ethical principle in the case is that a person has no right to degrade himself, to injure others or the community, or to run undue risks of injuring himself or others. And there is always

3. The Ethical Argument. a double reply to the person who thinks that he is so strong that there are for him no risks in moderate drinking.

First, no one knows beforehand what risks the drink-habit may have for him; second, even if he knew, he might still be under the obligation which rests upon the strong to deny themselves for the sake of the weak. Probably all advocates of total abstinence agree as to the existence of these obligations, and regard them as sufficient to cover the whole case. They should never be left in the background while weak though specious substitutes are pushed to the front.

From the beginning the total-abstinence movement has been deeply religious. This is true notwithstanding the fact that some of its advocates have been irreligious, and have even used temperance doctrines for venting their dislike to the Bible

and the churches. Such instances attract attention mainly because they are exceptional. The movement being religious, both its ad-

4. Arguments from the Scriptures. Its advocates and its opposers appeal to the Scriptures. In relatively few passages the Scriptures speak of wine and strong drink as being good, and of their strength as being a good quality

in them. They commend them for medicinal and for sacrificial uses. Very likely the writers of Scripture thought of them as being, in forms too diluted to be intoxicating, the natural drink of all who could afford them. Different from this is the question of the moderate drinking of liquids of intoxicating strength; whether the Scriptures for their own times approve this is a matter of uncertain inference, and is an academic question. In interpreting these utterances of the Scriptures the facts adduced in the earlier part of this article are important. One who approved the use of the light fermented beverages in the ancient world might now disapprove them, substituting such drinks as tea or coffee. Before intoxicants were made cheap by the art of distillation the evils and risks from them were immensely less than now. Most of the hundreds of passages in which the Scriptures mention or imply wine or strong drink are unsparing condemnations of the social drinking usages which then prevailed (e.g., Matt. xxiv. 49; Rom. xiii. 13; Gal. v. 21; I Cor. vi. 10; Isa. v. 11, 12, 22, xxviii. 7; Amos. iv. 1; Prov. xx. 1, xxiii. 30, 31). As a remedy they sometimes prescribe total abstinence, but never moderation in drinking. In their avoidance of any explicit approval of moderate drinking they are in significant contrast with such ancient literature as Ecclesiasticus or the writings of Philo. One should read these passages and observe that they contemplate habitual drunkenness as exclusively the vice of the rich and the aristocratic. They especially scathe the men and women who are the natural leaders of the people, and who through drink are ineffective in their public duties. In contrast with this the drunkenness of the twentieth century is especially prevalent among the poor. It is not now a question of relatively a few aristocrats drinking themselves to death, but of a drink curse affecting the millions of the common people, and bringing with it starvation and squalor and crime and wholesale race deterioration. The modern problem differs from the ancient. Supposedly the teaching of the prophets and apostles may be that total abstinence is a duty for our time and environment, even though it could be proved not to be a universal duty for all times and environments. It can not be proved that Jesus drank beverages that would intoxicate, nor that the apostles and prophets approved even the limited common drinking of such beverages; but if this could be proved for the conditions then existent, the proof would not apply in the different conditions that now exist. The Scriptures either prescribe or commend total abstinence from intoxicants as a practise that should be followed in a good many cases (e.g., Num. vi.; Lev. x. 9; Jer. xxxv.; Dan. i.; Prov. xxiii. 31; Luke i. 15; I Tim. v. 23). They thus by implication prescribe total abstinence in all cases that are parallel to these. Are there now

any cases that would not come under this prohibition? Finally, the Scriptures emphasize the principles on which the doctrine of total abstinence rests, particularly the principle of abstinence when indulging might result in harm to persons weaker than him who indulges (e.g., Rom. xiv.; I Cor. viii., x.). It is this that defines the position of the Scriptures on the subject. Particular statements may refer to local and temporary conditions, but these ethical principles are universal.

As the Scriptures, rightly understood, are thus the strongest bulwark of a true doctrine of total abstinence, so false exegesis of the Scriptures by temperance advocates, including false theories of unfermented wine, have done more than almost anything else to discredit the good cause. The full abandonment of these bad premises would strengthen the cause immeasurably.

IV. Total Abstinence and Temperance Laws: It is a mistake to think that the effort to secure the legal suppression of the liquor traffic is a later and more advanced stage of the temperance movement than the efforts for total abstinence. The leaders of the great movement attempted to restrict the use of liquors by moral suasion, but they accompanied this by demands for legislation. Lyman Beecher's *Six Sermons*, for example, emphatically declare that the remedy for intemperance includes "the banishment of ardent spirits from the list of lawful articles of commerce," and invoke the interference of legislation to this end, as well as that of public sentiment (ed. of 1828, p. 64). As noted above, that movement led to the general passing of prohibitory laws. But no conceivable legislation can do away with the need of voluntary self-control in this matter. The greatest thing that restrictive laws can possibly accomplish is to facilitate correct practise by individuals. To regard total abstinence as mainly a mere incident to prohibitory law is perhaps the most fatal mistake that can be made in the temperance propaganda. W. J. BEECHER.

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TOTEMISM. See COMPARATIVE RELIGION, VI, 1, b., §§ 2-5.

TOULMIN, JOSHUA: English Unitarian, and biographer; b. in London May 11, 1740; d. at Birmingham July 23, 1815. He studied at St. Paul's school, 1748-55 (or -56); prepared for the ministry at the independent academy supported by the Coward trust, 1756-61; was minister of the Presbyterian congregation of Colyton, Devonshire, 1761-64; of Mary Street General Baptist chapel, Taunton, 1765-1803; and colleague to John Kenish at the New Meeting, Birmingham, 1804-15. He was a founder of the Western Unitarian Society, 1792. He was a voluminous writer, and is of note for his biographical and historical work. He published *Sermons, principally addressed to Youth* (Honiton, 1770); *Dissertations on the Internal Evidences and Excellence of Christianity* (London, 1785); *The Practical Efficacy of the Unitarian Doctrine* (1796); *Sermons* (Bath, 1810); *Four Discourses on the Nature, Design, Uses, and History of the Ordinance of Baptism* (London, 1811); *An Historical View of the State of the Protestant Dissenters in England* (Bath, 1814); the lives of Faustus Socinus (London, 1777), J. Biddle (1789), S. M. Savage