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"PUSSYFOOT" JOHNSON
AND HIS CAMPAIGN IN HINDUSTAN



W. E Johnson—"Pussyfoot"

"PUSSYFOOT" JOHNSON AND HIS CAMPAIGN :: :: IN HINDUSTAN :: ::

BY

TARINI PRASAD SINHA

PUBLISHERS:

GANESH & CO., MADRAS

1922

PUBLISHERS' NOTE

THIS book is a biography of one of the few people who belong not only to one country but to the world; it is also an intimate record of one of the most extraordinary pilgrimages ever undertaken in the cause of human advancement. It will therefore appeal to the people of America by its story of the triumphal progress of one of its greatest citizens as an ambassador of reform from one of the youngest nations to the oldest. It will also act as an inspiration and encouragement to temperance reformers in India by showing in one view the immense mass of opinion for prohibition of drink which exists among all classes, official and non-official, co-operating and non-co-operating, brahman and non-brahman, caste and outcaste. This opinion will find the book a storehouse of arguments and information for the carrying on of the great work of freeing India from the curse of drink.

The publishers crave indulgence for errors of details, such as mis-spelling of names, etc.,

which cannot be made right in the first edition. The manuscript was prepared while the author was ill in hospital, and before it went to press he had left for England. It was impossible to verify every detail in a narrative of a journey covering so vast an area; and any errors reported will be corrected in the second edition.

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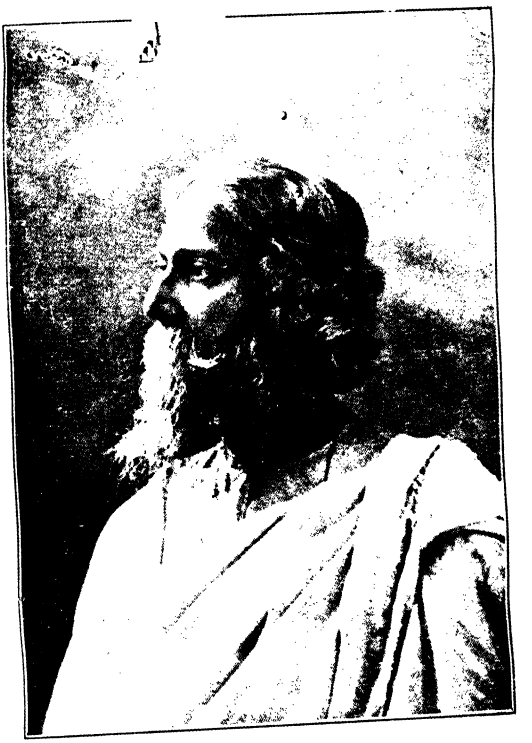
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Santiniketan,
Birbhum, (Bengal),
July 6 1922.

Dear Mr Johnson

I am wholeheartedly in support of prohibition in India, and wish you every success in your world-wide efforts to rescue the human race from the curse of alcoholism.

Yours sincerely
Rabindranath Tagore



"PUSSYFOOT" JOHNSON AND HIS CAMPAIGN IN HINDUSTAN

INTRODUCTION

ON the 29th August, 1921, I knocked at the door of a room in the Taj Mahal Hotel in Bombay. The gentleman who came forward to greet me was a stout heavy-featured, bespectacled, bald-headed man, with the gentlest, almost inaudible, pleasantly modulated voice. He shook me by the hand and upon mentioning my name to him, was more than cordial. He took me into the room, pulled forward a deep easy-chair for me, and seated himself comfortably on his bed.

Mr. Johnson (for it was he) was dressed in his pyjamas. Before I came in, he seemed to have been at work at his little *Corona* typewriter in the further corner of the room. The product was about fifty addressed and sealed envelopes,

and a lot of news cuttings that had refused to be coaxed into the waste paper basket.

I could see that Mr. Johnson's first introduction to the moist heat of Bombay was not a very pleasant one. He seemed to be hot, and perspired freely. I thought he looked greatly worried, very tired, and, in fact, quite ill. In the course of a few casual remarks I observed that Mr. Johnson spoke with an American accent, and showed the American irreverence in the choice of his words and expressions. He has the friendly manner of one who takes you by the arm or strikes you on the knee when talking to you. In emphasis he strikes his first into the palm of his left hand. His manner is genial. He has a keen sense of humour and his countenance is blessed with an unfading smile. My first impression, however, was that Mr. Johnson was a rather awkward and easy-going sort of person. But before the day was over I had to change my first impression. I found that Mr. Johnson's head was quite as business-like as it was bald, and that his awkwardness had a method. Before two or three days were gone I had to admit to myself that the power of retention and accuracy in reproduction of Mr. Johnson's memory was one of the most extraordinary that I had come across.

I found that Mr. Johnson had the peculiarity of being able to remember a name if he saw it in writing: but he could remember it only to write it again. Even after nearly three months he could not remember an Indian name. The only name he could remember was Ram. But whether Ram came in the beginning of the name or the middle or end of it, did not matter. Mr. Johnson felt familiar with the name so long there was Ram in it. Otherwise he felt it hopeless to attempt to remember a new stock of names.

Late one night a day or two later—long after we had gone to bed—Mr. Johnson got up from his bed and came and woke me up. He told me that for the last three or four days he had been somewhat worried and that he was glad to have me with him right in his room. He said, "My head has been quite full of *donts* that people have been telling me since my projected journey last year. If I take a step without looking ahead of me, a snake will bite me. If I sit at a place without looking all round, a mosquito will bite me. If I utter a word without first knowing all about its significance, there will be a religious riot. If I utter the word freedom or liberty, a sun-dried bureaucrat will catch me in his clutches. And, most of all, if I do not

look around carefully all the time, one of those 'Gandhi fellows' will trip me and take me to their camp as a convert. Well I have been here several days; and I already feel as familiar as though I had been here for ages; but I have not seen either a snake, a mosquito, or a religious riot; and I feel that I can steer through the country without coming across any of those. I am going to forget all that I was told in advance, and I am going to learn direct from the people. Just for a few days more I am going to be guided in the arrangements they have already made for me here, and then I am going to stand on my own feet. I feel better now that I have spoken to you. I shall write some letters to the headquarters in America to-morrow morning; you will help me in that please". And then, after some trivial talk of men and affairs in Bombay, we again turned in and went to sleep.

COVENTRY, New York, is the family home of the Johnsons. The family coat of arms of this Yankee home does not consist in any designs of an eagle, but in the fact that, since the day this home was established by W. E. Johnson's grandfather, all boys and girls reared in it went out into life with one or both of two marked characteristics. The first, an ardent and abundant love for the Red Indian tribes; the second, an equally ardent and strong desire to see the end of all kinds of alcoholic drinks which cause so much misery in the world.

It was Mr. Johnson's grandfather who first came and settled on this eighty acre farm in Coventry. One after another two of the sisters of this grandfather, as they grew into womanhood, went out and spent their lives as missionaries among the Cherokee Indians in Arkansas. One of these two ladies, in later years, was an active worker in the Anti-Slavery Campaign, and ran a station on the famous 'underground railway' by which escaping

Negroes made their way in safety to the North. There is a little incident as to how the grandfather came to settle on this farm. He first lived in Colchester, Conn., when central New York was a wilderness. He walked out into this area to find a suitable piece of land where he might settle. He found this good eighty acre plot of land. With the representative of the company that owned this land —a Frenchman—he entered into a deal to buy the plot for three hundred dollars,—all the money that he had saved and left with his brother at his old home. The bargain was struck, and the grandfather walked back to his old home in Colchester to fetch his wife, his ox-team and the three hundred dollars.

On reaching home he found that his brother had got drunk, and squandered all the money. Undaunted, he took his ox-team, his axe, and his wife, and travelled all the way to Coventry to tell the Frenchman that he could not complete his bargain because the money had gone. The Frenchman offered to let him take the land and settle down and pay the money whenever he could. The grandfather accepted the Frenchman's offer and friendship, and made his new home on this new land. From its beginning this was a temperance farm. It was here, on

this land and in this home, that two generations later, William Eugene Johnson was born on the 25th of March, 1862.

THE MAN IN THE MAKING
1862—1884

THE open-air life on this farm gave young Johnson his first lessons in life, to love and conquer—the lessons that Johnson has so well and successfully practised all through his life. His first conquest was the horse. The last time the young lad was thrown off a horse he was only five years old. Johnson bears an extraordinary love for horses of all kinds. Several devout Hindu gentlemen in a railway train, while travelling in Kathiawad, were trying to explain to Mr. Johnson the Hindu sentiment for the cow. Mr. Johnson cut their explanation short by saying that he quite understood their sentiment because he felt exactly the same feeling for the animal amongst which he was reared—the horse. "I would feel, I think, like murdering a man if I saw him killing a horse." Mr. Johnson added: "I am not sure about the sentiment being right at all, but I think I quite understand your Hindu sentiment towards the cow, for, besides being a milch animal, she has also some religious significance."

The early part of young Johnson's education was supervised by a Negro teacher, Mr. Henry



"Just a Mother"

M. Wynder, who was brought up and educated by the Johnson family. Mr. Johnson, even to this day, remembers the details of how this gentleman taught him algebra among other subjects.

Mr. Johnson declares that the supreme influence in his life is that of his mother, who was "just a mother". She brought her son up to the two noblest traditions of her home. Mr. Johnson always carries a photograph of her in his pocket. This lady lived to a ripe old age, to see the great achievements of her son. Those who knew her describe her in her last years as "an old, old white-capped lady," supremely proud of her son's battle for an ideal, supremely confident that, no matter what were *the obstacles in front of him, he could not fail.* When she died there passed a fine woman who had, more than any one else, implanted in her son the ideas and the steadfastness that made him suffer for his ideals, and laugh at his persecutors, with the gameness that almost disarmed them.

After finishing his early education Mr. Johnson, like many young men of his country, started by 'teaching school'. But he was eager to learn more about things and men, and not long afterwards joined the State University

of Nebraska at Lincoln, working his own way through by doing all kinds of odd jobs. He remained at the University for nearly three years, but all the time he had more of a wish to know about living men than dead books. Young Mr. Johnson left off his University studies without taking a degree.

Mr. Johnson was about twenty years old at this time, and he straight away took to his vocation in life—Journalism—by becoming the circulation manager of a Nebraska daily paper.

By sheer hard work, in a few months he pushed the circulation of the paper from three hundred to three thousand. At that time, at the real Estate property sales he made thousands of dollars of profit and a few weeks later lost all those thousands of dollars. Finally he settled down at Nebraska in 1884 as the Manager of The Nebraska News Bureau.

From 1884 to 1906 Mr. Johnson worked for one newspaper or another either in the West or in New York. "For these twenty years or more I was a 'private anarchist' by profession and earned my living by working for newspapers," is Mr. Johnson's description of his work of this time.

HIS "STOLEN" FAMILY

AFTER settling down at Nebraska, Mr. Johnson had married Miss Lillie M. Trevitt, of Lincoln, and found in her a wife ever ready to stand by him in dark hours, to cheer him when things looked threatening, and to take her full share of toil. Mr. Johnson has a big family. Only two sons however, Clarence (born 31st January, 1887) and Clifford (born 31st December, 1889) were born to Mr. and Mrs. Johnson. The rest of his 'children' are adopted, or, as he calls them, "stolen" ones.

I will mention how Mr. Johnson "stole" two of them. This will give some idea of the bigness of heart of this great man who had the courage to adopt methods that suited the time and the circumstances. When entrusted with the suppression of crime in the Indian Territory now known as the State of Oklahoma, Mr. Johnson one day received information of the marriage of an old man of seventy-five to a

child of nine. The father of the girl was an old drunkard and, in a drunken fit, he had sold his motherless child to another old drunkard for the price of a few drinks. This old man, having bought the child and finding no use for her, married her. Mr. Johnson marched off to this old man's place, arrested him and sent him to the "lock-up". Some illicit whisky was found on the premises. The little girl, who was a full blood Pahuté, was ill-brought-up and as wild as wild could be. In charge of the guard of a train Mr. Johnson sent her to a friend whom he wired to take her in and look after her until he himself came there. A week later Mr. Johnson received a long communication from this friend telling him how thoroughly unhappy the wild girl was. This gentleman thought that the girl would never get reconciled to her strange surroundings and people. In fact the doctor had advised that the girl should be sent back to her own people or she might go mad. Mr. Johnson's friend, therefore, enquired of Mr. Johnson the address of the girl's people where, he said, he would arrange to send her. In reply, Mr. Johnson wired back to his friend: "The girl has no people. If you do not want to keep her, kill her." His friend wrote no more to Mr. Johnson about the wild

'girl.' When Mr. Johnson returned, the girl that greeted him at the railway station was the "neatest and prettiest little bit of a thing". She was quite reconciled and was as happy as she could be. When she grew up into a young woman, she went to Nevada where she married a prosperous young Pahuté farmer. "They are a happy couple, and I always look them up when I am in that part of the country. She always makes me feel that her home is my home," said Mr. Johnson, and I fancied he stopped a little abruptly to swallow a lump that had risen in his throat.

The other 'stolen' child, that I am going to tell about, was the daughter of a neighbour of his named Charles Dance. Charles Dance had six children, a wife and an unconquerable thirst for strong drink which grew worse and worse every day. At last Charles became so bad a drunkard that he began neglecting his family. Charles' wife went to all the saloon-keepers in town telling her full story to them and begging every one of them not to sell drink to her husband. The saloon-keepers were not even polite in the manner in which they refused her request. In fact, one of them told her that he was engaged in a legitimate business, and that if she came interfering like that again,

he would send her straight to Hell. Poor Mrs. Dance came back home and wept herself to whatever comfort she could get.

The neighbours resolved to help Mrs. Dance and raised a little weekly subscription to maintain her and her little ones. Mr. Johnson then organised a movement which resulted in closing all of the drink shops in the village. And be it recorded to the credit of this saloon-keeper that, years afterwards, when the town had gone 'dry,' this former saloon-keeper felt sorry for many of his deeds done in the past—one of these being the way he treated Mrs. Dance. It was too late, Mrs. Dance was no more, and so this repentant man came to Mr. Johnson to offer him his regrets.

Charles drank more and more in neighbouring villages, and neglected his family altogether now. Mrs. Dance got typhoid. The neighbours came and nursed her, while Charles spent most of his time in the saloons. Finally, Mrs. Dance died and the neighbours arranged for the funeral. Neighbours had gone out to look for Charles and brought him home to say good-bye to his wife. But Charles arrived just too late. The people gave Charles a new suit of clothes and asked him to put them on for the funeral. Charles promptly went out, pawned the clothes and

appeared dead drunk at the funeral. His eldest boy remonstrated, and Charles, with a hatchet in his hand, chased this frightened boy round and round the coffin to "kill him if I get hold of him". The neighbours arrived in time to take the hatchet away from Charles. They suppressed the temptation to put Charles in the same coffin with his wife, but left him behind locked up in gaol nearly half dead with fright. The neighbours took the coffin for burial in the village cemetery. On returning Mr. Johnson took the six children of Charles and just distributed them among the neighbours, himself keeping two of the youngest ones.

One of the two little children of Dance that the Johnsons adopted, died. The other, a beautiful young girl named Clara, is her foster-father's favourite. Mr. Johnson thinks no end of her. Yes, and besides this big family at home for Mrs. Johnson to look after, he has got a number of "sons" and "daughters" in various State Institutions. Their progress report is sent to the "father,"

and Mr. Johnson regularly posts them small postal orders for pocket expenses, sweets, ice creams or ribbons.

"PRIVATE ANARCHIST"
1884—1906

NOT long had Mr. Johnson worked on the Nebraska News Bureau when it came generally to be observed that a new man had come to the newspaper. But it was not till 1889, when Nebraska was putting up her greatest fight, against heavy odds, for total State Prohibition, that the people came to know who their 'new man' was. On a letter-heading bearing the legend, "Johnson's Pale Ale," its proprietor wrote letters to all the big liquor dealers and anti-prohibitionist politicians in Nebraska and outside, asking their advice as to the best way to fight prohibition. He got replies, and published them at a well-chosen hour which turned the scale of the fight in favour of the prohibitionists, and left the anti-prohibitionists to console themselves with the use of such phrases as "a black-mailer," "a notorious conscienceless prohibition liar," "a shady slimy serpent," and so forth.

In 1890, Omaha put up her fight for prohibition. In the prohibition interest the propagandist pressman Johnson, was, of course, on the scene. The sore anti-prohibitionists of Nebraska were not going to take it lying down this time. They even employed men to use physical prevention against Johnson. One evening Johnson saw one of these hired men beat a newsboy who was selling prohibition newspapers. Like a panther he jumped upon the big man and battered him and others of the gang too who had come to the aid of the man. He, however, did not escape his share of the injuries, and was finally rescued by the police; but they, the tools of the liquor dealers, wanted to keep him in custody until the prohibition fight was over. But Johnson got out. Everybody was anxious to compromise before the Judge the next morning, but not so Mr. Johnson. "I don't want to be let off" he said, "I beat that man, and I want it to go on record that I did. He deserved a beating, I gave it to him and I will pay a fine for it."

Mr. Johnson paid the fine and won the prohibition battle for Omaha too!

No. 1647 $7·50

POLICE COURT

State of Nebraska.

Omaha, Neb., Nov. 7, 1890.

W. E. JOHNSON.

Received of W. E. Johnson,

the sum of Seven & 50/100 Dollars.

Fines and costs in the above entitled case.

LEE HELSLEY.

Police Judge.

Original

Reports of such deeds displaying the mental and physical courage, alertness, vigour and, above all, the judgment to strike a blow at the right time, of this "new man," began to spread far and wide until New York got anxious to possess him.

In 1895, the "New York Voice" did succeed in getting Mr. Johnson to accept a position on its staff. Mr. Johnson worked for the "Voice" from 1895 to 1900, in which year that paper shifted its establishment to Chicago, and

Mr. Johnson's doctor did not advise him to make this change of climate. Mr. Johnson, however, kept his active connection with the "Voice" as long as he was in the journalistic line.

While in New York in 1896, Mr. Johnson's exposure of the failure of the working of 'Raines Law' brought about an inquiry by a Commission. Mr. Johnson's evidence before this Commission, his simple narration of facts and figures without any comment and, finally, his production and publication of letters from prominent police officers, killed in the beginning the system of drinking that 'Raines Law' established in the United States.

In 1889, Mr. Johnson's exposures of evils under the dispensary system introduced in the State of South Carolina, his investigation on the spot and report on it, struck the last blow to this evil as well.

These and other similar activities of this newspaper-man with dynamic energy kept adding fresher and fresher lustre to the ever growing popularity of Mr. Johnson.

After leaving the "New York Voice" in 1900, Mr. Johnson was sent to Europe, particularly to study the Gothenburg System in Sweden and the Municipal enterprises in England. His criticism of the Gothenburg System

drew the attention of many very prominent Swedish Americans, who had it printed in pamphlet form and circulated broadcast. This started the nucleus that has now grown into the Swedish movement for Total State Prohibition. His work in Denmark had similar results.

In 1901, while Mr. Johnson was in London, he received a cable from America asking him to go to the Philippines and investigate the question of drink in that archipelago. On his return to the United States, Mr. Johnson published a pamphlet called the "Benevolent Assimilation of the Philippines". This pamphlet contained simple narratives of 288 cases of outrages which drunken American soldiers had committed on the innocent Philippinos. These narratives were taken from "Manila Freedom," a paper that, under all circumstances, championed the cause of the military authorities who governed the Philippines.

It was a very curious way in which Mr. Johnson got at these facts. Soon after his arrival in Manila, he found that all his money was spent and that more money, which he had expected from America, had not arrived. He felt obliged to look for some work, and got the managing-editorship of "Manila Freedom,"

which had just then fallen vacant. The managing-editor in his off hours worked harder than in his on hours, and got from the old files of the paper all the ammunition that he wanted.

In this pamphlet, Mr. Johnson also accused the Government of the Philippines of maintaining licensed houses of prostitution. The Secretary of State for War, Mr. Elihu Root, emphatically denied the charges contained in Mr. Johnson's pamphlet.

The timely publication of the prostitution certificate issued by the Government Department to Maria de la Cruz, and supplying of a copy of the publication to every leader of the Women's Christian Temperance Union, caused great indignation, which the Government had to face in the next meeting of the Congress. President Roosevelt's attention was drawn to it, and he, in his own characteristic way, completely stamped out the whole dirty business from the Philippines. Colonel Roosevelt's keen searching eyes fell on the writer of the pamphlet too, and from that day, W. E. Johnson was a marked man in the eyes of President Roosevelt.

While Mr. Johnson was living on Staten Island an Italian tin pedlar began visiting

the neighbourhood weekly and would intimidate the housewives into making purchases, whether or no. A conference of the neighbours resulted in Mr. Johnson staying at home on the day of the pedlar's accustomed visit. Presently the pedlar appeared and unceremoniously entered the Johnson home and proceeded with his usual tactics not knowing that any man was present.

Without any ceremony, Mr. Johnson approached the man, picked him up and, with a slight swing, threw him outside. He then smashed the tin goods of the man and threw them after him. The man, recovering from his surprise, got up and proceeded to show fight. Mr. Johnson stepped out of the kitchen, pounced upon the man, and "just took all the fight out of him". The man pulled himself together, got up and, with vengeance still in his eyes, looked at Mr. Johnson and said "I thought America was a free country". "Yes it is, and that is why I threw you out," was Mr. Johnson's answer.

The man angrily walked away, but the next day there was a telephone call, on which the prosecuting attorney told Mr. Johnson that there

was an application before him for the issue of a warrant of arrest for beating a harmless man. The prosecuting attorney wanted to know if it was true that Mr. Johnson had beaten that man. "Yes, I gave that man a beating yesterday afternoon," was Mr. Johnson's answer. After a little significant pause, "I say, but what was the reason that led you to give this fellow so thorough a beating?" "For two reasons," Mr. Johnson replied; "Firstly, for believing that America was a free country and, secondly, for believing that the freedom of the American Nation lay in guaranteeing this man his freedom to sell his tin goods in any kitchen he pleased." "Oh! he is that pedlar that gets into the kitchens, is he? I have heard of his reputation. Well, look here! I am refusing the issue of a warrant against you, but, should this man turn up to you again, please *kill him* this time," said the attorney, and rang off. When reminded, later, of this incident, Mr. Johnson had a hearty laugh, and said, "Yes, but that man was by no means the only one with that curious notion of freedom. In fact, there are far too many people who have the notion that freedom means their own personal

freedom, no matter even if it is to be obtained at the expense of his neighbour's freedom."

In 1902, while at Washington, one day Mr. Johnson walked into the office of the prosecuting attorney, Mr. James L. Pugh, with two bottles of whisky in his hands. On each bottle was tied a bill to show that one was bought at the restaurant under the basement of the House of Representatives and the other at the restaurant under the basement of the Senate Chamber. With these formal evidences in his hands, Mr. Johnson requested the attorney to prosecute the proprietors of these two restaurants for selling whisky without being licensed to do so. Attorney Pugh, finding the case made perfectly simple for him, decided to launch the prosecutions. The two proprietors were arrested, and subsequently tried by Police Judge Kendell, who was a Methodist deacon and keen on prohibition. The proprietors submitted that they sold drinks at their respective restaurants, one under a permit issued to him by the Speaker of the House, and the other under a permit issued to him by the President of the Senate House. Judge Kendell did not regard these permits as licences that, under the Law,

should be issued by the excise authorities only. He found the two men guilty, fined them three hundred dollars each, and ordered the drink-selling part of their business to be closed up.

With his typewriter and the private wires of the various newspapers, Mr. Johnson made the greatest scandal that Washington ever faced. Within a few months' time a Member proposed an amendment to one of the bills before the House, that no drink shall be sold on the Capitol premises. In view of the scandal the amendment was enthusiastically carried.

The authorities of the Congressional Library and the National Museum ordered the respective restaurant-keepers under their basements to cease selling drink before there was a scandal at their doors. After three long weary years of litigation, the two proprietors succeeded in getting the decision of Judge Kendell reversed. They got the fine returned to them, but whisky-selling on the premises of these National buildings had stopped, and that was all that Mr. Johnson was after.

For some years a feeling of great comradeship had sprung between Rev. J. C. Wooley and

Mr. Johnson. In 1902, when Mr. Wooley got control of the "New York Voice," he insisted that Mr. Johnson should be its managing-editor. Mr. Johnson accepted the post and worked for the paper till 1905, in which year he resigned on account of serious differences of opinion with the Board of Directors of the "New York Voice". Mr. Johnson regarded it as wrong to print in the "New York Voice" paid advertisements that looked like contributed articles, attacking the organisation of the Trades Union. Mr. Johnson saw in the Trade Union organisation a movement for the emancipation of the working men—and as a lover of all efforts towards freedom, he was out to defend the movement. The Directors were not particularly interested in Trade Unionism; they wanted money for the "New York Voice".

After leaving the "New York Voice" in 1905, Mr. Johnson spent nearly six months in leading a campaign with a view to asking the Congress to abolish all taxes on the manufacture of alcohol which was manufactured solely for industrial purposes. And he succeeded at the end in getting the Congress to abolish all taxes on the manufacture of such alcohol as was denatured at its manufacture.

A little closer study into the yearnings of the heart of this man, which led him to do these and many other difficult and divergent deeds, makes abundantly clear the truth of Mr. Johnson's statement, that he merely earned his living by working for the newspapers, while his real calling in life was, firstly, to stop the business of making men and women drunk for profit, and, secondly, to secure back for the Red Indian tribes, all that they had lost and all that the world was in a position to give them. He utilised his work on the newspapers to these two ends.

Throughout all the twenty years or more of his journalistic life, Mr. Johnson most diligently watched the interests of the Red Indians. He was so persistent in taking up and fighting for the least of their interests that it may, without the least fear of exaggeration, be said that it was through the efforts of this one "friend" that, among many other things, better sanitary arrangements were made, more hospitals and dispensaries established, more schools opened, and many Commissions appointed to inquire into the condition of this 'dying race' of humanity. Mr. Johnson never missed a chance to let the Commissioners have any information or help that he could give, nor did he ever fail to learn whatever he could from the findings of

these reports. One of these Commissions reported that an alarming percentage of deaths among the Indians was due to alcoholism: that once the Indian drank whisky, he got an unconquerable thirst for it: and that the consequence of even moderate drinking, with an Indian, was alcoholism of the worst type, which ultimately cost him his life. Mr. Johnson appealed to the American people to give this 'vanishing race' a 'fair chance' to live, and not put facilities in their way to poison themselves. To the sportsman-like instinct of Colonel Roosevelt this appealed. Whatever Theodore Roosevelt was, he was thorough. He never did a thing by half. He determined to give a full fair chance to the Red Indian tribes.

The Indian Bureau had the All-America reputation of being the most rotten department of the American Government. President Roosevelt, in his determination to set things right, sent Francis E. Leupp to "go and clean up the Indian Bureau". "Leupp was as keen about the Indians as anybody in the whole wide world and, with keenness, he possessed capacity," was the description of this new Commissioner at the Indian Bureau.

Next, President Roosevelt sent for the man he had had his eye on for some time—William

Eugene Johnson. He asked Johnson to "go and put a stop to all the whisky-selling in the Indian reservations". Johnson readily obeyed the command, for his heart yearned to do something practical for these people for whom he inherited and bears such a great love.

IN THE NAME OF GOD
(1906—1912)

PRESIDENT ROOSEVELT approached the Congress, got a special appropriation of twenty-five thousand dollars a year, designated Johnson as Special Officer charged to enforce the Prohibition Law in the Indian Reservation, suppress the importation of illicit whisky on territory adjoining the Indian Reservation, and, generally, to put down all kinds of crimes and protect the Red Indians against intrusion from criminals.

Johnson had a free hand to appoint his own deputies and assistants, and he was his own disbursing officer.

When Johnson was to start for the West, Commissioner Leupp warned him of the dangers that lurked there, and asked him "to stop the thing then and there, and do not be very tender about it either".

Commissioner Leupp soon found out that the War Office which 'managed' the Indian affairs before the Indian Bureau was established soon after the Civil War, still retained many

of the governing functions. He did not find it easy to have the powers transferred to his Bureau. But when Johnson came to know of it he straight away moved in the matter.

It was the War Office that issued permits to individuals to import illicit whisky for their own use in the Indian territory. An Inspector in the Indian Service, Charles E. MacChesney, held one of these War Office permits, and imported whisky quite frequently. Inspector MacChesney, as a rule, very actively co-operated with Mr. Johnson in smashing bottles and casks of illicit whisky whenever they were found. The Inspector himself had smashed several consignments at the railway station. But one day when one of Mr. Johnson's deputies smashed a consignment at the railway station that was addressed to Inspector MacChesney and was marked that the consignment was imported under permit from the War Office. The Inspector was mad about it, and demanded from Mr. Johnson's deputy an immediate answer in explanation. The deputy asked his chief on the long distance telephone as to what answer to give in explanation. Mr. Johnson told his deputy to tell the Inspector to go to Hell, and the deputy did tell the Inspector. The Inspector, further enraged, threatened M. Johnson in

the Courts, and the United States Marshal came to Mr. Johnson. He told the United States Marshal that he would make a departmental report, which he did. In the report he said that the Inspector was an old army man with "a copper-bottom stomach" and that he could drink anything. He maintained that if he allowed *any* whisky to pass, it would not be possible to stop completely all the illicit whisky that from time to time leaked into the territory. After making his departmental report, Mr. Johnson caused such a great fuss to be made in the newspapers, and got so many articles inspired and interviews published, that in consequence the War Office discontinued the issuing permits to import liquor, into the Indian country.

Mr. Johnson started his work in the Indian territory with the zeal of a religious fanatic. The whisky-peddling in these parts was chiefly done by white men who were fugitives from the law. They were naturally, therefore, men of desperate character. Under open defiance of the law, they imported into the Indian Reservation, which was under a Prohibition Law, strong alcoholic drink of all kinds and in big quantities. The places where they stored their stock grew in time into big and notorious gambling houses.

Our Special Officer, Johnson, hit his first blow at these. He raided houses where whisky was stored in casks or bottles, he smashed bottles and casks and drained the whisky away. He set fire to all the paraphernalia of the gambling apparatus. He scattered the patrons of these houses, and arrested the owner (and his employees too) of these establishments. Mr. Johnson had for his deputies some of the bravest of the brave people from the West, and some equally brave Indians from the Indian Territory itself.

The Special Officer and his deputies smashed bottles and drained casks so frequently that, by the end of the year, there was very little whisky left either in Oklahoma or in the Indian territory. People engaged in the whisky business tried bluff, the whisky-peddler and boot-legger tried threats, while the genuine liquor dealer took to entreaties. About the end of the year a paper had the following:

To Mr. Johnson

Say, Mr. Johnson, turn me loose,
And let me have my Christmas juice.
Don't break these bottles ; let them be ;
There's plenty there for you and me.
Just shut your eyes, don't make a row
Be good this once, right here and now.

Say, Mr. Johnson, please go 'way,
And come around some other day.
Be good this Christmas, what's the use
Of spilling all our good red juice?

Say, Mr. Johnson, you're too fly;
Come, old man, just wink your eye.
Just let expressmen turn it loose;
It's Christmas now, a good excuse.

Say, Mr. Johnson, what's the use,
Of spilling all the good bug juice?
You won't make good, there'll come a time
When you must find another clime.

Say, Mr. Johnson, just you skiddoo,
Let 23 be good for you.
You're on the slate when we're cut loose;
We'll then get plenty of red juice.

Christmas 1906 was the driest that Oklahoma, the Indian Reservation Territory, as it was then called, had ever had. Keeping up the business of smashing bottles and drying up the supply, Mr. Johnson then started smashing up the drink habits that had grown among the Indians, thus drying up their craving for drink. There is an Indian village that drank to the last man. Special Officer Johnson went into the village and talked to the men. He was surprised at finding how much impression he made on the very first day on several men in that village. That made Johnson go to the village often after that. Ultimately, Johnson discovered a

nefarious plot which the adjoining white population had of robbing the Indians of that village of the 30,000 acres of land which the Indians used and had under their control for a long time. The white people said that the 28,000 acres of land which was the property of the Indians was enough for them, and that the additional 30,000 acres of Executive Order land, which the Indians had under their control, they did not need, and, therefore, should give it up. Mr. Johnson vigorously fought for the right of the Indians to possess this land, and defeated the white man's greedy scheme. When it was all done, the Indians came to know of it. They had not even suspected, nor until the end quite understood, the designs. The Indians called a full meeting of their Council, and invited Mr. Johnson. They thanked him for what he had done for them, and asked him to come and live amongst them. Thereupon the Council decided, and the whole tribe agreed, that a deed be drawn to hand over to Mr. Johnson the 28,000 acres of land which was their property and which they could give away.

Mr. Johnson was just to come and live on this land. In fact, he had a great difficulty in persuading the Council not to draw up that deed. So when they found that his services to

them were so utterly disinterested, they named him "The Friend," and sent this news to all the other tribes. From that day to this, not only in this tribe, but by all the Red Indians throughout the whole United States, "The Friend" is the one name by which Mr. Johnson has been and is known.

Everybody in this Indian village in New Mexico, except five people, wore a badge, a silver arrow, which indicated that they had left off drinking. One day the wearers of the silver arrow had a day of great rejoicing, at which "The Friend" was the chief guest. They had an all-day dance in honour of the 'return of virtue,' and there was plenty to eat. The enthusiast who had gone to the white town to buy food for these festivities, showed his partiality for pickles and ice-creams. Everybody ate a few too many pickles and a little too much ice cream. The condition of Mr. Johnson's stomach was not very happy for a few days thereafter, and, in consequence of the rejoicing at the return of virtue, he was actually ill for three days.

Everybody in this village, from that day, took up the banner of missionary work, and went into other villages, not merely telling them of the return of virtue in their own village, but,

when virtue returned to the village of their labours, organising all-day dances in honour of the occasion.

Mr. Johnson's work in Oklahoma was such a tremendous success that President Roosevelt designated Mr. Johnson as Chief Special Officer, and asked him to do the same kind of work in all the Indian Reservations throughout the whole of the United States. Further, Roosevelt got the Congress to raise the 25,000 dollars grant to 40,000, and, later, to 80,000. Mr. Johnson had nearly a hundred deputies, assistants and scouts working under him.

In 1908, Mr. Johnson was on a visit to Washington. He called on Mr. Garfield, the Secretary of the Interior, at his office. "Mr. Secretary," he said, "have you any kicks about what I have been doing? Have you any instructions as to my conduct in the future." Mr. Garfield shrewdly looked at him, "Yes," he said, "You go right back to your Indian territory, get as many folks there in jail as you can, and keep them there as long as you can. When they come out, put them back in again."

Some time later, a politician, on behalf of the liquor interest, thought that he might bring a little sobriety into Mr. Johnson's over-enthusiastic actions and, with that view, wrote to

President Roosevelt making some definite suggestions. The President, in his very characteristic manner, wrote on the left hand top of this paper: "Leave Johnson alone. More power to his elbow." Thus backed up by his immediate Officer, the Commissioner of the Indian Service, the Secretary of the Interior and the President of the United States, Mr. Johnson, with a humble prayer on his lips and in the name of God, the Father and Creator of all races and men, plunged himself into the most magnanimous task of doing his mightiest and best to save the race which was fast dying out because of the introduction of alcohol among them. Nor did he find it very difficult to win the sympathy and understanding of the people he was working for. Once, when he was visiting a town, the chief of the tribe, with a number of other Indians, called upon Mr. Johnson, and told him that he had the year before got a young Indian sent to the penitentiary for seven years. The father of the boy told Mr. Johnson how the wife and children of his son were constantly weeping and wailing. The chief declared that the young Indian would have still been with them, had not a white man tempted him to drink. "Where is the white man?" asked Mr. Johnson. The Chief had to admit that he too was in the

penitentiary, sent there by the same Mr. Johnson for selling drink. The Indians quickly saw that in Mr. Johnson they had a friend who was trying to convict all men who sold drinks to them and got them into trouble.

"We have not been very tender in dealing with these hyænas who would get an Indian drunk so as to rob him of his blanket," wrote Mr. Johnson. "Nothing but the unrelenting cold steel of absolute justice will have any effect on the cuticule of such. There is no quarter asked or given, and no sympathy wasted." There was one offence, however, for which Mr. Johnson never evoked the law. He did not once prosecute a man for making an assault on him or attempting his life. Instead, he "went for" the man. Mr. Johnson tells an amusing story like this:

"I went up to Byars, and an enterprising fellow, J. D. Lincoln, was running a pool hall there. He sent out a letter stating that he had a man who would kill me for a thousand dollars, and he wanted a fund to be collected for this purpose. One of my scouts got hold of one of those letters and found that Lincoln had collected about seven hundred dollars. So my assistant arrested him and telegraphed to me and blazed it out to the newspapers. When

at Byars, I looked into the matter and satisfied myself that he did not have anybody to kill me and had no intention of killing me either. All he wanted was the dollars. That rather amused me, and so I went round to the jail, turned him loose and said to him, 'Get out and get the rest of that money'."

On another occasion, a reward of 3,000 dollars was offered for Mr. Johnson. This time it was no hoax. One of Mr. Johnson's deputies, who looked a little like him, were mistaken for him and shot dead. About this time, until the criminals were secured, Mr. Johnson came out only at nights to make raids and capture outlaws. The Indians compared him to a cat that comes out at nights to pounce upon and catch rats: hence his nickname, "Pussyfoot". One day Mr. Johnson received a report about a young Indian lad who was arrested for having committed two murders. It seems that the boy got drunk one day and shot two persons. Mr. Johnson started for the place nearly eighty miles away. The young lad was tried and, in consideration for his youth, was not hanged, but sent to the penitentiary for life. Mr. Johnson, who had not wasted much time on sympathy, started on the trail of the white man who had sold drink and got this

young lad into a condition of uncontrollable drunkenness. Before many days were over, he caught this white man, arrested and prosecuted him. This whisky-peddler was also sent to the penitentiary. When Mr. Johnson was scouting in the Indian country, he stopped at a small Indian home for food and rest. The lady rather hesitatingly allowed him. She had not recognised him then. Later other Indians of the neighbourhood came to see the man who had come to sleep under a tree, and recognised "The Friend".

For supper Mr. Johnson's hostess put food before him enough to feed at least twenty people. She persuaded and coaxed her guest to eat on until he simply had to stop. She refused the two dollars that Mr. Johnson gave her, the price of the food he ate and care of his horse. Thinking it was less, Mr. Johnson gave her another dollar. She refused that also, Mr. Johnson offered her another 50 cents which she also refused. In desperation Mr. Johnson said: "But you must take something for the food you have given me." The woman for the first time spoke and in clear words said that she would rather take a promise, if Mr. Johnson must give her something. Good-naturedly Mr. Johnson asked her what that

promise would be. "That, every time you pass anywhere within five miles of this place, you will come back here and let me feed you like this," was the simple answer that had a touch of "mother" behind it. Mr. Johnson gave the promise, but could not make head or tail of the mystery until the next morning, when on enquiry he learned that she was the mother of the young lad whose son had been killed by liquor, and whose tempter Mr. Johnson had hunted up and sent to the penitentiary. How that whole Indian settlement knew the minutest detail of Mr. Johnson's chase of this man was the next thing that left Mr. Johnson puzzling for some time.

When Mr. Johnson returned to his headquarters he found that, in addition to the 3,000 dollars reward on his head, there was a certain drink-seller who openly bragged about shooting Johnson at sight. The Chief Officer decided to give this drink-seller a chance to carry out his threat.

Learning that his enemy had never seen him, Johnson carefully disguised himself, rode up to the door of his pool (billiard) hall, tied his horse to a post and, pretending to be very drunk, reeled into the place and asked for a drink. A bottle of sarasaparilla—a "soft" drink

—was set before him. He threw it down in a fit of anger and demanded some "real hell-fire".

The drink-seller, taking Johnson to be a genuine customer, opened a trap-door in the floor, took out a bottle of spirits and pushed it towards him. After pouring out a generous libation, Johnson asked for some tobacco. His quick wits had shown him that, in order to get the weed, the fellow would have to turn his back upon him, and that would give him a probable opportunity to disarm him.

The instant the man's back was turned, Johnson drew the liquor seller's revolvers from his pockets. When the astonished man looked around, he saw the muzzles of his own weapons levelled at him. He readily submitted, was taken prisoner and was prosecuted and punished.

It was a remarkably daring catch. Everybody talked about it, and the newspapers all over the United States were full of details and descriptions as to how Mr. Johnson, in the "pussyfoot" manner, approached and caught his victims. It was here that Mr. Johnson's nickname originated, and, though nobody knows for certain who used it first, the press and the public gave him this nickname, and it

has stuck to him ever since. Even before the Indians compared Mr. Johnson's nightly adventure to that of a cat prowling about in search of her prey, President Roosevelt had once described one of his own political enemies as " the man who walked about a tin roof without making any noise ".

During these six years, 1906-1912, Mr. Johnson got a little over 4,400 cases convicted by the Courts, and the men concerned fined or sent to the penitentiary. Ninety-seven per cent of the cases that he brought before the Trial juries, during these six years, ended in conviction. This created a panic among the outlaws and the bad men, and the lesser ones among them went to another part of the country and there began afresh and settled down like any other good folk, and took to honest means of livelihood.

Before putting in many years of service at the Indian Bureau, Commissioner Leupp died of nervous prostration. He was succeeded by an equally good and able man, Robert G. Valentine. Mr. Johnson's great work of enforcing the operation of the Prohibition Law not merely put rewards on his head, but created for him many really bitter enemies. Generally, the liquor dealers saw in him not merely an active official but a personal foe. Many of these men used all

their political influence to have him removed, but as long as Roosevelt was President they tried in vain. But when Colonel Roosevelt was succeeded by Mr. Taft, and Mr. Valentine, who also died of nervous prostration, by a new Acting Commissioner of Indian Affairs, F. H. Abbott, it became evident that Mr. Johnson's enemies were obtaining more influence in the Department of the Interior. Mr. Johnson got his first signal when a number of prominent offenders were pardoned by Presidential action after being convicted of selling drink to Indians. The Chief Officer found in different other ways too that spokes were being put into the wheels of his activity.

The relations between Mr. Johnson and the Department at Washington reached its crisis, however, late in 1911 over the case of Juan Cruz. Juan Cruz was one of Johnson's assistants among the Pueblo Indians, and Mr. Johnson describes Juan as "a young Indian Sir Galahad. Cruz had the spirit of a crusader; he was devoted to his church, to his young wife Dolorita, and to their baby, Jose". Juen, while seizing a bottle of whisky which one of the rough Indians had just bought, was seized by four of the same sort who beat him with stones and clubs, smashing his mouth and loosening two of

his teeth. Juan drew his revolver and fired, hitting one of the four, who died an hour later. Juan was arrested for murder. Mr. Johnson was astonished when he received his instructions from the Department at Washington, not to take any steps in Juan's defence, as Juan was not of commissioned rank. But he "couldn't see the boy go to the gallows undefended". He went to some of the leaders of the Women's Christian Temperance Union and saw that a strong defence was put up for Juan. At the end Juan Cruz was found "not guilty" and released.

Mr. Johnson, finding that sympathy existed no longer between him and the Department at Washington, resigned his position. The resignation excited widespread comment, and Mr. Johnson received many expressions of sympathy. Of all that Mr. Johnson received, the letter that gave him perhaps the greatest amount of joy was this:

ESPANOLA, N.M.,
September 19th, 1911.

MR. W. E. JOHNSON,
Chief Special Officer,
U.S.I.R., Denver, Colo.

DEAR SIR,

The Pueblo of Santa Clara, mindful of its regeneration through your efforts, most cordially invites you to be its guest for as long a time as you

will enjoy it. Horses, saddles, guns, guides and tents, with the best rations at our command, will be provided you as long as you can make use of them. We hope you will come to us and go to the mountains for a much-needed rest. All we have is yours, now and always. This is but a small pay for the manhood you have restored to this village by stopping the liquor traffic here. We know you helped us at the price of your position. No other man in the Indian Service would have risked his head by staying with us and saving the life of Juan Cruz. You may go down in apparent defeat before the whisky ring at Washington, but in the hearts of a quarter of a million American Indians you are a hero. There is probably not one of this great number but what had come under the influence of your work.

Come and be a good Indian with us.

Very Sincerely,

THE COUNCIL OF SANTA CLARA,

by VICTORIANO SISNEROS.

Acting Governor.

This letter caused in Mr. Johnson's heart a feeling of not unmixed joy, for the invitation in it to come and live there with the Indians recalled to his mind his tenderest desire. After retiring from the Indian Service, to settle down in one of these Indian villages, live the honest, plain and simple life that these folks live, was the one thought that was in the mind of Chief Special Officer Johnson. In fact, with this view, Mr. Johnson had even chosen a little spot,

the loveliest on the Indian Reservation of Southern California. The official name of the spot was "The valley of twenty-nine palms," and Mr. Johnson was going to establish his little kingdom on earth here. The Chief Officer had often enough camped on this beautiful spot, and every one of the Indians of the adjoining village had become more or less his personal friends. Jim Pine was the chief of the tribe, and he enthusiastically fell in with Mr. Johnson's idea of setting up their little kingdom on earth there, and the two of them quite definitely worked with that idea. Up on the hillside where the new village was to be, Mr. Johnson had the village well dug and beautifully bound. Jim supplied the next piece of work by putting up a cemetery, on a ground that would be just outside, but not far away from the proposed village. He had a little imitation grave built up and a small tablet put there. The tablet bore the inscription:

Sacred to the memory of old man Jim.

That was Jim Pine's father. Jim Pine was satisfied with the slow progress of the village, because he argued to himself that the village was really not to be ready until "The Friend" had retired from the service and was able to

come and live with them there. In the meantime the survey people passed round that way, and they marked the cemetery to be on the ground of the South Pacific Railway. There was a regular uproar, and the chief declared that the survey was the white man's deliberate design to insult the dead of the Indians. The cemetery was there, even the dummy grave and the tablet were there, so nothing would satisfy the Indians except the removal of the survey stones. Mr. Johnson went to Los Angeles, and persuaded the officials of the South Pacific Railway to deed that one acre of land to the Federal Government. That being done, the Indians had this cemetery on their own land, they were told, and all was peace again.

Not long after that, a handsome young man of the village, Williebhoy by name, wanted to marry Mike's daughter, Lolita, the prettiest girl of the village. Mike had a personal dislike for Williebhoy, and refused permission. Williebhoy was downhearted, but did not give up hope. One day, while on his way home from one of those great Californian fruit ranches where he had been working, he got drunk. He came to the village, went straight up to Mike, and shot him. Taking Lolita by the hand, he

made her run away with him. After having taken her seventy miles away with him, he shot her too—(he didn't know what he was doing). He then ran into the woods and took shelter there. Before Jim Pine was able to get control of the situation in his village, Mike's friends killed Williebhoy's mother, his two sisters and six ponies, and finally set fire to the house. They then went on the trail of Williebhoy into the woods. Williebhoy shot several of their horses, and kept in hiding for seven days. At the end he ran out of strength and ammunition, and used his last bullet on himself. This completely shattered all the plan for the future, and quite sometime later, when Mr. Johnson was passing round that way again, he stopped at the village of The Twenty-nine Palms. Jim Pine and he for the last time together climbed to the top of the hill and looked sadly round the spot where there little kingdom on earth was no longer to be. The village well and the grave yard stood, and stand there till this day.

The greatest joy of Mr. Johnson's life is to roam about freely in the "Death Valley," and "Chaka Walla Valley" in South West California. When speaking of these places Mr. Johnson said to me: "There, on all sides, everything that one sees is made by God, and there,

for days and days, one can wander about and never come across anything that man has mutilated. There the skies are bluer and the stars are brighter and the air drier and warmer, there in that desert land."

No! Mr. Johnson did not regard the thanks from his friends, official or personal, No! not even the letter of the Pueblo Indians, as his reward for his six years' labours amongst the Indians. He felt he was entitled to no more rewards, since he got his reward the year before when the Census report showed that the population of the Indian tribes, which had been on the decline every year, has been on the increase since 1906. The population, which was formerly 300,000, had become 336,000. The race was no longer a dying race.

With the humility in his heart, and a prayer on his lips, Mr. Johnson had read the report, and had twice over thanked God, the Father and Creator of all men and races. That had been his reward.

IN THE SERVICE OF THE COUNTRY
1912—1918

AT the end of 1912, Mr. Johnson again went to Europe. He went and watered the seed that he had sown in England, Norway, Sweden and Finland, and then travelled extensively in Russia. He made a most thorough study of the Russian '*vodka*' monopoly, and wrote one of the best books that have been written on the subject.

In 1913, Mr. Johnson returned to America, joined the Anti-Saloon League, and accepted the Managing Editorship of The American Issue Publishing Co., the literary side of the Anti-Saloon League. He started and edited a paper for the League called "The New Republic".

The Reverend U. G. Robinson, who was formerly an official of the Anti-Saloon League, had for some time past been under the pay of the National Liquor League, and been creating strife within the ranks of the Prohibitionists. Johnson saw through him and exposed him. Robinson made a savage attack on Johnson in

the papers. Johnson retorted with a suit for libel. He was awarded 1,500 dollars damages, and the Rev. U. G. Robinson was finished.

Thus while putting his new house in order on one hand, Johnson, on the other, led the fierce campaign that the Anti-Saloon League fought for local and state prohibition.

In November, 1913, the Anti-Saloon League took a very bold step forward and launched the campaign for National Prohibition to be embodied in the Constitution of the United States. The Women's Christian Temperance Union very actively co-operated with the League, and in December of the same year a deputation of a thousand members from the Anti-Saloon League and a thousand from the Women's Christian Temperance Union marched into the Capitol at Washington and formally presented a joint petition to the Congress demanding that a National Prohibition Amendment be embodied in the Federal Constitution.

At first sight the most sanguine of the Prohibitionists thought this petition to be the expression of a hope to be realised only in the distant future; while others who were less sympathetic to the idea of Prohibition termed it to be the mere extravagance of uncontrolled and irresponsible fanaticism. But the very arduous

and persistent work of the Anti-Saloon League, coupled with the spirit of individual and national sacrifice aroused by the War, brought the goal within sight in December, 1915, when a resolution calling for the submission of a National Prohibition Amendment to the Legislature of various States was carried in Congress by the necessary two-thirds majority.

This National Prohibition Amendment, however, came for final voting before the new Congress on December 18, 1917, and was carried by the necessary two-thirds majority : 282 voting in favour as against 128 in the House of Representatives.

The Amendment, having passed in the Congress, was submitted to the various State Legislatures for ratification ; and on January 20, 1919, the Acting Secretary of State issued a proclamation notifying that more than three-fourths of the whole number of States in the United States had ratified the following resolution :

JOINT RESOLUTION

Proposing an Amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress

assembled (two-thirds of each House concurring therein) that the following amendment to the Constitution be and hereby is proposed to the States, to become valid as part of the Constitution when ratified by the legislatures of the several States as provided by the Constitution:

ARTICLE

Section 1. After one year from the ratification of this article, the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article to be inoperative unless it shall have been ratified as an Amendment to the Constitution by the Legislatures of the several States, as provided by the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

From the beginning of 1912 to the autumn of 1918, Mr. Johnson wholly devoted himself first to procuring State Prohibition and then National Prohibition. It was a time of great battles. Indeed an account of Mr. Johnson's activities would be the history of the progress of the Prohibition movement in the United States in those years. Mr. Johnson not merely discharged all the literary obligations of the American

Issue Publishing Company that he had undertaken, but he also went about organising the State forces for Prohibition. He studied economic and political questions as they arose, and wrote books and pamphlets on them. He toured to raise funds, and, at the same time, convinced the business interests that Prohibition would be of advantage to them. He kept the feelings of the Churches roused to white heat, and did not fail to watch the progress of the various Legislatures either.

In the summer of 1918 when, in rapid succession, one after another the various State Legislatures ratified the National Prohibition Amendment, Mr. Johnson and his colleagues looked around and knew that the battle, so far as seeing the passage of National Prohibition in the United States was concerned, was substantially won.

ONWARDS—FOR THE LOVE OF HUMANITY

1918

TOWARDS the end of 1918, Mr. Johnson reverted to the great work of writing up the Encyclopædia on Drink, a work that, in conjunction with John G. Woolley, he had began in 1905. He had not gone far with this Encyclopædia when the seed that he had sown in other countries sprouted in Scotland, and he received a cable from Mr. W. J. Allison, Secretary of the Scottish Permissive Bill Association, to come over to Scotland and help the Association in the coming Local Option campaign. Intent on finishing the work in hand, Mr. Johnson cabled back to say that he could not go. But his several visits to Europe as delegate to various conferences had made him personally known in many countries, and the reputation of his work in America was well-known in every temperance circle in Europe, and Scotland felt that she simply must have Mr. Johnson's aid in her first fight for Local Option. So the Association appealed to the Anti-Saloon League of America, and the

league had a very serious conference over the matter. In the opinion of the League the passage of the National Prohibition Amendment, to all intents and purposes, was secured. And, even while National Prohibition was sweeping like a prairie fire over the Union, they saw that the liquor dealers continued to assure the world that the thing was absurd, that it could never pass into Law, and even if it did, it could never be enforced. The Anti-Saloon League also saw only too clearly that behind this recklessly defiant attitude of the liquor dealers were not only the National Liquor League, with all the associated distillery and brewery interests of America, but also the very richest distilleries of Scotland and, as a matter of fact, all Europe. They also knew from British newspapers that during the past few weeks the British bond-holders in brewery stocks and bonds had already sent large sums of money to America to fight the enforcement of the American National Prohibition programme. They clearly realised that the economic question of the world was so interrelated that any great change such as National Prohibition in a vast and powerful country like America could not leave the rest of the world unaffected for long. They knew that Europe, finding its

labour greatly handicapped by drink, could no longer compete with America, unless her labour also followed the American example and gave up drinking. They saw that Europe instead was taking the other course and was trying her hardest to start America drinking again. And so, partly with a view to making the working of their own acquisition effective and successful, and partly to helping the world in its suffering, in November, 1918, the Anti-Saloon League, in a very deliberate and representative conference at Columbus, Ohio, decided to launch a great campaign to make the world go "dry". It was decided to extend the movement into other countries by sending speakers and writers abroad, and by cultivating publicity bureaus "to establish in the minds of the people of other countries the facts as to the benefit and successful operation of Prohibition in the United States of America". The League further decided "to render financial assistance to other countries to promote the working of the existing organisations and to create new ones on these lines". Indeed the League was prepared to promote any activity "in the interest of the complete extermination of the beverage liquor traffic throughout the nations of the earth".

Mr. Johnson was the man who knew Europe, and Europe knew Mr. Johnson, and so the Anti-Saloon League, in pursuance of its new policy, asked Mr. Johnson to proceed to Europe and leave the Encyclopædia aside for the time being. And so Mr. Johnson sent a second cable to Scotland, and in this he intimated the acceptance of the invitation of the Scottish Permissive Bill Association. He arrived in Scotland at the end of 1918, and for several months toured and lectured round the country following up the schedule made for him by the Scottish Permissive Bill Association.

In June, 1919, he went to London and, on the first floor of 69 Fleet Street, established the headquarters of his European Publicity Bureau.

In the beginning of July, 1919, "The London Daily Mail" published a sensational interview with the "Field Marshal of the Prohibition forces in North America, who is reported to have done more to make the United States go 'dry' than any other single man". In the course of the interview the writer misrepresented Mr. Johnson's mission to Britain in particular and Europe in general. What he had done in America was put down as what he would do in England. As was intended, the sensational interview created great resentment

in the minds of the English people as to the interference in their internal affairs by a foreign agency. The liquor interest kept fanning the flames by publishing cartoons headed—"Pussy-foot Nosey Parker from across the sea," "Dollars for dirty work in England,—Shall he pro-boss us?" and by widely circulating pamphlets and leaflets urging the public to "send the alien agitator home".

On his next return to London, "The Manchester Guardian" had a rather long interview with Mr. Johnson, in which Mr. Johnson made his and the Anti-Saloon League's position very clear. But the liquor interest had stolen a march against him and they went right ahead with their propaganda work to create trouble for Mr. Johnson in England. On November 12th, 1919, Mr. Johnson was to open a debate in the Essex Hall, London, under the auspices of the Overseas Club, on "The How and Why of American Prohibition". Mr. R. Mitchell Banks, a Barrister, was to speak on the side of Anti-Prohibition, and Mr. F. A. MacKenzie was to preside.

The students of King's College and University College had been parading Fleet Street to show their resentment and protest at some adverse criticism which the newspapers had made on

their conduct in their college. Fleet Street cleverly turned the attention of the students to the Essex Hall meeting to be held on the following afternoon, and the students, in their student-like manner, forgot all about their grievance against the newspapers and decided to come together to the Essex Hall meeting and rag Mr. "Pussyfoot" Johnson. In this scheme the medical students also joined. On the afternoon of the 12th, company after company of students marched in military formation to the Essex Hall and occupied the greater part of the seats in the hall. A great host of chosen pickets and scouts waited outside the hall to seize Mr. "Pussyfoot" on arrival. The scouts searched every taxi that passed that way, but curiously enough did not recognise Mr. Johnson when he walked into the crowd at the gate of the hall.

Mr. Johnson went up to the student who appeared to be in authority over the scouts there and asked him "what was up". The head scout very politely informed Mr. Johnson that they were waiting to seize and kidnap "Pussyfoot" when he arrived. "But would you be able to recognise Pussyfoot? Have you seen him?" was Mr. Johnson's enquiry. "Yes, I am sure I will be able to recognise him, I have a very good description of him. I

have never seen him though," was the scout's answer; and then, finding Mr. Johnson generally so sympathetic, "Have you ever seen him?" was the confidence the scout sought. "Yes, I see the fellow almost every day near by my office in Fleet Street," was Mr. Johnson's truthful reply. "Tell me, what does he look like?" was the next enquiry from the scout officer, and Mr. Johnson, in reply, gave as full a description of "Pussyfoot" as he knew how. The scout thanked him and conducted him into the hall. Not long after this, the scout outside got the news that "Pussyfoot" was already inside the hall. When the chairman and the two speakers mounted the platform they were greeted with wild shouts and cat-calls which lasted for quite a while. The chairman appealed to the students to be sportsmen and give the speakers a fair hearing. "We want 'Pussyfoot,'" was the cry from the students in the hall in reply to the chairman's appeal. The chairman asked a representative of the students to speak from the platform and say what he had to say. He came up to the platform and, "We say that if Britain wants to be wet or dry," he declared amid tumultuous cheers, "that is a thing for Britishers alone to decide. We don't want Americans coming over

here with elaborate and ornate speeches, telling us what we ought to do. We won the battle of the Somme on rum, and rum only, and the sooner Mr. Johnson realises it the better."

Several newspaper photographers who had taken possession of the little gallery to the rear of the hall were busy making flashlight pictures, and the flashes added a weird touch to the extraordinary scene.

Mr. Banks, the Anti-Prohibitionist speaker, also made an appeal for fair play, but it was of no avail. Finally Mr. Johnson himself mounted the platform, quiet, smiling and, according to the London papers, looking as cherubic as Mr. Pickwick. The tumult had left him quite unruffled.

"I came to this country not on my own initiative, but on the invitation and partly at the expense of a body of British people. I claim for the British the right to invite anybody into their homes that they think fit, and if this right is denied them, then this country is false to its traditions."

By way of response to Mr. Johnson's appeal the students yelled and sang songs and made the greatest noise possible. In the midst of this uproar, at a given signal a party of students opened a barrage of flour on the platform and

another section rushed up. Getting his back to the wall Mr. Johnson put up a first-class fight, and with his hands and knees not merely kept his opponents back, but for a brief space of time made it very lively for the lusty bunch of youths around him. A little bag of flour bursting in his face blinded Mr. Johnson for a moment, and the students got nearer him. Once his eyes were clear again Mr. Johnson used his hands and knees to the fullest advantage, when a hand gripped the flap of his coat. Mr. Johnson looked at this hand. It was nice and soft, and looked quite juicy and tempting. Mr. Johnson caught it between his teeth. In a few seconds there was a howl asking him to let the hand go. Mr. Johnson recognised the voice to be that of a clergyman friend of his who had come to the platform and was attempting to rescue him. The humour of the whole situation appealed to Mr. Johnson. He gave up the fight and fell to laughing, and the students thereafter did not find any great difficulty in carrying him outside the hall. Outside the hall Mr. Johnson was offered a stretcher on which he sat up, and was carried by the students towards King's College. The students also seized Mr. McKenzie, the chairman, carried him outside and put him in a newspaper cart



The Smile that Disarms Critics

and carried him towards King's College too. Mr. Pussyfoot and his chairman, amidst triumphant yells, "Pussyfoot, Pussyfoot, we have got Pussyfoot!" were carried into the yard of King's College. Mr. Johnson was offered beer, which he of course refused to drink. They asked him to make a speech, but in the noise none but those very near him could hear him. Mr. Johnson by now fully realised that the whole thing was no more than a mere "rag," and entered good-humouredly into the spirit of the proceedings. Another enormous procession was formed. Mr. Johnson was placed on a stretcher, his chairman behind him in a cart drawn by a number of lads, and all set out in slow march through the West End of London, up the Standard, around Charing Cross Road through Leicester Square and Piccadilly Circus, and up Regent Street. Some of the students carried banners. One of these bore the inscription:

> Pussyfoot, Pussyfoot, why are we here?
> We've come to prevent you from stopping
> our beer.
> Pussyfoot, Pussyfoot, there'll be a big riot.
> We drink in pubs, but you on the quiet.

The streets were lined with thousands of people. The police, having vainly attempted rescues, marched alongside the procession.

Chorus after chorus was sung, rival sections of the students singing against each other.

"What won the war?" one man would shout.

"Beer," the chorus would answer amidst tumultuous cheers. His clothing covered with flour, Mr. Johnson sat smiling in the stretcher. His hat had gone, and so, falling in with the spirit of the 'rag,' he picked up the hat of one of the boys carrying the stretcher, and put it on. By the evening the procession reached Portland Street, and the police reserves that had been called were on the scene. They manœuvred in such fashion that they cut off the section with Johnson from the rest of the procession. They then made a rush for the stretcher and bore Mr. Johnson away into a motor-car. Someone on the outside of the crowd (the students declare that it was none of them) threw a stone which caught Johnson full on the ball of his right eye. He was immediately taken to Bow Street station where a surgeon attended to his injury, and asked him to go to an eye specialist at once for he feared the worst. Johnson, thinking that he had had enough excitement for the day, went home to bed, leaving the question of the eye specialist till the following morning. Early next morning, however, he was roused by the angry words of the maid of the house who found



The Morning after "The Rag"

it difficult to keep strangers out. Mr. Johnson asked the maid to ask the strangers their names and business, and on learning that they were "newspaper men," Mr. Johnson at once sent for them. They found him smiling despite the pain of his bandaged eye. "Tell the boys there is no illwill on my side," he said, "not a grain." They requested Mr. Johnson to allow them to take photographs of him. Mr. Johnson acceded to this request, and sat up in bed. "To see the three or four of them in front of me peeping out like monkeys from behind black covers made me laugh, and one of them got me just while I was laughing."

When the news, along with this photograph, was published that Johnson's eye had been badly injured in the struggle, and that he had made light of it and sent a message of good cheer to the students who 'ragged' him, there was a tremendous reaction in his favour, shared by every class of the community. The students themselves wrote a letter of sympathy, and sent a deputation to visit Johnson in his home to express their sorrow. "It was not one of us who threw the missile," they said. "There was a distinct order given from the first that no sticks or other weapons were to be used, and there was to be no roughness."

"Any one who could smile like that under the circumstances must be a real good sort," was the general comment heard all round.

Johnson was removed the following day to a nursing home.

"Don't let the boys think that I am a martyr," he told a correspondent. "I'm not. I am fifty-seven, but last night the boys made me feel twenty years younger. I am feeling to-day a bit stiff, and the eye gave me a bad night, but the only thing that really bothers me is that the doctors wont let me read the story of the 'rag' in the papers."

The King made enquiries about Mr. Johnson's progress, and made no secret of his feeling over the matter. Lord Birkenhead, Lord Chancellor of England, condemned the 'rag' in the following words:

"I speak with all sincerity," he declared, "when I say that I profoundly regret the incident in which a citizen of the United States was concerned. Mr. Johnson holds views which I do not happen to hold. He was invited here by associations of English people who shared his views. He was entitled to express his opinion in this country just as freely as I would be entitled to do if I were invited by American associations to express my opinion

in that country. Making every allowance for the high spirits of youth, I profoundly regret that a citizen of the United States should have been subjected to such an outrage. I do not know that anybody would be advised to treat with levity and flippancy what has happened."

In the nursing home the surgeon found that the optic lens of Mr. Johnson's eye had been broken, and that there was little hope of saving it. And so, in view of the great pain that Mr. Johnson was suffering, and which could not be relieved, the surgeon removed the eye. This was on the fifteenth day after the 'rag'. Every day the newspapers had published the condition of Mr. Johnson's eye, and on the day the report came about the removal of the eye, "The London Evening News" promptly started a popular subscription as a mark of public sympathy for Mr. Johnson. Mr. Johnson was in no state to be told anything when the subscription was opened, but when he learned about it four days later, he at once intimated to the editor of the "Evening News" his thanks for his kindly thought, and requested that the subscription be forthwith stopped, as he did not want to exploit a simple accident that unfortunately resulted in the loss of his eye. He

further requested the editor to send whatever money was collected to Sir Arthur Pearson's great work for blinded soldiers at St. Dunstan's House in London. When Mr. Johnson opened his remaining eye, the first message he read was a cable from his wife, away in Ohio:

ANTISALLEG, LONDON.

Keep courage. Will come right. Am praying for you. With love.

LILIAN JOHNSON

He promptly closed his eye again and offered his prayers for this brave and noble comrade who cheered him with courage and prayed for his safety.

The next message that Mr. Johnson opened to read was from his old friend, the Rev. J. G. Woolley. It said, "I congratulate you for being willing to make a fool of yourself for Christ's sake, but you needn't have been a big liar by saying that you enjoyed it."

The very heavy English letter-bag brought as many expressions of sympathy from former friends—sympathisers with the Prohibition ideal—as from new friends, those who still opposed the Prohibition programme. A letter from the chairman of the Wine and Spirit Defence Fund was sent expressing sincere regret at his

treatment. "Your campaign to secure Prohibition in Great Britain will be strenuously opposed by British methods, but we entirely deprecate anything which is not fair play."

Here is another, a typical letter.

45 Queen's Gate.

London, S. W. 7

GOOD OLD PUSSYFOOT,

I don't agree with your opinions, but no one can deny you're the greatest sport living. I am just about to drink your health, and not in water either! Here's wishing you the very best of luck, and every success in you campaign.

Yours in sport,

(Sgd.) ARNOLD L. HASKELL

The Minister of Education, the Rt. Hon. H. A. L. Fisher, sent a cordial letter expressing his regret at the occurrence.

The Commissioner of Police of the Metropolis sent a message to the American Consul-General:

The Commissioner desires me to assure you that there were no steps that he would not have taken to prevent this deplorable incident, had it been possible to have foreseen it, and he wishes me to express his personal regret, which he hopes you will convey to Mr. Johnson.

Here is a letter from the famous Admiral, Sir G. King Hall:

7 Albany Villas, Hove,

17th November, 1919

DEAR MR. JOHNSON,

I send you my sincerest sympathy on the dastardly outrage that you have been the victim of, so foreign to all gentlemanly and chivalrous feeling, and, as an Englishman, cannot understand the childish and ungenerous conduct of young men in having treated you thus.

I am a lifelong total abstainer and President of the Royal Naval Temperance Society, consisting of some 50,000 members, and thank you for having come over to show what an advantage total abstinence in America has been in the cause of efficiency.

I sincerely trust your eye may not be permanently hurt, and as a British Officer, apologise for the unwarrantable conduct of a small number of my young countrymen, for having forgotten the rules of hospitality to a stranger.

Yours sincerely,

A. KING HALL

A few days later the American letter-bag brought a still heavier mail from friends all over the States. The resolution adopted by the Executive Committee of the Anti-Saloon League of America was:

The Executive Committee of the Anti-Saloon League of America has learned with deep regret of the mal-treatment of our Mr. Johnson by students



Ernest H. Cherrington, L.L.D.,
General Secretary of the World League against Alcoholism



Rev. Howard H. Russel, D.D.,
President, The Antisaloon League

in London. Concerning the moral quality of such treatment we do not wish to say more than to express our surprise and disappointment that an honoured and eminent citizen of the United States should be so treated by citizens of Great Britain, when his only offence was to respond to an invitation by Britishers to visit their country and to give testimony concerning the benefits of Prohibition in America.

It is a matter of great satisfaction to us, and, we believe, to the American public, that English public opinion, as expressed by telegram and letter and through the press, has strongly condemned the conduct of the students.

We hereby record our unbounded admiration for the fine qualities exhibited by Mr. Johnson under the trying circumstances and throughout his suffering and loss. While his course in no sense surprised us, it is none the less gratifying. We congratulate Mr. Johnson upon the fortitude, chivalry and good temper which he exhibited throughout.

We would also hereby record, and instruct our secretary to convey to Mr. Johnson, reassurances of our continued esteem and support in his faithful and efficient services. We do not believe that such services will fail of appreciation and moral support from the British public.

While a personal letter from Mr. E. H. Cherrington, the General Secretary of the League, and an old friend and colleague of Mr. Johnson's, was:

Your eyes have been of great service to the cause of righteousness in general and the Prohibition

movement in particular, and yet I am fully persuaded that all the great service which both your eyes have rendered in the years gone by is not to be compared with the remarkable service which you have rendered in the loss of one of them.

In fact, you have gone Samson one better, for you still have one eye, and from all evidence there are other assets still remaining.

I want to congratulate you, first of all, on the faithful, persistent, determined and successful effort which you have made since you have been in England to properly represent the Anti-Saloon League movement in America.

I want to congratulate you, in the second place, on standing your ground to the point of physical exhaustion in defending your right as a free man and an American citizen lawfully to express your views.

I want to congratulate you, in the third place, for the masterly manner in conducting yourself and the remarkable qualities of good sportsmanship shown in the way in which you accepted the inevitable and tried to make the world believe you enjoyed it.

I want to congratulate you, in the fourth place, for the superlative good judgment in declining to accept for yourself the contribution raised through the "London News," and the turning of the same to the benefit of the hospital for blind soldiers.

I want to congratulate you, in the fifth place, for the fortitude and diplomacy you have shown toward other temperance representatives from America and the leaders of other temperance organisations in England and the British Isles other than those which were first recognised in the formation of the world League.

I want to congratulate you, in the sixth place, because you have 'run true to form' and have been able to more than justify the confidence which some of us have always had in your ability to make good on practically any proposition.

I want to congratulate you, in the seventh place, for having the privilege of rendering the greatest service to the Prohibition cause throughout the world, that has ever been rendered by one individual in the space of time which it took you to make good in England.

The Anti-Saloon League of America is, and 'of right ought to be,' proud of your remarkable achievement.

Most cordially yours,

(Sgd.) ERNEST H. CHERRINGTON

Another old colleague of Mr. Johnson, Mr. William H. Anderson, New York State Superintendent of the League, and one of the foremost figures of American reform, wrote to him:

In the opinion of the New York Office of the Anti-Saloon League you are a Christian gentleman and a game sport.

We have read the newspaper accounts of your 'ragging' by a mob of London medical students, and we feel a keen sense of pride in the sportsmanlike manner in which you took the experience.

Over here they have a way of presenting the Prohibitionists as long-haired, sour-faced, killjoys. If there are such—and we have never met them yet—you don't belong to that school.

It did us all good to read that when you were interviewed after you had been manhandled by the mob, you were 'cheerful and chuckling' and said you had had 'quite a good time and thoroughly enjoyed it'.

It made us swell with pride to note your gameness and absolute fairness in not wanting the medical students to be blamed for throwing the missile which caused a hemorrhage of the eye, and in saying 'The police worked it very nicely indeed.'

It was a joy to hear—as we could almost hear—you say "At first I scrapped a little, but when I found it was a 'rag' then I played the game".

You have always played the game fair and square. You have always come up smiling, and you have always won out in the end. We trust your injuries are slight. We know the gains to the cause of decency and fair play will be great in England as a result of your experience.

John Bull loves and admires a good, clean fight, and you are making one.

When the Englishman wishes to do any one honour, he raises a fund for him or gives him a public banquet. Johnson had refused the fund, so, as soon as he was fit, the temperance workers tendered him a luncheon, followed by a great public meeting at the Central Hall, Westminster. The gathering was described by "The Methodist Times" as one of the largest, most enthusiastic and representative of its kind ever

held in Britain. Over three thousand people were present and many could not obtain admission.

"Our guest," said Dr. C. W. Saleeby, who presided at the luncheon, "has given his eyes to lighten the darkness of the dupes, victims and parasites of the liquor trade, and to free them from the miseries of their condition. He has succeeded in making Prohibition in Britain a live political issue, and it will henceforth so remain."

"I can see the demonstration just accorded to me with my glass eye," said Johnson when the applause and musical honours accorded him had died down. "So far as the affair in Essex Hall was concerned, I do not intend to grieve about that. The benefits which I believe have accrued to the cause we have at heart more than outweigh my sense of personal injury through the loss of an eye."

Sir Alfred Pearce Gould, the famous surgeon, presided over the public meeting, and it would have been difficult to surpass it for enthusiasm and high spirits. When Mr. Johnson arose, the audience arose too, and the applause ended in the whole audience uniting in singing "For he's a jolly good fellow". "The welcome you give me," he said, "reminds me of the words

of King Agrippa to Paul, 'Almost thou persuadest me to be a Britisher.'"

Was it not possible, he asked, that under the leadership of England's "oldest daughter," the whole world, and especially the English-speaking world, might speedily see the end of a business which Gladstone said was a greater curse than either pestilence or war? "If I can contribute in a small measure to the consummation of this great ideal, I shall esteem it to be the highest privilege granted to me by my Creator, who I believe is with me in the effort. Once again, may I say 'Thank you' for this magnificent greeting. God bless you all."

For about ten days prior to the removal of the eye Mr. Johnson suffered the most awful agony. This seriously effected his health, and so, before he left the nursing home, his doctors gave him strict injunctions to take at least two months' holiday in a warm climate, say North Africa.

Mr. Johnson accordingly decided to go to Algeria, and was making ready to go there in a few days time, when one morning the Consul General of the United States in London called at his residence. After a few minutes' ordinary conversation regarding Mr. Johnson's health and the trip to Algeria, the Consul General asked Mr. Johnson to authorise proceedings against



London Welcomes Johnson

the British Government as compensation for the loss of the eye. It seems that the gentleman was on his way from New York to London to resume the charge of the American Consulate in London, when from a marconigram on board his steamer he learned the news of the very grave injury to Mr. Johnson's eye. Immediately after his arrival in London he prepared a claim through the medium of the American Embassy for £5,000 damages, and the British Government seemed willing to allow the compensation claimed. Mr. Johnson, after adequately thanking the Consul General for the very kind and personal interest that he had taken in his affairs, gave him a very big surprise by refusing to authorise the demand. "It would be wrong to make the British Government pay up this pile of money for the irresponsible action of an individual, who, perhaps, was a Britisher, perhaps not," was the clear decision that Mr. Johnson communicated to the Consul General.

"But if you feel it wrong to accept his money for yourself, perhaps you will take it and give it to a charity of an appropriate sort,"

was the last suggestion of the Consul General. "No, I feel it would be wrong to touch that money anyhow. I could not give that money to charity because it is not mine, and I would rather earn some honest money and give a part of that to a charity than give such a big sum which is not mine and which I have no honest right to give or take," was the last sentiment that made the Consul General feel prouder of his country than he had ever done before. With a goodbye almost verging on reverence, the Consul General left Mr. Johnson to make arrangements for his proposed trip to Algeria.

After a short holiday in Algeria Mr. Johnson returned to England to find a different atmosphere awaiting him from the previous summer when he started his London campaign. The temperance cause in England had seemed almost moribund then; now Prohibition was in the air. But Mr. Johnson had not been many days in England when urgent and persistent cables from friends and temperance organisations in America made him pack up his trunks to sail for the homeland. He sailed on the S. S. "New York" from Southampton in April, 1920. On board this same ship was also travelling a delegation of Indian men and women who

were going to Iowa to attend a conference of the Methodist Episcopal Church there. This delegation met in special conference one night on board the ship to form a deputation that waited on Mr. Johnson the following morning to invite him to come to India during the winter months of the year. The deputation consisted of Mr. N. K. Mukerjee, headmaster of the Government High School, Rai Bareli; Mr. G. H. Thomas, an Indian Barrister practising at Lucknow; Messrs. G. J. Shaw and M. C. Singh, teachers of Reid Christian College, Lucknow; Rev. G. L. Lorenzo, an Indian Minister and Assistant Secretary of the Board of Sunday Schools for India; and Mr. H. B. Gray, a prominent Indian merchant in Mussoorie.

Mr. Johnson informed the members of the deputation that he would take up the matter of his visit to India with the Anti-Saloon League almost immediately after his arrival in America, and that so far as he was concerned he accepted the invitation very gratefully and promised to visit India before long. In fact, before the completion of the voyage, Mr. Johnson confessed to one of the members of the deputation, "Since the day I accepted your invitation and promised to visit India the whole thing has been growing on me till by now it has reached

the fair proportion when it could be described as the call of the East".

When Mr. Johnson arrived in America, the reception that New York gave him was much of the same kind that New York would have given to a great conqueror and hero or a great statesman. "The New York Times" had the following:

Mr. William E. Johnson, affectionately known as 'Pussyfoot,' is back in his native land after his adventures and triumphs abroad. With undiminished good nature he jokes at the glass eye which is a memorial of the unintended barbarity of the London Ben Allens and Tom Sawyers, and foresees a dry world. Probably in another ten years England will be dry. France is growing drier. Esthonia is "on the wagon". Even India, among whose woes we scarcely remember to have seen alcohol included before, will be rescued by Government prohibition before long. In short, everything is for the best of causes. It is mighty well, and the radiant optimism and immitigable cheerfulness of Mr. Johnson are beyond praise . . . He is the kind of prohibitionist that the most devoted opponents of prohibition have a fondness for. He has an ample sense of humour. He is as gay as the gayest old-fashioned bacchanalian song. He can take and give a joke. No heckling ruffles him. If anybody can persuade and win the wicked, it is a man of his type. For years the late Sir Wilfred Lawson, the famous foe of drink, was the wittiest man in the British House of Commons. Why should the devil have all the good tunes? He doesn't so long as there is a "Pussyfoot" Johnson to temper the rigour of those prohibitionists who are a bit too good for human nature's daily food.



Daughter Johnson's Arrival Home Wi

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Mr. Johnson's special welcome however was reserved to be offered him in his own home town of Westerville. At the railway station at Columbus, the capital town of his State, he was met by a large procession of motor cars in which were crowded the officials of the Anti-Saloon League and representatives of the various Lodges of which Mr. Johnson is a member, and other friends. The Mayor of Columbus and the President and Secretary of the Columbus Chambers officially represented the city. The procession left Columbus for Westerville. On the way the faculty, members and students of the State University of Ohio met and entertained Mr. Johnson and the party. This finished, Mr. Johnson and the party then drove the twelve miles to Westerville, where the homecoming of Mr. Johnson was a matter of real rejoicing literally to every man, woman, and child. It was a general holiday in the town, and special services were held in the churches. The town was gaily decorated and Mr. Johnson's photograph was to be seen in every window in the town. When Mr. Johnson reported his arrival at the offices of the League, he was formally welcomed by Dr. Howard H. Russell of the Anti-Saloon League.

He had not much of rest at home; and then followed a most strenuous tour throughout the whole of the United States. There was no town of over one hundred thousand population that was not on the itinerary. The whole tour was conducted in the right American style that wasted the least possible time in journeying; the big distances were done by aeroplanes.

The Indian delegation, while in America, approached the Anti-Saloon League with a request to send Mr. Johnson to India in the winter months of that year. The Anti-Saloon League had received several similar requests from India too by that time. One was from the Committee of the Methodist Church in India, an endorsement of the invitation offered by their delegation now in America; and the others were from the various temperance organisations in the country. The Anti-Saloon League decided to send Mr. Johnson to India, and asked him to make arrangements to proceed there.

Mr. Johnson returned to England and went to Scotland first to fulfil some engagements which the Scottish Permissive Bill Association had made for him, and then returned to his office in Fleet Street.



Johnson ready to fly to keep a lecture engagement

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Some of the organisations that invited Mr. Johnson also approached the Anglo-Indian Temperance Association in London asking the latter to use its influence with Mr. Johnson. The Association had a conference with Mr. Johnson. In view of the political situation in India, the association requested Mr. Johnson to postpone his visit to India till September, 1921, when the officers of the association said they would make all the necessary arrangements. "My business is to create trouble for the liquor interest. If not this year, well next year I am quite game," Mr. Johnson must have said when under the persuasion of the Anglo-Indian Temperance Association he decided to postpone his visit to India till September, 1921.

The Anglo-Indian Temperance Association drew up a schedule of Mr. Johnson's time-table in India—an excellent piece of work as far as it went, on paper; but it unwittingly betrayed the fact of its compilers' being entirely out of touch with India and at least five or six years behind in information. The fact that the Government of India is in Simla, not in Delhi, in the month of September, did not seem to have arrived in the London Office of the Anglo-Indian Temperance Association. And the visit

to Delhi exactly on the Moharam day, and to Calcutta exactly on the Dasahra day, to the educational centres like Lahore and Jallandhar, in the Punjab, Agra, Cawnpore, Lucknow, Allahabad, and Benares in the United Provinces, to Patna and Cuttack in Behar and Orissa, and to Calcutta and Dacca in Bengal, just when all the schools and colleges were closed either because of the Moharam or the Dasahra holidays—Well this made the success of Mr. Johnson's tour an achievement *in spite of* the schedule which the Anglo-Indian Temperance Association had made for him. No one will deny the very good and useful work which the Anglo-Indian Temperance Association has done in the past, or which it is doing in publishing its quarterly magazine the "Abkari". But coming once in every three months, as the "Abkari" does, it is more like an excellent attempt to record ancient history than to record current news.

Mr. Johnson sailed for India on the 5th of August by the P. & O.S.S. "Malwa". Just the day before sailing, London papers had interviews with Mr. Johnson. One of them said: "When I asked if he expected to dry up India in ten weeks, he replied that her natives were teetotallers by tradition and by religion, of

which fact he would remind them. He was scandalised, he said, that they should have learned from the West to take strong drink, and he proposed to tell them the story of America's struggle and ultimate victory."

"I look on it as a pilgrimage," he said, "for to me India is a land of mysticism and mystery, romance and philosophy. I propose to look round and see all there is to be seen and to hear all that is to be heard."

Mr. Johnson began to see things on board the ship. A fellow passenger, a Madras civil servant, gave Mr. Johnson a deal of instruction and advice. One of them was "Not to have anything to do with Ganesh & Co., who publish wrong kinds of books"! "A good publisher," replied Mr. Johnson, "is one who knows what kind of books will sell; and according to your definition of the wrong kinds, Ganesh & Co. seem to be a good business house!" This made the adviser realise that perhaps he was going a little too fast. From Mrs. Besant, another fellow passenger, Mr. Johnson could learn but little, for even in the Red Sea, Mrs. Besant was hard at work preparing for the Reforms Conference over which she was to preside immediately after her arrival in Bombay.

There was a goodly group of young Indians who were returning from various British Universities who had a great deal to say, and Mr. Johnson listened to them with attention. Often their recitals made Mr. Johnson open his eyes wider. Then there was another goodly group of young Britishers coming out to India to take positions of executive authority. They had also something to say to Mr. Johnson, but it was chiefly about "the old country" which they were leaving behind them. Often their patriotism would surge high in them, and each time they expressed it by celebrating 'farewell' to their native land. The last of such farewells was celebrated on the night previous to their arrival in Bombay. This being their last night together, the activities regarding the celebration were rather brisk, and resulted in this group getting drunk and creating a disturbance on board the ship. Ladies on board the ship felt grossly annoyed, while the officers of the ship were disgusted. The cap of the chief engineer was knocked off into the sea. Nobody could get a wink of sleep till hours after midnight, when this rowdy group got exhausted and its members fell asleep on various chairs in the smoke-room. The following morning everybody had something to say on the incident of

the night before. A remark that made a deep impression on Mr. Johnson came from one of the young Indians: "And these are the animals that are sent to rule over us!"

Certain high circles in Bombay had tried their best to prevent Mr. Johnson's coming to India, but were overruled in London. They had 'inspired' meetings (they could not be described as public meetings) in England, where such resolutions as the following were passed: "That this meeting at Hoddeston, Herts, protests against overseas agitators of the Pussyfoot Johnson type being allowed to interfere with our domestic or Indian affairs, and suggests that the Government at once take steps in connection with this important matter, and requests that this resolution be forwarded to the King, the Prime Minister and the Secretary for India." F. Sunenbury, the president of the meeting, while declaring the resolution carried, declared that freedom was their birthright; beer, bread and beef their backbone. But these protests were ignored in London, and Mr. Johnson came to India. No sooner had the ship arrived in port than a very official looking person came on board the ship and presented to Mr. Johnson his first welcome on the Indian shores. This welcome was an urgent

message from Sir George Lloyd, the Governor of the Bombay Presidency, asking Mr. Johnson to come and see him at his official residence at Poona before Mr. Johnson proceeded with his public activities in India.

This message having been delivered, Mr. Johnson was welcomed by a delegation headed by Mr. Danjibhai Dhorabji Gilder, General Secretary of the Bombay Temperance Federation. Mr. Gilder put a very elaborate and beautiful garland round Mr. Johnson's neck, presented him with a great bouquet of flowers, and drove him to the Taj Mahal Hotel.

On the following morning Mr. Johnson journeyed to Poona. He was entertained at the Military Club and then ushered into the presence of the Governor.

It appears that it was desired that Mr. Johnson should give information as to his plans before proceeding to address public meetings in India, and Mr. Johnson frankly stated the policy of the Anti-Saloon League of America, and expressed his determination to try to remain faithful to the policy of the League. The Governor had pledged Mr. Johnson to privacy as to what passed at this interview, and the only thing that Mr. Johnson said about the interview to his friends was that

if he were free to give the whole interview out, he would probably be guilty of some rude remarks about the Governor's policy in respect to drink.

In a little more than two months' time Mr. Johnson made over two hundred speeches in India. His speeches naturally overlapped a great deal. They differed chiefly in quality. For it depended a great deal on how much of the message he was able to deliver to his audience in the time allotted him. It also differed in accordance with the nature and composition of his audience. But all along there was but one message that, according to the composition of his audience, Mr. Johnson clothed in different words and presented to the people of India from his people in America: "Just so long as you have the drink shops, just so long will you have the troubles and miseries that grow out of them."

Mr. Johnson's lectures retold the story of, Why America went dry; Who made America dry; How she went dry; and What benefits have come to her from going dry. Invariably Mr. Johnson's audiences felt and responded to the sincere enthusiasm of the speaker when he appealed to them as Indians to revert once more not merely in individual life but also in the

National life, to the teachings of their own ancestors both Hindu and Mohammedan—and accept the doctrine of Total Abstinence. "India leading the East, as of right she should, and America leading the West, as she has been, thus, India and America both marching together so close to each other in terms of comradeship that our heart can hear your heart beat, why, we together shall cleanse the world and save it from the greatest of all the perils that have ever confronted mankind."

The following is a summary of almost everything Mr. Johnson said in his speeches in India:

"I feel foolish in coming to speak to you about Prohibition in America. I am not expounding any new doctrine. I am not going to tell you that alcohol is bad stuff to put into your stomachs. Your mighty ancestors and great religious teachers—both Hindu and Mohammedan—have been teaching you the doctrine of total abstinence for more than two thousand years. They had been teaching you this for a thousand years before America was discovered, and you were living up to the doctrine of total abstinence when my own ancestors in England were savages. No I have not come to tell you anything new, but merely to tell you that we in

America accepted the teaching of your prophets as regards total abstinence from strong drink. We only carried your teaching to its logical end, that, if alcohol was as bad as your teachers said it was, and that we all believed it was, then it was altogether too bad for any Government to authorise and license its sale to its citizens or subjects. When we looked round we saw that all the drink shops were established and protected by law. Four thousand two hundred years ago Hamarabai, the King of Babylon, enacted a set of excise laws which sought to regulate and relieve the suffering caused by the liquor traffic, and at same time to maintain the traffic.

From that day to this, wise men all over the world have been enacting excise laws. They have all being trying to follow the one system, to regulate the liquor traffic, to relieve the evils arising out of the traffic, and at the same time to maintain the traffic.

Now I will confess to you one thing; and that is, that we in America are a somewhat impatient people. We thought that four thousand two hundred years of failure of a system was long enough. We therefore decided to try a new system. I will give you an illustration of our American mentality.

Some twenty years ago I lived on Staten Island off the harbour of the greater New York. Between New York and Staten Island there was a vast stretch of swamp-lands that bred myriads of swarms of mosquitoes. When the wind blew from the East it blew those swarms of mosquitoes into Elizabeth and Perth Amboy to torment the people there; and when it blew from the South the people of Hoboken and Patterson had this plague with them. When the wind blew from the West it blew these mosquitoes over New York City, and when the wind blew from the North it blew them over Staten Island where I lived. And that is how I got interested in the mosquito problem.

We tried to keep those mosquitoes off. We barricaded our windows and porches with mosquito netting; we anointed our faces with kerosene oil; we did everything we could to protect ourselves against that mosquito plague.

Now there are some things that we did not do. We might have arrested those mosquitoes and put them in jail, the same as we do to the drunkards. But that did not strike us as solving the problem. We might have persuaded the State of New Jersey to take over those swamp-lands and operate them for the benefit

of the State. But we did not see where the State was going to get any benefit out of them. We might have gotten together a company of pious men and bishops and let them breed mosquitoes for the glory of God. But we did not see how God was going to get any glory out of those pests. No, friends, when we were prepared to study the mosquito scientifically, the same as we study any other question, say, in mathematics or astronomy, we saw our way out of the difficulty. Yes, when we had suffered enough to come to the point where we were willing to study this question with our heads instead of with our stomachs, what did we do? We employed engineers and workmen to dig ditches back and forth this swamp-land. We drained it dry, and the mosquito problem automatically disappeared. We dried up the source of supply, and there was no more trouble after that.

Similarly, when we came to study the liquor problem in a scientific manner, we arrived at the same conclusion, and that was to dry up its source of supply.

I will tell you one more instance of how to us Americans the whole thing appealed. We, with our temperance societies and rescue missions, had been doing a very great deal

of good work for many years past. Hundreds of thousands of people signed the pledge, and a great many of them lived up to it. We literally rescued thousands upon thousands of men and women from a life of drunkenness. But at the end we found that we hadn't accomplished anything at all. In fact the position was a good deal worse, for the drink-sellers were making drunkards a good deal faster than we could rescue them. It was like a man pulling drowning folks out of a river, while, a little way up the stream, a Government-licensed business-man was pushing folks into the stream all the time. We felt ourselves to be in the position of the dog that chased its tail round and round. It got a lot of exercise, but it did not accomplish much. And so, when, by the scientific way of reasoning, we came to trace the origin of this trouble, we found that it lay in the fact that the drink shops were authorised and licensed by law.

And here I will tell you a little tragedy—one of the many that have come into my own life. When I was working as Chief Officer in the Indian Service of the United States, I had a deputy, Perfecto Segundo by name. Now Perfecto was an Indian, and was, besides, as good a man as anybody in this hall, but Perfecto

had one weakness over which he had no control. Perfecto could not resist the temptation of strong drink. He knew it was bad, and had given it up, but he could not resist the temptation when drink came before him. And so Perfecto moved to another town. He took his wife and children to live in a town where there was no drink shop. And there Perfecto lived happily. One day he went to see a friend, and his friend in a mood of hospitality offered Perfecto a drink, and then another, and a third; and that set Perfecto a-going. After leaving his friend, Perfecto went to the village drink shop and got beastly drunk. Groping in darkness, almost half blind, Perfecto reached his home. His good wife remonstrated with him for coming home so drunk. In a fit of drunkenness Perfecto caught an axe and hit at his wife. Instead of hitting the wife, he hit his little baby in his wife's arms. The axe struck the little baby full in the head and split it open. Horrified at what he had done, he snatched the little baby from his wife and went out in the darkness to look for a doctor. Before he had gone far he felt the thing in his arms cold, and returned home. He got on his horse and rode straight to the jail and asked to be locked up. From the jail he wrote a letter to

the judge begging the judge to hang him so that he might not do such a thing again. Well, the judge did not hang him, but sent him to a penitentiary for life, and even to-day Perfecto Segundo is in the State Penitentiary of California, leading a miserable life.

Now friends why did this happen? Why is the little child of Perfecto Segundo rotting in the grave. That child did not drink. Why is the poor little wife of Perfecto Segundo eking out a miserable existence? She did not drink. Why is Perfecto Segundo himself living a life of horror in the State Penitentiary of California? He did not want to drink. Friends, it happened for two reasons: firstly, because some drink-seller wanted to make some dirty money, and second because our Government wanted to make some blood-revenue. And, friends, the case of Perfecto Segundo is not an isolated case.

So, when we looked round, we found that these drink shops were political institutions, and that we could not remove them until we removed the laws that established them. And so we went to our Legislators and asked them for relief from this suffering. They asked us to go away back home and sit down. They were busy, they had no time to talk to us. Well we

did not go away back home and sit down. We went to the polling booth and elected those legislators to stay at home. We sent to our legislative bodies those legislators who were pledged to us to give us what the people wanted. And thus we got our first Local Option Bill in America. We began to use the power given to us by this bill. We began to vote to shut up drink shops. We began by shutting them up in our towns and suburbs. We were so pleased with the results that we began shutting them up in the whole of a county at a time, and then finally by states. Town after town, county after county, and state after state went dry, until 12,000 of our municipalities, 300 of our counties, and 32 out of our 48 sovereign States had voted the drink shops away from within their limits. When so great a part of our country had gone dry, the vision arose before our people of the whole Nation going dry.

To get an amendment passed to our rigid written Constitution is not an easy matter. But we were so determined to get the whole Nation free from this great evil, that we did not hesitate to plunge in for the accomplishing of this great task. No difficulty is overcome by merely realising its bigness, and then sitting down and looking at it. One has to grapple

with the difficulty before one overcomes it. We went about asking the people to elect a Congress that would submit the Prohibition Amendment. And the people elected the 'dryest' Congress that we had ever had. The National Prohibition Amendment was submitted in both the Houses of the Congress, and it was carried with very much more than the necessary two-thirds majority.

But our troubles were not over then. In fact they seemed to have just begun. We had to get the amendment ratified by the Legislatures of three-fourths of our sovereign States: that means by 36 of our State Legislatures. We in America have a bi-cameral system of Legislatures, which meant that the National Prohibition Amendment had to be ratified by seventy-two of our State legislative bodies before it became the law of the land. The Congress demanded that we must get the ratification done within seven years, and so we got busy. We went to our people and asked them to elect at least thirty-six such State Legislatures as would ratify the Amendment. Our people responded not by electing thirty-six State Legislatures, but by electing *forty-five* that ratified this Amendment. Another State has ratified the Amendment since, and so, instead of getting

the Amendment ratified by seventy-two Legislative bodies, we had it ratified by ninety-two Legislative bodies. And our people were so keen on getting the whole thing done that, instead of doing the whole thing in seven years, they did it in just a little over thirteen months. Twelve of our sovereign States ratified the Amendment without a single dissenting vote. I mention these details to you, friends, just to show you how the whole American people was behind the Prohibition movement.

Outside of America there is a little confusion as to who brought this prohibition movement to pass in America. In Europe they used to talk about the long-haired teetotallers who tricked the American people into accepting the thing in a moment of absent-mindedness. But since I have been to Europe they do not talk of the long-haired man. They now say, and I think a good many simple folks even believe, that it was a company of smart unscrupulous men who, when nobody was looking, juggled the whole thing through the Congress and rammed it down the throats of the American people. And a year ago in London I read in a newspaper that I was a very smart man, and that I did it all alone! Well, I am always pleased to read such things. I like folks to call me a smart

man. I admit that I am a smart man: But, honestly, friends, do I look as though I were smart enough to force down the throats of one hundred and ten millions of people something that they did not want to swallow? No; friends, I am not that smart.

Let me tell you, once for all, that not one thing had been done in America against the drink business but what was done by the people themselves. Prohibition in America is no new experiment. We have had Prohibition in some of our States for years, and we know what good has come to them. Two States had been under prohibition for forty years, three States for thirty years, four States for fifteen years, eight States for twelve years, twelve States for six years, nineteen States for five years, twenty-two States for four years and thirty States for three years. Before National Prohibition became operative in the United States, thirty-four States had adopted State-wide Prohibition laws, while large sections of other States had been under Prohibition by county or municipal action for a long period. More than one-third of the population of the United States, in fact, had been living under Prohibition for more than twenty years before the Eighteenth Amendment to the Federal Constitution was adopted.

Now as to what we mean by Prohibition in America, I have come across a great deal of confusion, chiefly in Europe. When they read the word Prohibition at the head of a newspaper column, they put all sorts of fancy meanings to it. All that our Prohibition laws try to do is to stop the business of making men and women drink for other people's profit. Our Prohibition laws do not interfere with the very few religious bodies that still seek to use wine for sacrament. In fact, in America we pride ourselves on giving the most complete freedom to every honest man to worship God according to the dictates of his conscience. Our Prohibition laws in America do not interfere with the use of alcohol for medical purposes, although the great majority of our doctors do not use it. Our American doctors no longer believe in the use of alcohol as a medicine. They think that the more of this kind of medicine you give a sick man, the sicker he gets. We have in America the second greatest medical association on earth. The first is the British Medical Association. The membership of the British Medical Association is only slightly bigger than the American Medical Association. The American Medical Association has a membership of over 80,000 doctors. For years this

Association has been one of the greatest supporters of the Prohibition movement in America. Every year in their annual convention, these doctors have passed a resolution supporting the Prohibition movement in America and declaring that alcohol was of no use as a medicine.

Here I will just touch upon a fact that has a bearing on the matter. There are quite a few doctors in America that the American Medical Association would not admit into its membership because of their unethical practices. These doctors, numbering nearly 200, formed themselves into an association called the Allied Medical Association, of America. The Association during the war was led, and is still led, by a German doctor. This Allied Medical Association of 200 quacks has from time to time met in convention and passed all sorts of resolutions that the National Liquor League and other liquor organisations have made a great deal of and circulated all over the world. Our American Medical Association has often condemned the action of this Allied Medical Association.

All the registered doctors in America have now to take out a permit from the Federal Government to authorise them to prescribe alcohol. All that they have to do is to write

for a permit to the Department in the Federal Government and show that they are qualified practising physicians. Eighty per cent of our 152,000 doctors do not trouble to take out this permit. They take the attitude that alcohol is not to be used as a medicine.

Then our prohibition laws do not interfere with the use of alcohol for arts and industry. There are a good many useful things that require alcohol in their making. The blacking that I have on my shoes requires alcohol in its manufacture. The stiffening that is in my hat requires alcohol in its manufacture. Smokeless powder, celluloid goods, electrical supplies, varnishes and paints are among the useful things that require alcohol in their manufacture. Now our laws do not interfere with the use of alcohol for the manufacture of these things. In fact our laws promote it. We have abolished all taxes on the manufacture of alcohol which is denatured and expressedly for industrial and manufacturing purposes.

Then there is a notion in Europe that our prohibition laws interfere with a man's freedom as to what he should eat or drink. No, we have no laws in America as to what American citizen should eat or drink. You can eat or drink anything in America you have a mind

to. You can eat rotten meat or decayed vegetables, and violate no laws. You can drink bad milk or all the whisky your skin will hold—provided you can get the whisky—and violate no laws. All that our laws say is, that you shall not *sell* rotten meat or decayed vegetables for human consumption, and this the laws say in their attempt to protect the citizen. Similarly our laws say that you shall not *sell* alcoholic drinks for beverage purposes, and this our laws also say in their attempt to protect its citizens. Yes, friends, our American prohibition laws are attempts to save those of our citizens who could not save themselves. And that is a primary function of the State. Our prohibition laws forbid the import, export, transport, manufacture, and sale of alcoholic drinks. Any drink that contains more than one-half per cent of alcohol comes under the definition of alcoholic drinks. Our prohibition laws do not interfere with the stock a man had before the laws became operative. This was due to our idea of the State giving protection to a citizen properly. Whatever supply a man had in his cellars before the laws came into force he was allowed to keep and drink. He could call in his friends and let them drink it too. But he could not *give* a bottle to a friend

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to carry away. In fact he could not carry a bottle for himself across the street. He could sit at home and drink the whole supply up, and when the supply was finished he could replenish it. That is the way our law was to work, and is working. I do not say whether our way of working this law was a perfect one, and whether we could not have had a still better way. I am merely stating to you the way our law was intended to work and has been working.

When America accomplished prohibition and began to enjoy the benefits that came to her because of this policy, the rest of the world fell a-talking about it. This reminds me of a story. One day a man with a flushed face and red eyes rushed into a lawyer's office. Fumbling with his hat, he looked very angry, and asked the lawyer to bring a slander suit against his neighbour immediately. "Why, what has your neighbour said about you anyhow?" the lawyer asked. "He called me a hippopotamus," the man shouted in reply. "When did he call you a hippopotamus?" was the next question. "Oh, about two years ago," the man replied. "Well, how was it that you waited two years before getting mad about it, and then rushing in here to ask me to bring a slander suit at

once," the lawyer answered. "Why, I never saw a hippopotamus till the circus came to town this morning," the man replied. And so, friends, people in Europe did not know in the beast that was gnawing at their vitals until the American circus came along.

And just as the people in Europe began realising things, the liquor interest sought to protect itself behind a smoke-curtain of lies and falsehoods. These smoke-curtains do not last long, but the liquor interest has nothing of a more solid nature to protect it. The promoters of that interest began their campaign of falsehood by telling about the evils that are supposed to have come to America since the passing of the prohibition law. One day there would be a telegram in the European press about the great increase of crime in the United States because of the absence of drinks, and the next day there would be details of how there is more drink in America than ever before. All the great European news agencies buy their news in New York; and the American correspondents of most of the European newspapers are also in New York; and New York is not America. New York is a great cosmopolitan melting-pot that just happens to be in America. No, friends, New York is not America; it is one of America's

problems. I have no quarrel with the newspapers, for they have to depend on the usual channels for their news service. I don't scold the newspaper man, for I have been one myself. The general public wants to read spicy stories, and the newspaper man has to provide sensational and unusual news. Now suppose you were a newspaper man, and were going down the street in search of news, and you saw a dog bite our chairman in the leg. Well, you would not go to the office and write about it, for that is what a dog is for—to bite folks in the leg. But if you were going down the street in search of news and saw our chairman bite a dog in the leg. In that case you would go back to your office and write two or three columns about it. It is the unusual that people want to read, and so it is the unusual that newspaper men print in their newspapers; and when an American gets drunk and beats his wife, it is reported in all the European papers as the natural result of prohibition in America; but when one hundred and ten millions of Americans do not get drunk or beat their wives, nothing is said about it.

No, friends, I do not blame even those newspapers that are openly out to fight prohibition. It is their business. But I *do* feel bad about the newspapers which for the consideration of

money sell their souls by circulating lies or half-truths.

I will give you one or two instances of the kind that appeared in the European papers a couple of weeks before I sailed for London. I read the news in the London papers, and since my arrival in this country I have read the same news in British owned Indian papers too. The report said that since the prohibition laws were put into force in Chicago there had been vast increases in the admissions to the Chicago City Hospital, the Cook County Jail, and the Bridewell, as the Municipal prison of Chicago is called. Pretended figures were given in the report. I cabled back to Chicago for the official figures of the last three years, and the cable brought me the following:

	1918	*1919*	*1920*
Chicago City Hospital	29,534	28,171	26,631
Cook County Jail ...	9,532	8,941	9,101
Bridewell	10,124	5,725	4,881

The cable also brought me the news that there had not only been a considerable decrease in admissions to the institutions, but that there is a steady decrease almost every week. The cable also said that the authorities had closed up the south half of the Bridewell because they could accommodate all their prisoners in one

half only. That is the difference, friends, between truth and the deliberate falsehoods printed and published in European papers.

Another story that I read in the London papers before I sailed for India was that the Prohibition Commissioner of Ohio—my own State—had issued his first annual report. The newspapers declared that in the report the Prohibition Commissioner admitted that there had been an increase of 50,000 distilleries and 200,000 breweries in that single State of Ohio, since Prohibition has come into force. The fact is, we never had more than 200 breweries in the whole of the United States even in our drinking days! I cabled to the Prohibition Commissioner of Ohio to send me a copy of his annual report. The cable brought me the news that the Prohibition Commissioner in Ohio had been in office only two months, and that he had issued no annual report. The Prohibition Commissioner followed his cable by a letter in which he said that he had issued no annual report and no report of any kind whatever. He said that the whole thing was a confounded lie and that he was very angry about it.

There is another story that I read in the London papers a little while ago and that I have seen in the Indian papers since my arrival

in this country. This story is about the increase of admissions in the City Jail of Philadelphia. The newspaper claimed that there had been an increase of three hundred per cent since the prohibition laws came into force in that city. When I cabled and enquired into the facts in Philadelphia, I learned that there had been an actual decrease of fifty per cent.

There is one lie, however, that no American could read without feeling a bit sour about it. The newspapers in England printed broadcast that in the present war the American soldiers—soldiers that came to fight in France from Kansas, the State where we had prohibition for over forty years now—were all rotting with venereal disease. Friends, I do not trust myself to answer this charge, and so I will simply read to you what General Leonard Wood says of our Kansas boys. General Wood, if he had not happened to have belonged to the wrong political party, would have commanded our forces in France. Instead, he was in charge of all our forces in America. It was General Leonard Wood who within sixty days raised, organised, classified and brought into regular military form an army of sixteen million American citizens. General Wood says: "I find that Kansas boys and men grade far higher

in morals, obedience and stamina than the men of other camps. The percentage of vice and disease among them is the smallest that has ever been found in a camp, and the discipline is the best I have ever seen. We attribute this to prohibition in Kansas. These boys were brought up in a clean atmosphere. They started right. Tell the Kansas people from me that they have the finest, the cleanest, the healthiest and the most vigorous soldiers in point of endurance we have ever seen. The official records show this."

In the Indian papers, since my landing in this country, I have seen a Scotch distiller persistently advertising how much more whisky he had been selling in America since America adopted the prohibition amendment. Well, apart from boasting about the crime which this Scotch distiller is doing in another country, I say to these men, if it is really true that you are doing more business under the prohibition laws than you ever did before, then what are you grousing at? You really ought to be strong supporters of prohibition, since it increases your business.

No, friends, to all the lies of the newspapers I have but one answer.

In our last Presidential Election we had "dry" or "wet" as one of the chief planks in

the platform. Governor Knox of Ohio (my own State) was the "wet" candidate, while Senator Harding (also from my own State of Ohio: you see all the great men come from the State of Ohio!) was the "dry" candidate. The following words of Senator Harding were issued in pamphlet form by the Republican National Committee during the days of Senator Harding's campaigning:

If I am elected President, the Eighteenth Amendment will be enforced in spirit as well as letter. No one need have any doubt on that point. The President alone, of course, can neither preserve nor destroy the intent of any law. He must have an enlightened and consistent public opinion behind him. In the case of the Eighteenth Amendment, however, I believe that the power of that opinion grows with every month.

In every community men and women have had an opportunity now to know what prohibition means. They know that debts are more promptly paid; that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings banks. The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point, what conscientious man would want to let his own selfish desires influence him to vote to bring it back?

In another generation I believe that liquor will have disappeared not merely from our politics but from our memories. The very words associated with it will drop out of our vocabulary; a new race

of young men and women will have grown up to whom those words will have no significance. Only then will the question be finally settled.

The American nation gave its answer to all questions of the type of whether America really does want to remain dry or not by electing the dry candidate to the Presidential chair by a seven million majority vote. Yes, the American people elected the dry candidate to the Presidential chair not by a seven million vote but by a seven million *majority* vote; twice the majority that has ever been given to any President in the whole history of our country.

Now, talking about the benefits that have come to our people, I might stand here and talk to you till to-morrow morning and yet not exhaust even a part of that. Every single State in the American Union, after it had prohibition for more than a year, had something to say about the good that had come to that State. The State of Colorado is one of our great industrial centres. It is populated mostly by middle-class working men. The first two years of prohibition in the State of Colorado resulted in the opening of 119,000 new saving's bank accounts. Now just think, friends, what that means to 119,000 Colorado homes, and what

all this money in the saving's bank means to the prosperity of the State.

A good few letters that had been chasing me round a long while overtook me at Benares the other day. I will read to you extracts from a few of them which will show the general prosperity that has come to our people since we adopted the dry laws, and also the vast decrease in all forms of crime since drinking has been done away with in America. These are no testimony of a Methodist preacher, or of a Temperance fanatic, but are official statements from Governors of States or Mayors of towns in reply to a questionaire that I had sent them some time ago. Many of these Governors and Mayors fought us hard when the fight was on. Now they see the benefit their State or town has derived under the dry laws, and, like honest good men, they come forward and say so. Here is a letter from Mr. W. H. Richardson, Private Secretary to the Governor of the State of North Carolina dated, Raleigh, June 20th, 1921. It says:

There is not a man in public life in North Carolina who would dare defend the saloon or the legalised sale of whisky. This state went prohibition by 44,000 majority more than ten years ago, and was not made so by Federal Constitution Amendment. To-day that majority would, in all

likelihood, be doubled or trebled, if the matter were voted on. I put your question: "What effect has it had on drunkenness and crime?" to the Attorney General's office, and the reply was that prohibition has greatly reduced all crime, except, of course, the crime of making liquor, and while there is a good deal of illicit liquor made, the practice is frowned upon by good citizens, as well as by the courts. The Attorney General's office said this: "Three-fourths of all the murders are the direct outgrowth of liquor." Of course there is some drunkenness, but nothing like as much as when liquor was legally sold. It just looks worse, and it is more noticeable now to see a man drunk.

As to your question as follows: "What effect, if any, has it had on the use of drugs?" I asked a prominent physician. The reply was that with the Federal Narcotics Law in force, it is almost impossible for a person to secure habit-forming drugs, except upon prescription from some unscrupulous physician, and the medical profession in North Carolina is practised on such a high plane, that any who became so low as to prescribe habit-forming drugs unnecessarily, or for a fee, would be branded as an outcast by his association

As to the enforcement of the dry law. It is enforced just like any other law.

Here is another letter from Mr. Lee M. Russell, Governor of the State of Mississippi, dated, Jackson, 21st of June, 1921:

Replying to your better, I beg to state, first, that because of the enactment of the State-wide prohibition laws, crime has been reduced at least 80 per cent and the court cost in due proportion.

Second, since Nation-wide prohibition, we find even better results. Third, there have been no evil effects from the extraordinary use of drugs. Fourth, the dry law is reasonably well enforced. Of course being a new thing there are some infractions, but we are sending these culprits to the penitentiary.

I firmly believe, as do practically all our citizens, that this is the greatest law ever placed upon the statute books. We will not tolerate the sale of intoxicating liquors in any shape or form.

There is yet another letter from Mississippi. This is from Mr. D. L. Thompson, Chairman of the Mississippi State Tax Commission. It is rather long, but, I think, quite interesting. Mr. Thompson says:

Yes, the anti-prohibitionists are correct—"Prohibition has had a great effect on taxation"; but, instead of its making taxation heavier, in Mississippi it actually lightened the same. This is noticeable in three respects, to wit:

1. *Reduction of Crime.*—I did not believe that crime could be reduced so greatly as seventy-five or eighty per cent by prohibition; but it *was*, following the enactment of State and National laws preventing the shipment of intoxicants into the State. Criminal courts were pretermitted. Great expenses, both public and private, were saved. Taxation was reduced. Widows saved husbands; children saved fathers; mothers, wives and children were saved from humiliation and from poverty. As a *post bellum* condition there has been an increase of crime since 1918, but this will no doubt subside as soon as we are restored to normalcy. Prohibition could not be held responsible for such a condition.

2. *Greater ability to bear the tax burden.*—The removal of intoxicants enabled the unfortunate addicts to give more time to business and less to drink. Thus the citizen became more able to give money to his State. Even more money has been expended by the State Government with less burden to the tax-payer. The State has thus been enabled to give more liberally to the educational development of youth, for the care and treatment of the insane, for the treatment of the afflicted, for the prevention and cure of tuberculosis and other malignant diseases, and for the material development of the State.

3. *Property more valuable; business more prosperous.*—The welfare of the individual having been made better, he made improvements in his property. This enhanced the value of other property as well as his own. He accumulated capital. This increased the assessments of property, and made it unnecessary for an increase in tax rates to be made. As a sober man is more efficient and dependable, faith in his ability was established; his credit was increased; his business was enlarged. Thus business became more prosperous. Incomes were increased; taxation based on them was increased.

The local option law was enacted in 1886. The State-wide prohibition law was enacted in 1908. The pens with which the Government signed these two acts were preserved by the Reverend Charles B. Galloway, and presented by him to the Mississippi Department of Archives and History, where they now testify of themselves to his devotion to the cause, and mark the mile-post of the development of prohibition in Mississippi. The limited shipment law was enacted in 1914. The law prohibiting shipments into the State was enacted in 1916. The foregoing tables show conclusively that the abolition of the saloons was not destructive

to the financial condition of the State Government, but was even beneficial to it.

Even if this were not true, it would be nonsense to contend that prohibition ever made the tax burden heavier by taking away from the State its revenues from saloons and drinks, because all of the taxes that were ever paid by saloons or on drinks were collected off those who imbibed—were paid by the citizens of the State. Nothing was ever created by the saloon to make the tax burden lighter, but the tax payers were less able to pay their taxes after wasting their money on drink.

Then there is the letter from Mr. W. J. Burbank, the Treasurer of the State of Iowa, dated Des Moines, June 9th, 1921:

In response to your inquiry, I do not believe that it is necessary for me to go farther than to tell you that the taxpayers of the State of Iowa from 1905 to 1918 spent 780,710·95 dollars, or an average of 60,747·00 dollars per year, for the maintenance and support of the hospital for the care and treatment of dipsomaniacs and inebriates at Knoxville, Iowa. Shortly after 1918 there were so few patients admitted to this institution that it was closed up. It has since been leased to the United States, and is now being used as a hospital for soldiers suffering from mental disorders.

This is only one illustration of the effect of prohibition in this country. I think that it is sufficiently clear to speak for itself.

Next is the letter from Mr. H. B. Smith, the Prohibition Commissioner for the

Commonwealth of Virgina, dated Richmond, June 28th, 1921:

Prohibition has undoubtedly increased the average wealth of our citizens, and has thereby enhanced the value of property, especially has property value been increased in the saloon district. This has had the effect of making larger assessments on business and thereby has not increased tax rates.

It has undoubtedly caused a great decrease in drunkenness and a decided decrease in usual crimes, but on the other hand has undoubtedly increased the number of illegal handlers of liquor.

The dry law is as well enforced as the authorities deem it advisible—it being a new law, and it also being necessary to educate the people to the necessity of enforcement before greater pressure can be used.

Then there is a letter from Mr. Thomas C. McRae, the Governor of the State of Arkansas, dated Little Rock, June 22nd, 1921:

I will say briefly to you that the effect of prohibition in Arkansas is such that we would not change back to open saloons under any circumstances. The effect of prohibition on taxation is about what might have been expected, in municipalities especially. But the people are much better able to pay taxes under prohibition. There is much less drunkenness, and obviously less crime.

Prohibition has had no apparent effect upon the use of drugs. Physicians are agreed that the use of narcotics is not stimulated by the absence of the legal sale of liquors. It will take our people a

generation to adjust themselves to the new conditions, but adjustment is certain to come. It is true that the illegal manufacture and sale of whiskey presents a problem, but not so great a problem as open saloons. Society is not yet sufficiently organised to enforce prohibition as it should be, but there is evidence that the people are awakening to such a need.

Then there is the very important letter from Mr. John W. Baker, the Treasurer of the State of Texas, dated Austin, June 11, 1921:

Those of us who favour prohibition feel quite sure that the lessened litigation, by reason of prohibition, saves to the taxpayers a vast amount of money, and a more correct way to determine just what is saved would be to have a report from each county of the State. It has been urged that the loss to the State in the way of taxes, in the way of brewery interest, would be large, but, if that was proven true, we were unable to discover it.

Now I will read to you extracts from a few of the many letters that I have received from the Mayors of various cities in America.

Here is a letter from Mr. John Dryburg, the Mayor of the city of Helena, Montana, dated July 5th, 1921:

In reply will advise—its effect on taxation has not been appreciable, owing no doubt to the high cost of materials and labour, which enter largely into the several activities connected with Municipal government; its effect upon drunkenness is

very noticeable. My judgment is, that seventy-five to ninety per cent less drunkenness exists than formerly did prior to prohibition: the consumption of liquor is principally contraband, brought in from Canada. For a time it was doing a thriving business, but of late it has quieted down, and only occasionally is a bootlegger caught, due in part to the vigilance of the officers, as well as to the severe penalties meted out by the courts to those engaged in the traffic. My observation is, that the conditions of the labouring classes are much improved financially since the closing of the saloons. They save their money and use it for more useful purposes, that formerly passed over the bar. The moral conditions are greatly improved, although Helena has never considered very bad, morally.

Next is a letter from Mr. W. B. Townsend, the Mayor of the City of Fort Worth, Texas, dated June 29th, 1921:

Replying to your letter of June 11, regarding the effect of prohibition in this City, I beg to give you the following:

First, in regard to taxation; of course you know that when dry laws become effective some revenue is lost by way of liquor licences, etc., being cut off; however, from a taxation standpoint, this has had no bad effect on our community; as our city has grown very rapidly, values increased in real estate, and our city has felt no disastrous effect from a taxation standpoint.

Second, in regard to drunkenness and consumption of liquor; in both instances I can readily say these have decreased eighty to eightyfive per cent at least.

Third, as to the financial, industrial and moral conditions under prohibition; in my judgment, as well as what the physical facts daily show, they have been much better under the dry laws than they were before. In other words, after a trial of prohibition in this city, it has been highly satisfactory and beneficial to the public in most every way; and I feel safe in saying that prohibition will prevail for all time to come throughout this country.

Next follows a letter from Mr. C. E. Belk, written for the Mayor of the City of Houston, Texas, dated July 14th, 1921:

As to taxation, about the same; drunkenness, practically eliminated; consumption of liquor, practically eliminated; and upon the general financial condition we find a great improvement, as the banks show increased deposits; as to the industrial conditions, the working man's efficiency improved, and as to moral conditions, we find the arrests for all kinds of crime much less.

The extracts from the next two letters that I am going to read you are most interesting. Reno, Nevada, used to be one of the most drunken and desolate towns in America. Its reputation was so bad that, when a man visited Reno, he usually took a little trip to go and post his letters to his friends from another place so that his friends might not know that he was in Reno. Well, this letter is from Mr. H. E. Stewart, the Mayor of the City of Reno, Nevada, dated July 20th, 1921:

Prohibition has had in our community no effect upon the taxation. The absence of liquor licences

has reduced the revenue but has not increased the tax rate. Drunkenness has almost entirely disappeared.

It is my honest opinion that the absence of liquor for general use, or the presence of the prohibition amendment, has enabled this entire country to better and more satisfactorily pass through the period of depression and lack of prosperity following the War.

I can see no general improvement in the industrial conditions, but the moral conditions are muchly improved.

The following letter, friends, is from Mayor Smith of Louisville, Kentucky. Louisville, Kentucky, was our second greatest whiskey town, Peoria, Illinois, being the whiskey metropolis of America. Mayor Smith was one of our worst and most capable opponents. During the dry campaign days, Mayor Smith forget us night and day, and he forgot us hard too. Now that Louisville has been compelled to go dry, this is the letter that Mayor George Wessinger Smith, Mayor of Louisville, Kentucky, under date June 27th, 1921, writes to me:

I have received your letter of June 11 asking me to give my observations on the effect of prohibition in Louisville, Kentucky, especially in regard to its effect upon taxation, drunkenness, consumption of liquor and upon the general financial, industrial and moral conditions of Louisville.

1. Licences amounting to 420,000 dollars annually, as well as taxes collected from

assessments of liquor in warehouses, were lost. This loss was in a measure made up by increasing licences on other occupations, by increasing taxes and assessments on various kinds of property, and by rigid economy. There was nothing else to do. Nobody but a dreamer imagines that during the readjustment caused by prohibition such a large loss can be made up in any other way; but when all liquor disappears, and the money wasted on drink is expended on what is useful, the increased aggregate wealth will more than produce the loss of liquor licenes, etc.

2. The police records of Louisville show that drunkenness has decreased 85 per cent since the beginning of war-time prohibition, July 1, 1918, and the prohibition laws following the constitutional amendment since the war.

3. The police records mentioned above prove beyond doubt that less liquor has been consumed. As the laws make it difficult to obtain legitimately, the only liquor obtainable is that which was stored away before the prohibition laws became effective, and such liquor as has been fraudulently removed from government warehouses or stolen by bandits. The old law of supply and demand rules, and the supply being limited, the bootlegging price is very high. I suppose it will take a number of years to consume all the liquor in existence, and as long as it exists, somebody is going to get drunk, and a great many people are going to get it one way or other; but the vast number of people do not get liquor, and there is, therefore, less drunkenness. The next generation will know nothing about liquor. In the meantime, and until we reach the time when there is no liquor, extremists will be disappointed if they expect the whole nation to be absolutely sober over night, or if they try to fool

themselves into the belief that money will actually be saved to any great extent immediately.

4. What I have just said makes it impossible for me or anybody else to speak with certainty upon financial or industrial or moral conditions as influenced by liquor. Intelligent people must rely upon reasons. Up to date only a few real tangible facts are ascertainable; but if only one truth, it is enough to support the economic and moral claim for prohibition.

I am not a prohibitionist. I believe anything God makes is good; but I believe in St. Paul's doctrine of not putting a stumbling block in the way of your brother, and I am convinced that the whole world would be better without intoxicating liquor.

Then, friends, there is the prosperity that has come to the former breweries and distilleries themselves. Perhaps the best single illustration of what has happened, and is happening, to former distilling plants, is to be found in the interesting transformation that has taken place in the world's greatest whiskey centre, Peoria, Illinois. With the advent of prohibition, thirteen former distilleries, located in and around Peoria, were taken by a large food corporation. The promoters of this undertaking, realising the great manufacturing advantages in the peculiar location of the city of Peoria, purchased the distilleries and expended something like ten million dollars in equipping

them for other industrial purposes. As a result those distilleries, which formerly employed about one thousand men in the manufacture of alcohol, now employ more than four thousand men who are manufacturing thirty different important and necessary products among which are industrial alcohol, stock feed, wheat flour, cane syrup, corn oils, yeast, preserves, jellies, jams and vinegar.

With such a transformation, involving such an important part of the former distilling business in America, it should not require a great stretch of the imagination to understand how that industry is being easily transformed into necessary and helpful enterprises which employ more people, use more raw materials, produce more valuable products and add more to the wealth as well as to the comfort, happiness and general prosperity of the people.

Several of the important brewing buildings in the city of Cincinnati, Ohio, have been converted into what has already grown to be the largest clothing manufacturing establishment in the world.

The Chicago brewery of the United Breweries Company has been sold at a very handsome price to a stove manufacturing company.

The Southern Brewery of Boston is now a candy factory, as is also the former Liberty Brewery of Pittsburg.

The National Capital Brewery at Washington, D. C., formerly employing fifty people and using 130,000 dollars worth of raw materials a year, has been transformed into an ice cream factory, employing 150 people and using more than 400,000 dollars worth of raw materials annually.

The Pabst Brewery of Long Island City, New York, is now used as a printing and publishing establishment.

The Bartholomay Brewery of Rochester, New York, is at present a crude oil refinery turning out about fifty tons of crude oil a day.

The Lembeck and Bets Eagle Brewery of Jersey City, New Jersey, has been converted into a refrigerating plant.

One of the large breweries in the city of Milwaukee, Wisconsin, is now employed in the manufacture of motor cycles.

The brewery of Chicago is part of a plant now employed in the operations of a large paper company.

Then, friends, there is the general prosperity that has come to our nation as such, as an

aggregate result of the prosperity of the various states in the American Union.

First, there are the 500,000 men who were employed in destroying foodstuffs. The product of their destruction destroyed health, it destroyed homes, it destroyed the happiness of our women, the joy of the existence of our children, and the manhood of our people. The prohibition law has made these 500,000 people quit this destruction business, and go to some honest occupation or other. Many of these men have gone to work on the fields or in the mines. A good many are employed in other industries. Where these 500,000 were employed in destroying foodstuffs before, now, under the prohibition laws, they are engaged in creating foodstuffs in the factories. Where they destroyed homes before, now they are engaged in building homes; where they destroyed health and happiness before, they are contributing to the wealth and prosperity of the country now.

Yes, friends, prohibition has been one of the very important factors in the recent growth of national prosperity of our people.

Ten years ago we owed money to almost every money market in Europe; to-day we have not only been able to pay it all back but we have been able to find ourselves in a

position to loan money to Europe. There is not a single European Nation of any consequence that does not owe us money today, and large sums of money. We are only too glad to have been able to loan it to them. I am sure when these Nations also quit drinking they will save up enough to be able to pay us back.

The happiness and prosperity that have come to our homes, friends, since the passing of the dry laws in our country, is something that we would not give up for anything. Our working men where they first used to push money across the counter and draw headaches, now push money across the counters and draw interest. It is a common sight in a big industrial town in America today to see a long row of half a mile of automobiles standing. The workmen come to the workshops and go back to their homes in the evening in their own automobiles. Every other family in America now owns a motor car. Our children are well fed and well clad, and are generally very happy. They are not afraid of their father coming home. Our women are happier and have colour in their cheeks. And our whole Nation is happy and prosperous.

Mr. William J. French, Chairman of the Industrial Accident Commission of the State of

California, says: "Prohibition has given children a better chance for the future: has thrown protection around girlhood; has afforded mothers a security heretofore unknown: has enriched the American home, and justifies itself for these reasons alone, for they are superior to specious cries about personal liberty or opposition based upon appetite or profit."

Then there is another kind of benefit that has come to our people, and that is in the reduction of crimes. The Governor of Indiana told me that one year of prohibition in his State resulted in closing up thirtyseven of the county jails of Indiana, and the Governor of Michigan told me that a year and half of prohibition had resulted in closing up fifty jails in his State, and fifty jails means more than half the jails in the State of Michigan.

Birmingham, Alabama, is one of our great industrial cities of the south, and the citizens of Birmingham are very proud of their city. They had an old jail that kept overcrowding until the city authorities decided to build a new jail. Being proud of the city, they decided they would build the biggest, the most comfortable and in fact the most attractive jail in all the south. They did build a jail of that description, and it costed them 100,000 dollars. But before

the new 100,000 dollar jail was completed the prohibition law came into force in the city of Birmingham. The number of prisoners began to decline and the old jail kept getting empty. And there has not been one single prisoner in this new magnificent and attractive 100,000 dollar jail! The building lay idle for a year, and then the city authorities decided to use it for some other purpose. They employed workmen and took out the iron and concrete cells. Then they made some necessary structural changes and turned that 100,000 dollar jail into a school-house. From that day to this, friends, it has been used as a school-house, and it is a school-house today. That is the difference between licence laws and prohibition laws. The licence laws compelled us to build jails, jails and more jails to lock up the products of the drink shops. And the prohibition laws come along and empty those jails and turn some of them into school-houses. The difference between a licence law and a prohibition law is the difference between a jail and a school-house.

Cincinnati is the largest town in my own state of Ohio, and during the dark drink days it used to be one of the wettest towns too. There was a workhouse in Cincinnati that used

to be pretty nearly always full—with the customers of the drink shops. This workhouse was a monstrous looking sort of a big building. It had a great length, and there were two rows of concrete cells, running the whole length of the building. These cells were three tiers high, piled one upon the other. This workhouse used to shut up within its walls on the average 6,000 men per year. Last summer, when I was in Ohio, I went up to Cincinnati to see how this workhouse was getting along, and how many persons were still locked up in it. You can imagine my joy, friends, when I went up to this workhouse and found not a soul there. There was nothing there except the rats and bats and the ghosts of a horrible past. Now *there* is the difference between the drink law and the prohibition law. The drink law locked up an average of 6,000 people per year, and the prohibition law came round and turned them loose. Now the more I move about India, the more I hear about the matter of personal liberty. I specially hear a great deal of talk about this personal liberty whenever a bunch of a few Britishers are around. Now, friends, if you want to get real first-hand information on the question of personal liberty, go and ask one of

those 6,000 men. They will tell you that it was the drink laws that put temptation in their way, trapped them, robbed them of their personal liberty, and locked them up; and that it is the prohibition law that came along, and not only restored their liberty to them, but also made them safe from any pitfalls in the future by removing the licensed houses of temptation from their way.

I have, friends, a number of letters in my bag up in my room at the hotel, but I have got here a few, and I will read extracts from them to show the effect of the prohibition law on crime in America. This is a letter from Mr. Ralf Duff, Secretary to the Governor of the State of Michigan, dated, Lansing, June 20th, 1921: "Drunkenness has been reduced to a minimum, and crime, particularly those offences which are directly traceable to the use of liquor, has been immensely lessened. In some of our counties the sheriffs are idle and their jails empty."

Next is a letter from Mr. Warren T. McCray, the Governor of the State of Indiana, dated, Indianapolis, July 7th, 1921: "I am pleased to advise you that prohibition has been most beneficial from every point of view. I can cite no more striking instance than the fact that the

workhouse in this county has been practically abandoned for the last year and a half."

The next is a letter from Mr. L. D. Thompson, the State Treasurer of the State of Missouri, dated, City of Jefferson, June 8th, 1921: "I am not taking any part in the wet and dry fight in this State, nor in England, but, as a matter of fact, the adoption of the prohibition policy in the State of Missouri has not affected tax rates. Our general property tax is just about the same. In many courts the criminal cost saved has offset the liquor tax. Personally, I have always favoured a high licence tax on the sale of liquor, but no sane business man can help but admit that prohibition has been a great blessing to our country."

Now, friends, here is a leaflet that will tell you about the effect the prohibition laws had on crime in fiftytwo of our American cities that did not go dry of their own accord, but had to go dry with the enforcement of the Federal Laws.

AMERICAN PROHIBITION AT ITS WORK

By WILLIAM E. JOHNSON

During the past few months, some information and much misinformation has been published in

European newspapers regarding the effect of Prohibition on crime in America. Most of this material has had its origin in New York City, and the statements have been to a considerable extent grotesque and misleading in their character. Some of them have been downright false.

Recently the European Press despatches carried a story that the American Congress had refused to appropriate any money for the enforcement of prohibition. As a matter of fact in the same week that these stories were circulated, Congress actually increased the appropriation for this purpose by a million dollars.

In order to gather official information on the effect of prohibition on drunkenness and crime in America, I recently sent out a questionaire to the chiefs of police of 80 American cities that did not go dry of their own volition but which were compelled to go dry by the adoption of the National Prohibition Amendment followed by the enactment of the Volstead Enforcement Act by Congress. In such cities, the sentiment against the traffic being the weakest, the difficulties of proper enforcement have been naturally the most serious. In these cities, therefore, the worst possible results must be looked for. The questionaire called for the number of arrests

for drunkenness in these cities for the years 1917, 1918, 1919 and 1920. The total arrests for all causes for the same years was asked for.

From the 80 enquiries sent out, returns were received from 54 Police Chiefs. These returns are tabulated herewith.

The totals are as follows:

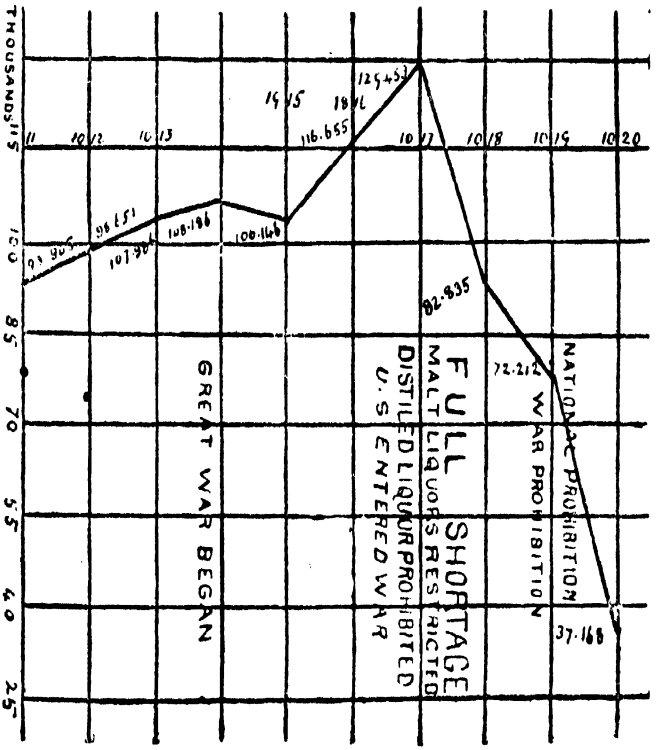
POLICE ARRESTS IN 54 AMERICAN CITIES

Year	Arrests for Drunkenness	Total Arrests
1917 ...	372,497 ...	1,109,561
1918 ...	294,006 ...	1,049,963
1919 ...	205,391 ...	956,215
1920 ...	141,071 ...	935,318

That is the very worst showing that can be made about the effect of prohibition on drunkenness and crime in American cities. Arrests for drunkenness in the most unfavourable cities have decreased by nearly two-thirds, while arrests for all causes in the same cities have fallen off by 186,335 in three years. The decrease is becoming still more marked from month to month as the machinery for the enforcement of the dry laws becomes more and more effective. Inasmuch as the arrests for drunkenness and crime were yearly increasing by leaps and bounds under the old licence

ARRESTS FOR DRUNKENNESS INCREASED IN STATE FROM 93,965 IN 1911 TO 129,455 IN 1917, DECLINED TO 37,160 IN 1920; SLUMP INDICATES PROHIBITION CUTTING GROG SUPPLY

MASSACHUSETTS



To face 146

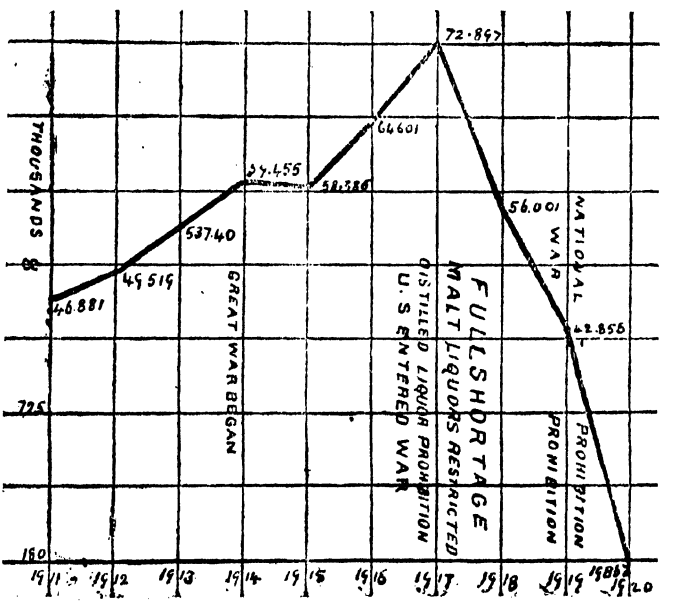
TABLE SHOWING THE NUMBER OF ARRESTS FOR DRUNKENNESS AND OTHER CAUSES IN 54 AMERICAN CITIES

PLACE	ARRESTS FOR DRUNKENNESS				ARRESTS FOR ALL CAUSES			
	1917	1918	1919	1920	1917	1918	1919	1920
Albany, N.Y. ...	2,370	1,122	1,037	477	6,062	4,121	3,882	3,216
Allentown, Pa. ...	392	203	115	73	1,646	1,238	856	624
Altoona, Pa. ...	...	975	590	525	...	2,087	1,345	1,237
Baltimore, Md. ...	5,129	7,552	5,096	1,785	49,174	62,076	50,027	41,988
Bethlehem, Pa. ...	...	309	317	199	...	1,583	1,608	1,284
Boston, Mass. ...	73,393	54,948	35,540	21,800	1,08,566	90,293	67,947	58,817
Bridgeport, Conn.	2,009	1,425	406	597	7,398	5,495	2,550	4,109
Brockton, Mass. ...	1,134	898	889	615	2,473	1,997	2,050	1,683
Buffalo, N.Y. ...	14,205	13,315	8,853	7,421	35,853	35,902	31,236	24,436
Camden, N.J. ...	1,930	1,726	1,082	651	4,543	5,045	4,341	3,832
Chicago, Ill. ...	55,653	45,414	35,608	31,316	1,37,910	1,10,819	96,676	79,315
East St. Louis, Ill.	1,203	1,102	...	...	9,436	8,416	...	...
Elizabeth, N.J. ...	...	307	200	209	...	3,134	3,048	3,064
Erie, Pa. ...	8,548	...	2,350	784	6,918	10,301	6,252	5,175
Fall River, Mass....	1,691	1,439	827	851	4,050	3,449	2,962	3,055
Hartford, Conn. ...	6,679	4,367	2,820	2,819	12,316	8,947	6,518	7,193
Haverhill, Mass. ...	875	1,140	1,048	332	1,508	1,884	1,865	924
Holyoke, Mass. ...	1,566	820	689	473	2,518	1,547	1,364	1,130
Kansas City, Mo...	329	345	137	106	51,479	44,975	45,247	28,372
Lawrence, Mass....	2,872	2,539	1,628	1,312	4,905	4,702	2,970	2,790
Los Angeles, Cal.	16,430	9,250	5,340	3,377	53,040	46,760	49,740	86,036
Louisville, Ky. ...	1,865	2,814	2,041	500	9,013	18,009	13,940	8,761
Lowell, Mass. ...	4,194	3,905	2,591	1,512	6,058	7,122	4,629	3,656
Minneapolis, Minn.	7,014	5,084	3,715	2,363	14,616	10,262	11,804	10,608
Milwaukee, Wis. ...	1,007	822	482	516	12,107	10,039	9,138	10,545
New Bedford, Mass.	2,496	1,553	748	670	4,284	3,321	2,354	2,443
New Britain, Conn.	566	444	297	160	2,163	2,379	1,990	1,491
New Haven, Conn.	5,105	4,264	2,544	2,221	11,018	10,499	9,352	7,934
New Orleans, La....	6,690	9,477	5,338	2,399	30,895	23,239	20,586	15,079
Newport, R.I. ...	526	195	147	199	1,472	1,133	763	754
New York, N.Y. ...	16,311	8,795	7,028	7,804	1,87,613	1,70,159	2,20,159	2,66,749
Niagara Falls, N.Y.	1,944	1,902	1,412	726	6,413	6,192	3,591	2,532
Passaic, N.J. ...	291	264	200	218	2,678	2,717	2,579	3,036
Paterson, N.J. ...	1,231	968	433	456	5,340	5,075	4,371	4,058
Pawtucket, R.I. ...	1,165	782	516	323	1,999	1,600	1,281	1,170
Peoria, Ill. ...	1,879	1,803	933	270	6,652	6,103	4,276	3,056
Philadelphia, Pa....	43,040	34,655	23,613	20,410	96,041	94,039	75,618	73,015
Pittsburgh, Pa. ...	28,935	23,556	14,304	9,577	59,205	59,658	43,229	36,572
Providence, R.I. ...	5,957	4,127	2,778	2,667	10,237	10,110	8,439	7,691
Racine, Wis. ...	652	738	512	291	1,818	1,866	1,728	1,890
Reading, Pa. ...	601	365	221	249	1,940	1,681	1,615	1,428
Rochester, N.Y. ...	1,676	854	794	608	5,394	4,232	4,998	4,323
Sacremento, Cal. ...	2,242	2,502	2,015	762	6,682	8,690	7,580	5,307
Saint Louis, Mo. ...	4,958	3,504	3,941	1,861	42,561	54,400	49,630	45,876
San Diego, Cal. ...	1,883	2,688	1,256	322	5,957	7,231	4,269	5,178
San Francisco, Cal.	14,725	15,437	11,288	2,257	34,599	34,331	28,222	22,990
Schenectady, N.Y.	819	501	446	326	3,420	2,869	2,601	1,913
Somerville, Mass.	615	366	331	272	1,784	1,650	1,764	1,637
Springfield, Mass.	2,473	1,336	792	619	3,429	3,419	2,601	2,784
Trenton, N.J. ...	1,863	1,339	953	847	5,948	6,327	5,231	5,693
Waterbury, Conn.	3,132	2,401	1,341	748	7,492	7,656	4,792	4,078
Wilmington, Del....	2,718	1,596	3,620	295	7,660	6,635	8,779	3,620
Worcester, Mass....	7,157	5,576	3,959	2,685	10,967	10,317	8,738	6,761
Yonkers, N.Y. ...	359	199	230	216	2,338	2,232	3,084	4,510
Total ...	3,72,497	2,94,008	2,05,391	1,41,071	11,09,561	10,49,963	9,56,215	9,35,318

TO FACE 140.

ARRESTS FOR DRUNKENNESS INCREASED IN STATE FROM 93,965 IN 1911 TO 129,455 IN 1917, DECLINED TO 37,160 IN 1920; SLUMP INDICATES PROHIBITION CUTTING GROG SUPPLY

BOSTON



To face 141.

system, the remarkable decrease under prohibition is exceedingly gratifying to the friends of prohibition and equally disconcerting to those who would exploit the vices of the people for the benefit of their own pockets.

An examination of the police returns of cities that have had prohibition for a number of years and which went dry of their own accord make, naturally, a much better showing for the dry programme.

The accompanying chart will show the effect on crime in the State of Massachusetts.

The above charts show the tremendous slump in the Prohibition year of 1921 in the arrests for drunkenness in Massachusetts as a whole and also in Boston, the largest city of the State. These figures are conclusive evidence that Prohibition has eliminated the bulk of the liquor supply of the State. The arrests for drunkenness in the State except in 1915 continuously increased from 93,956 in 1911 to 129,455 in 1917, the last year of unrestricted licence; and then in three years of restriction and prohibition declined to 37,160, considerably less than half the figures in 1911.

In a study of influences it will be observed that there was a slight decline in 1915, the period following the outbreak of the world war, which

took large numbers of men to other lands. This decline, however, was but a prelude to a much greater increase. The conspicuous declines were in the three years following when Prohibition influences became effective, prohibition of distilled liquors in 1917, restrictions on breweries and saloons as to hours because of fuel shortage in 1918, and then the great drop following the enactment of war-time National Prohibition and the going into effect of the Eighteenth Amendment. Since September 30, 1920, there has been some increase in arrests for drunkenness, but no wet authority has yet ventured to present any comparison of arrests in a wet year with those of the dry year 1921.

There is yet another sphere where the beneficial effects of our prohibition laws are very apparent, that is, the sphere of public health. There used to be in America a very paying concern known by the name of Keeley Institutes. There were two hundred of these Institutes scattered all over the country. These Institutes did good business by curing persons who were addicted to the drink habit. Well, after prohibition had been in force for a year in the country, practically all the two hundred of these Institutes closed up for want of work to do. The parent

Institutes of Dwight, Illinois, were leased out to the Federal Government for military hospital purposes.

Some fifty years ago, some rich man with a heart in his bosom built two magnificent places in Chicago. One was called the Washingtonian Institute, and was a clinic for the treatment and cure of men inebriates. The other was called the Martha Washingtonian Institute, and was also a clinic for the treatment and cure of women inebriates. For the last fifty years these two institutions have always been full. There has always been a long waiting list in both these institutions. One full year of enforcement of the prohibition law in Chicago emptied both these Institutes. They are closed up now, for there are no patients for them to cure.

Then there is the accompanying chart. It will show the effect the prohibition laws had on the death rate of the City of New York.

A great many people used to die every year in New York City from alcoholism. You will notice from the chart that the number of deaths from alcoholism in the year 1916 reached the high figure of 689. Now, friends, why did these 689 people die in New York City every year? They did not want to die. They died for two reasons. The first reason was that

some drink-seller wanted to make some dirty money from their death, and the second reason was that our Government wanted to make some blood-revenue from their death. That is why these 689 persons died in the City of New York every year. Our fight in America has been the fight against this iniquity, and thank God we are the privileged people today to see the results of our labour.

After our joining the War in 1917 there came restriction after restriction on the drink traffic, until at last came the National War Prohibition and finally the National constitutional prohibition.

In the City of New York the death rate has been declining each year, until in 1920, as you see on the chart, it has come down to exactly sixtynine.

Well, we have not eliminated all the deaths, but we have eliminated nearly ninety per cent of them. We hardly expect to eliminate all of them, but we do expect in a few years more to eliminate the greater part of this ten per cent. There are a lot of people who keep looking at this 69 and forget all about the 689, but we in America believe that any law that in three years eliminates 90 per cent of the deaths from alcoholism, or that in two or three years eliminates 80,

85, or 90 per cent of crime, is a good law, in fact *very* good law.

Yes! finding the benefits that have come to us since the adoption of the prohibition laws, the mighty provinces of Canada and Mexico have also gone dry. In Canada the provinces of Nova Scotia, New Brunswick, Saskatchewan, Alberta, Yukon, Quebec and British Columbia have all gone dry. All the bordering provinces in Mexico have gone dry. Newfoundland has gone dry. In Europe, Iceland, Finland, Norway (as to spirits), the New Republic of Esthonia and large parts of Sweden and Denmark have gone dry, and France is seriously considering the question of going dry as to spirits.

And here, friends, I want to deliver to you the message that my people in America have commissioned me to come and deliver to you. It is a message from the heart of the American people—the youngest of all occidental Nations to her eldest sister, India, and the people of India the greatest of all the oriental Nations. It is a message of cordial invitation to the people of India to come and march hand in hand, shoulder to shoulder, in the support of perfect equality and true comradeship, to free the world from the greatest of all the perils that ever visited mankind. Come, friends, come

on and exterminate the liquor traffic from your beautiful county; exterminate it as soon as you can. Then, India leading the eastern world, as of right she should; and, America leading the western world, as indeed she is; and both India and America marching so close to each other that they can hear each other's heart beat. Yes, we two marching together will before long completely wipe the whole liquor traffic from off the face of the earth.

Remember one thing, friends, that slavery existed for 4,000 years in the world—but it never existed for the benefit of the slave. No, it never existed for the benefit of the people either. It always existed for the benefit of the man who carried the lash.

And so also the liquor trade. It has already existed for as long a while as it should. And all the time that it has existed, it has never existed for the benefit of the drunkard. No, neither has it existed for the benefit of the people. It too has existed, and is existing to-day, for the benefit of the man who cares to make money out of it. When you are ill, and the doctor comes to see you, he takes your temperature, feels your pulse, and looks at your tongue. He does all these things to ascertain the cause of your disease. And when he has

found out the cause of the disease, he tries to remove the cause. Once the cause is removed, your disease automatically disappears. And so also as regards the suffering caused by the drink business. We must remove the cause—the drink traffic. Oh! we can keep on arguing not till tonight but till doomsday if you like, as to whether poverty causes drink or drink causes poverty; it would be the same as arguing whether the rattling of the tin that was tied to the tail of the dog made the dog run or whether the running of the dog to whose tail the tin was tied, made the tin rattle.

I have never heard of a man drinking himself rich, but I have heard of lots and lots of men drinking themselves poor. Remember this one thing, friends, that just so long as you have the drink shops in your country, just so long will the suffering coming out of the drink traffic remain in your country.

The drink shops, the arrack shops and the toddy shops, are all parasites. The drink traffic itself is a vermin. You cannot regulate a parasite or a vermin, you cannot regulate a rat, you cannot make a bargain with a fly, you cannot fix hours for a cockroach, you cannot make a louse keep the Sabbath; that is why they are vermin. You just destroy them, that

is all, and destroying them is no victory but plain decency. You certainly cannot regulate them in America; we do not try to regulate rattle snakes. We do not try to regulate mad dogs. We just put them out of business. That's all there is to do.

Now, friends, the history of my country as compared with the mighty and glorious history of your great past is rather small; but to some of us, one phase of our history is exceedingly inspiring. It is a mighty and a proud record of a Nation fighting for liberty. Our fathers, when they first landed on those shores, fell on their faces and kissed the ground, and thanked God for having found a place where they could worship God according to the dictates of their own conscience.

But they did not remain true to themselves. They started hanging Quakers and Baptists. They hanged one of my own ancestors because her notions of Christian theology did not coincide with theirs. It took us a hundred years of struggle to establish our religious liberty. And today in America a man is really free to worship God according to the dictates of his own conscience.

Then our fathers fought a horrible war with England. It cost us tremendous sacrifice, and

we cheerfully went through it all because we were out to establish our political liberty. We fought another bloody war with England in 1812 to establish the liberty of the sea. But that time neither England nor we knew what real liberty of the sea meant. Next we fought another war to establish the liberty of Mexico and Texas. In 1862 we fought a most horrible bloody war against ourselves to establish the liberty of the black man. Yes! how dead is that notion of liberty which denies freedom to a man because of the colour of his skin, or the creed of his belief, or the geographical position of his being, or because of the untouchability of the race or the family he is born in.

We fought, and fought hard, at home to establish the liberty of our women. And then in 1917 our sons from America and your sons from India mingled their blood together on the fair fields of France to fight so that liberty might not be swept from the face of the earth. Then we fought the great war against the drink traffic. It has also cost us a great deal of suffering and sacrifice. We paid our toll cheerfully, because we believed that this war was the culmination of all our centuries of struggle for liberty. By the victory in this war we have succeeded in establishing the liberty of our

homes, the liberty of our women to live a happy life and bring up their little ones in joy, and the liberty of our men not to be tempted away and pushed into the abyss of misery and suffering.

Now, friends, what are we for in the world anyhow? Are we here to live the life of a wolf, or are we to act in the image of our Maker? A little while ago I was reading a novel by Dostoievsky, that great wizard of Russian speech. He told the story of an old, old Scandinavian King who sat by the log fire surrounded by his warriors, when from in between the rafters there flew a little bird. It fluttered around the fire for a little while, and then it disappeared into the rafters again. The King looked at his warriors and said: "Men, that bird is like life. It came out of the darkness, it hovered round the fire for a while, and then it disappeared into the darkness again". And how true that is, friends. We come out from a great mystery, move about in the world for a little while—for the span of our lives as compared to eternity is but a flash—and then we disappear into another great mystery. The great Power that created us, in His own good time will take us away. We take nothing from this world. We leave everything behind. We

leave behind even our reputation and records of deeds done for good and evil. Sometimes I think that the former American brewers would have liked to take their bloody gold with them: but it would do them no good. It would only melt over there! The same question that has confronted men in the past confronts you and me. "How are we to utilize this little time on earth?" Are we to authorize the setting of death traps and drink shops to trap our weaker brethren, or are we to do our little best to leave the world a little safer and a little more attractive place than we found it? Are we to live as the rhinoceros lives, only for its stomach, or are we to play the part of a brother and make the world a little better, a little safer, and a little happier, not only for those around us but also for those who are to follow us? I can see the day, friends, yes! I can see the day through my one glass eye, when no father anywhere in all the world need worry any longer if his boy doesn't come home at supper time. I can see the day when no mother anywhere in all the world need worry any longer about the drink shop round the corner. I can see the day when no working man anywhere in all the world need be ground down to be the slave of the liquor dealer and be compelled to live in dirty slums.

I can see the day when toilers all the world over will raise their heads as men among men. I can see the day when every child born into the world will have a chance, an even chance, to a respectable life. It may all sound like a dream to you, friends; but it is a dream that can be fulfilled, and will be fulfilled, if only good men and women will listen to the Master's call within their breast and put their hands to the plough.

To a group of children he always told stories: "Up in the cold region of Montana, in the very coldest of the cold days, there blows a wind which is warm. This is called the Chinook wind. An old Indian once told me by the camp fire the story of how this warm wind blows in this very very cold region. The story was that this Chinook wind in the old days used to blow very very cold, in fact it was so cold that whenever it blew it froze the ponies and sometime even little babies to death. And so one day an old Indian whose ponies and babies had been frozen determined to set things right, and put up a trap for this Chenook wind over night. Next morning he found the Chenook wind caught in the trap by the leg. The wind implored him to let it go because its leg hurt, but the Indian would not let it go. So the

Chenook wind promised no more to blow cold and freeze ponies and babies, but henceforth always to blow warm. On taking this solemn promise, the Indian let the wind out of the trap, and the wind has ever since fulfilled its promise and blows warm in that cold cold region. In the same manner, boys and girls, we got determined and caught the liquor traffic in our trap by the leg, and it will no longer do us the harm that it has so far been doing.

Then there is another little story another old and wise Indian told me also by a camp fire. This story was to how fire first came to mankind. In the very very old days, when men did not have fire, a very thoughtful brave Indian, who had been watching the sun for a good many days, one day followed the sun. He followed it for a long long way, and when the sun was going to go over to the other side, he took a stone and knocked a piece off the Sun. He picked up this piece and started running homeward. He ran and ran and ran till he was very tired and could run no more. So he gave the little piece to a bird to carry to the Indian land. The bird put it in its right vest pocket, and its vest pocket got burned. Since that day all the birds of that kind have a little mark that looks like the mark of having been burned,

under their right wing just as the mother bird had been. So the bird flew with the fire in its vest pocket towards the Indian land. And when the bird grew tired it gave the fire to a fish which put it inside its mouth and swam and swam and swam till the fish also grew so tired that it could not swim any more. The fish then gave the fire to a wolf, and the wolf ran with the fire and gave it to the Indians in the Indian land, and that is how mankind got fire.

Remember, little friends, that just as in order to be able to get fire, the Indian had to work with the bird, the fish, and the wolf, so also, to be able to achieve anything you also ought always to be ready to work with anybody no matter who he is or what he does, whether he is the fish type or the wolf type or the bird type.

Then there is another little story, boys and girls, that I will also tell you. It is a story I heard in Japan. The Emperor of Japan always wore purple clothes. Nobody else could wear clothes of that rich purple colour. This story is about the manner in which the Emperor procured the purple dye that coloured his clothes. In the North of Japan there is a special kind of fish called the Shogo which live deep under water. One day three little Shogoes were swimming around, and one of them said, "Let

us go up to the surface and see the sky". "No we must not do that," said another, "for last week three other Shogoes went up and never came back again." "Yes, but it was not because they went up, but because they went on the shore". And so the three Shogoes went up. After they had been swimming about on the surface and watching the sky a little while one of them said, "Oh, let us go to the shore and watch the trees." "No we must not do that," said another, "for last week the other three Shogoes went on the shore—and they never came back home". "Yes, but it was not because they went on the shore, but because they went into the forest. That's the reason why they did not come back". And so the three little Shogoes went on to the shore, and after they had been looking around the forest a bit one of them said, "Oh let us go into the forest and see what is there". "No we must not do that," said another, "for last week the other three little Shogoes went to see the thing that is there, and they never came back". "Yes, but it was not because they went to see the thing, that they did not come back, it was because they started drinking of it". And so the three little Shogoes went into the forest to see what was there. They found it was a pot

of wine, one of them said, "Oh let us smell a little of it". "No we must not do that," said another, "last week the other three Shogoes smelt of it, and they never went home at all." "Yes, but it was not because they smelt of it that they did not go back home again, it was because they dipped their tongues into it and drank out of it." And so the three little Shogoes smelt of this pot of wine, and they thought it smelt good. "Oh, let us dip our tongues into it," said one little Shogo. "No we must not do that," said another, "for last week the three little Shogoes dipped their tongues into it and they never returned home." "Yes, but it was not because they dipped their tongues into it, but because they drank too much of it, that they did not come back home." And so the three little Shogoes dipped their tongues into this pot of wine; and the liquid began to tricle down their throats, until they fell over on the ground and were senseless. The hunters came and picked up these three little Shogoes, and squeezed the blood out of them. It was out of this blood of the little Shogo fish that the purple dye was made that coloured the clothes of the Emperor of Japan.

Youth is joyous, my young friends; it is the old life that is so sad. Your young hearts are

bounding with the hopes of the ever so many great and good things that you expect to do in the future, while a man or woman of my age, who has crossed the meridian of life, often looks back and remembers a great many things that he or she should have done and also perhaps some things that he or she should not have done. And so in the joy and hope of your lives, start aright. Do not get on the bye-paths and fall into temptations. Keep a good watch on yourselves always. Start right, and follow on, and may be when you grow to my age you will have fewer things to look back to than I have. God bless you all."

Speaking to Christian gatherings in the Churches, he read St. Matthew, chapter 12 :

And when he was departed thence, he went into their synagogue.

And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days ? that they might accuse him.

And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out ?

How much then is a man better than a sheep ? Wherefore it is lawful to do well on the sabbath days.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like to the other.

"Let us pause and think for a moment or two on this verse from the Scriptures. When the man with the weak, emaciated, withered arm came before Jesus, what did Jesus do to him? Did Jesus rob the man of his coat. Did He rob him of his money, thinking that this withered man with a diseased arm was not able to defend himself? No, friends, Jesus did nothing of the kind. Knowing that the man was weak with a diseased withered arm, Jesus helped him and made his withered arm whole. But what have we, the followers of Jesus in America, been doing so far? When we found a weak brother with a diseased and withered appetite come, we took him to houses licensed and protected by law, and taking advantage of his withered appetite, we robbed him of his money, and of his happiness. We robbed him in such a way that it left his children scattered on the street and his wife unhappy and helpless. Yes, friends, we had provided in our county for all kinds of infirmity except this one. We had provided homes for the deaf and dumb. We had provided homes and hospitals for the blind. We had provided for the children, the old man, and the poor. We

had provided for every form of infirmity we could think of except for the man with the diseased appetite. For this man we had not only not provided any kind of protection, but we had made elaborate arrangements for this man to be robbed and ruined, home and all.

Out of this booty we paid part of the expenses of our Government. But, thank God! our eyes were opened, and we saw our duty where we had failed so long. We get ashamed to run our Government by the money derived from the suffering of our women and children, and we quit doing that. And now we can more truly say, as the followers of Jesus should, that we are not taking advantage of the withered appetite of our brother, but that, by removing the drink-shop from the way, we are giving him a chance to cure his diseased appetite".

Speaking to an audience of Europeans: "It is a wrong notion, friends, that it was the teetotallers who fought and won prohibition for America. In fact the truth is somewhere quite the reverse. Most of the bitterest opponents of our prohibition movement were the teetotallers who owned way-out houses, or some dirty hall in a slum district which they rented out to liquor dealers for much better prices than they thought they would otherwise

get. They did not lose this income. Then a good many of the teetotallers were employed or directly interested in the liquor traffic. You see, a liquor dealer knows the stuff he is selling, and so in a great majority of cases they never drink, and are teetotallers. And then a good many of these liquor dealers never engaged as a bar-tender a man who drank. They knew that the bar-tender could part the customer from his money much better when his mind was clear, than when he was muddled with whiskey. And so a good many of the bar-tenders were also teetotallers. These people did not want to lose their business either. The one class of man that you will be surprised to hear, friends, who helped us a great deal and always, both in our propaganda and campaign, was the drunkard. The man who was a drunkard, but did not know that he was a drunkard, was the hardest to tackle. We left him alone and had practically nothing to do with him at all. But the man who was a drunkard, and knew that he was one, was the least difficult to convince, and always eager to go forward with the banner. Indeed, who else should know the evils of alcohol better; and in God's name who else had a better claim to demand that this curse of a temptation be wiped out once for all. But there

is a third section of people, friends, and that probably played the greatest part in our prohibition propaganda campaign and the final passing of the law, and that was the class of moderate drinkers. These people were by far in the majority. The moderate drinkers drank once in a while, some of them even twice or thrice in a while. They knew that the little drink that they took did them no harm. They thought they had sufficient control over themselves to stop when they thought they should. They saw that a little occasional drink gave them a little fun now and then, and that it was innocent enough. It did them no harm, nor did it harm their neighbours. They did not see anything wrong in it at all. But they also saw soon enough, like intelligent folks, that there were other citizens in their town and State who did not have that control, and who on the contrary had an abnormal appetite for it; that drink not merely ruined their efficiency, their reliability, their capacity, but that it also ruined their health and home, and brought misery and suffering to their wives and children. They saw that drink in fact was bad for their business and bad for the happiness of their neighbours. These moderate drinkers found that the prohibition movement was a patriotic

movement. They placed the value of the prosperity of their town or State higher than their own facility for an occasional glass of beer. Yes, these moderate drinkers were, as a matter of fact, quite glad to vote away their facility for an occasional glass of beer, when they realised that by giving so little of their own privilege they were getting so much for their town or their State. I can name at least six States in the west, friends, where solid votes for prohibition were cast by the majority of these moderate drinkers."

Speaking to an audience of young men, such as students from schools and colleges: "I am always glad to speak to an audience of Indians of today, but whenever I get a chance to speak to an audience of Indians of tomorrow my heart is really glad. Whatever manner you like to play and work in, I beseech you always to remember one thing, my good friends. Remember that, whatever may be the humiliation, the degradation, or the suffering of India of today, the India of tomorrow will be the result of *your* efforts. If the India of tomorrow fails to achieve her place of absolute equality among the Nations of men, if the India of tomorrow lags behind while other Nations have marched on, it will be because

you will have failed to fulfil your allotted tasks."

BOMBAY

There are quite a good few temperance organisations in the city of Bombay. The members of some of these organisations sometimes meet. There are some organisations however that were inaugurated some years ago. Their office bearers were elected and they still continue. Many of these organisations are federated together under the name of Bombay Temperance Federation. Sir Balchandra Krishna is the Chairman and Mr. D. D. Gilder the General Secretary of this federation. This federation is of course affilated to the Anglo-Indian Temperance Association of London.

The General Secretary of the Anglo-Indian Temperance Association in London wrote to Mr. Gilder and asked him to make arrangements in connection with Mr. Johnson's tour not only in the city of Bombay but in the whole Presidency of Bombay. But the General Secretary of the Anglo-Indian Temperance Association wrote directly to the various temperance organisations in other towns of the Bombay Presidency, and that virtually restricted Mr. Gilder's activities to the city of Bombay alone. Now, as is to be

expected under the leadership of Sir Balchandra Krishna, the Bombay Temperance Federation is a very dignified reform body. This reform body never had a programme, nor did it ever do any popular propaganda work. For it has always believed in using its power to influence the Government to the best possible advantage to the people, and so it presents petitions and offers suggestions to the Government whenever opportunities present themselves. And indeed whenever something unforseen has happened that has bestirred the Federation into unusual activity, the General Secretary has sat down and written a petition. Thus it has presented a good few petitions during the years of its existence, and in fact the last petition, and a very good one at that, it presented to the Honourable the Minister of Excise of the Bombay Presidency, was exactly a month before Mr. Johnson landed in Bombay. In this petition the Council of the Federation requested the Government of Bombay to make a definite declaration of its Excise policy. It further very respectfully laid twelve suggestions before the Government for consideration, one of them being "that there should be a total prohibition of the traffic in all kinds of intoxicating drinks and drugs in from five to ten years at the most".

The other suggestions dealt with the powers or influence that the local advisory committees should have, as regards the hours of opening and closing, the location or abolishing of liquor shops, the closing of these shops on Sundays and all festival days, the stopping of the sale of liquor in clubs, theatres and restaurants, etc., etc. The petition requested the Government to introduce some sort of scientific temperance education in schools and colleges; it quoted Sir Pheroze Shah Mehta; it quoted several Government orders; it quoted some replies given in the Legislative Councils, and finally it ended by quoting Mr. W. E. Gladstone's reply to the deputation of brewers: "Gentleman, you need not give yourselves any trouble about the revenue," Mr. Gladstone said; "The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I shall know where to obtain the revenue."

In the opinion of this dignified reform body, the methods of other workers in temperance reform were all wrong, and so they decided to be indifferent. But they could not be indifferent. The free nature of Mr. Johnson's past deeds came flashing up before them even when they did not want to think of them. Under such peculiar

circumstances, Mr. Johnson started the ball rolling in India on the evening of Tuesday the 30th August, 1921. The Fort Y.M.C.A. of Bombay had arranged a conversazione, and had invited a good number of leading Indians and Europeans, men and women. The invitation was well responded to and the small hall was crowded by men and women of many races and religions and of various shades of political opinion. . . .

When Mr. Johnson left the Y.M.C.A. hall, some members of the audience were still sitting in their chairs and wondering. In India the local reformers speak in such a serious manner, that these people were utterly surprised at hearing one of the world-famous reformers speaking in quite a light-hearted jocular way. Some who, with serious looks, had come to hear what would pretty nearly amount to a sermon, were, I was going to say, scandalised; but the great majority of the audience through the medium of his humour and jokes felt behind the great reformer the touch of an ordinary living man talking about his dreams.

Wednesday, 31st August, 1921. In the morning Mr. Johnson was entertained to breakfast by the faculty of Wilson College. After breakfast, escorted by the Principal and

other members of the staff, Mr. Johnson came to the College hall to give a short address to the students.

Now, there is one fact about students all over India, whether they be studying in the Pathashalas of Benares, Makahtabes of Delhi, whether they be studying under the shelter of the protective wing of the societies for the propagation of various aspects of Christian thought or the Society for the Promotion of National Education, whether they be students in the colleges of the Government Universities or the Benares Hindu University, they have but one fundamental aspiration.

Apart from wishing success in examination with various views of earning position and livelihood, they have one thought of the regeneration and freedom of the Motherland and their individual share in bringing that about. Indian students are always Nationalist, often ultra-Nationalist, and sometimes quite extremist. The students of Wilson College were no exception. They looked with suspicion upon Mr. Johnson; but there are no fairer judges than these fresh and clear minds, and before Mr. Johnson was half through with his speech, the students declared that he was alright. At the end of the speech they cheered him lustily, and came up to him and

told him that they were quite sure that he would be a real instrument of service to their country.

Mr. Johnson returned to the hotel, where he was kept busy during the whole afternoon meeting individuals and three deputations representing the various temperance organisations in Bombay. The students of Wilson College were frank when they delivered their judgment that Mr. Johnson was alright; and in true student manner they disseminated their frank judgment almost indiscriminately. Nothing spreads more rapidly than when it spreads from mouth to mouth in India, and such was the effect of the verdict of the Wilson College students. The result was that at 6.30 p.m., when Mr. Johnson went to deliver his first public speech in India, the Sir Cowasji Jahangir Hall of the Institute of Science was crammed. Quite a good few Non-co-operators, who had decided to be indifferent, were there. Sir Balchandra Krishna took the chair. While introducing Mr. Johnson, Sir Balchandra Krishna said that it has been urged on Mr. Johnson in other countries that the prohibitionists were in the minority, and that a minority had no right to dictate to a majority. Such might be the case, he said, in western lands, but in India the facts

are quite the reverse. Here the vast majority of the people, say 89 per cent, are by religion and tradition total abstainers, and if a plebiscite were taken, his statement would stand the most rigid test. Mr. Johnson spoke for over an hour. The audience listened to him with rapt attention, eager not to lose even a sentence. Whenever a sound coming from the platform was cut by the many revolving fans in the hall, or whenever a phrase because of its Americanism was missed, a number of faces in the audience would turn sideways straining their ears not to miss the next word or phrase. At the end of the meeting a Non-co-operator, an ex-Barrister, proposed the vote of thanks to the speaker.

After the lecture, when Mr. Johnson went up to his rooms at the hotel, he looked at his clothes and then he looked at me, and said: "Say! have I been speaking at a public meeting, or have I been swimming about in an aquarium?" He was literally dripping wet.

In the evening Bishop Robinson of the Methodist Church entertained Mr. Johnson to dinner. The American Consul General at Bombay, Mr. Charles Hathaway Junior, was also a guest.

Thursday, 1st September, 1921. The morning which had been set aside for doing some

writing, was spent in receiving students from various schools and colleges, students of all sorts and ages whose enthusiasm was the most marvellous that Mr. Johnson said he had ever seen in his life. The Consul General for America also paid an official call on his distinguished countryman, and made the offer of his personal and official services to Mr. Johnson should he need them any time during his stay in India. Some artists came and went on sketching Mr. Johnson while he was talking to the groups of students in his rooms. At two o'clock Mr. Johnson was taken to Elphinstone College. The students of this premier institution were not going to lag behind their brothers of Wilson College.

Mr. Johnson addressed the students in the big college hall. The collective cheer after the lecture, and the individual expression of joy at his coming, and gratitude for his doings, left Mr. Johnson, I venture to think, for once, embarrassed. "I think an uneducated rough American is utterly incapable of expressing his thanks in suitable and refined phraseology, but owing to centuries of your national culture such expressions come easily and naturally to you, my friends. I will only say one thing, however, even though I cannot express to you in adequate

words what I feel; I do respond most enthusiastically to each one of the sentiments you have expressed to me; indeed, I long for no greater prize than truly to feel that I have ever so humbly been the instrument to serve this mighty Motherland of yours".

In the afternoon the Bombay Presidency Association entertained Mr. Johnson to a tea party. There was a goodly crowd and it was altogether a social affair. The association wished Mr. Johnson all success in his mission in India.

In the evening at 6.30 Mr. Johnson gave his second public address in Bombay. Sir Balchandra Krishna again presided, and the Sir Cowasji Jahangir Hall was again crammed. Hundreds of people were standing in the verandah outside the hall. The Non-co-operators had shaken off their proposed indifference and were present in big numbers. In these two days Mr. Johnson had made his hit, and had established his reputation in India as a frank, straightforward and powerful speaker.

After the meeting, the Non-co-operators gathered round Mr. Johnson and requested him to address a meeting under their auspices. Before Mr. Johnson could reply, the General Secretary of the Bombay Temperance Federation stepped up to say that Mr. Johnson was

leaving for Poona early next morning. They therefore requested Mr. Johnson to address their meeting on the following Sunday on his return from Poona. Mr. Johnson said he would certainly like to address their meeting, but that they must arrange for the time with the General Secretary of the Federation, who was in charge of all arrangements for Mr. Johnson's meetings. The General Secretary, it seems, informed the Non-co-operators that there would be no time on Mr. Johnson's return from Poona, and that it would, therefore, not be possible for him to arrange any meeting for them. But the Non-co-operators would not be Non-co-operators if they merely took such denials from such General Secretaries. They kept quiet and were sharp on the watch. Mr. Johnson was solemnly advised not to have anything to do with "these Gandhi people" and never to address any of their meetings for that would encourage them in their wrong thought, wrong aspirations and wrong actions. Mr. Johnson was worried and thoughtful that evening. It was that night that he came to a defiant decision, and he awoke me up from sleep to communicate it to me.

He was up rather early next morning, and when I woke I found him rattling away at his

typewriter. I came to his assistance and wrote a long letter to the headquarters of the Anti-Saloon League of America. After stating the position in India, and his determination not to be run by any one particular section as opposed to another, he wrote: "I went to Poona for a conference with the Governor of Bombay Presidency, Sir George Lloyd. It was at his request. He was in something of a stew over the possibility of my starting an insurrection on this side of the world. The conference was confidential, was quite satisfactory to me, and apparently to him".

Friday, 2nd September, 1921. In the afternoon, at the Poona railway station, Mr. Johnson was met by Miss Marie Campbell, the Organising Secretary of the Women's Christian Temperance Union, Mr. Ahamed, representatives of various temperance societies, and that stalwart of long years of persistent service in the cause of total abstinence for India, Dr. H. M. Mann, the Director of Agriculture of the Bombay Presidency. After the formal welcome and garlanding, Dr. Mann drove Mr. Johnson to his residence in Stanley Road. Dr. and Mrs. Mann are old friends of Mr. Johnson. In the early afternoon Dr. Mann escorted Mr. Johnson to the club rooms of

the Deccan Sabha where he was entertained to tea.

Sir Narayan Chandavarkar, the President of the Bombay Legislative Council, while welcoming Mr. Johnson to Poona in particular and India in general, referred to the sad incident in London that caused Mr. Johnson the loss of his eye. Sir Narayan, however, while humbly praying to the Almighty God to protect Mr. Johnson's health throughout his Indian tour, assured him that no such accident would ever befall him there, for the great masses of the people were total abstainers by religion and custom, and they would joyously welcome one who would preach to them the law of prohibition.

Mr. Johnson thanked Sir Narayan for his kindly thought, and still kindlier prayers, and said: "I feel very uncomfortable, friends, when anybody refers to the loss of my eye. I won much more in the whole affair than I lost. The friendships that have grown round that eye-affair I would not exchange for a whole basketful of eyes, I assure you. And then I am better than you folks anyway, for I have got three eyes. I carry an extra glass one in my travelling bag".

Immediately after the tea, Mr. Gupta, (who had given notice of a prohibition resolution in

the Bombay Legislative Council, and was informed that his resolution had been referred to the Government of India and until the Government of Bombay got instructions on the matter from the Government of India, he could not move his resolution) conducted Mr. Johnson to a seat in the open verandah. The honourable Mr. Chimanlal V. Mehta, the Minister of Excise of the Bombay Presidency, who is as keen on the question of prohibition as anybody can be, seated himself next to Mr. Johnson. Sir Narayan Chandavarkar, Mr. Gupta, Dr. Mann and a number of others surrounded Mr. Johnson, and a most interesting conversation followed. How to work the prohibition laws, how to stop the illicit distillation that would arise, how to meet the loss of revenue, were some of the points around which the conversation turned. Mr. Johnson explained in detail how the Federal Government and the State Governments worked hand in hand with a view to annihilating the liquor traffic, and how, speaking from his own experience, he could say that it was very much easier to trace illicit distillation under prohibition laws than it was to trace illicit distillation under licence laws. There was gladness in Mr. Mehta's eyes when he heard these explanations.

A remark of someone that there was not really any drinking in India to speak of, made Mr. Mehta flare up. He quoted figures to show that the consumption of alcohol was rising in a manner to cause real concern, if not alarm. The huge excise revenue most eloquently proclaimed the great amount of alcohol that was being consumed by the people. This drove the conversation towards the question of revenue. Mr. Johnson's statement that there was no revenue deficit in America to make up made every body turn to him with questioning eyes. Then he explained that the savings in many of the States were even greater than the loss of Excise revenue.

He quoted the case of the city of Indianapolis. One year of prohibition resulted in shutting up a big prison in the town. That prison cost the city 70,000 dollars annually to maintain. In every State the city saved a great deal by cutting down police and police-court expenses, hospital and asylum expenses, and completely doing away with all expenses connected with inebriates and drunkards. Then by the effort of now industrious and sober people, the value of property has gone up. And that brings to the Government more money at the same rate of tax than it did before prohibition. In America

the taxes are levied according to the value of property. Mr. Johnson produced several letters.

STATE OF ALABAMA,
OFFICE OF ATTORNEY GENERAL,
Montgomery,
July 21, 1921.

MR. W. E. JOHNSON,
69 Fleet Street,
London, England.

MY DEAR SIR,

The tax rate in the State of Alabama was fixed by the Constitution adopted in 1901, which has not been amended in that respect since its adoption. The prohibition policy of Alabama has been inaugurated since the adoption of the Constitution. Answering your question, therefore, I beg to advise that the adoption of the prohibition policy has had no effect on the *ad valorem* tax rate of our State.

Very truly yours,
(Signed) HARRELL G. DAVIS,
Attorney General.

OFFICE STATE TAX COMMISSIONER,
Atlanta, Georgia,
June 8th, 1921.

MR. W. E. JOHNSON,
69 Fleet Street,
London, England.

DEAR SIR,

This State adopted in 1907 State-wide prohibition, and has since passed several other acts designed to strengthen the enforcement of that law.

The tax rate for this State is limited to five mills,[1] and as a general thing the Legislature appropriates all money that the maximum rate will raise on the taxable values of the State. These values have increased very materially within the last ten or twelve years. Both the revenues and the expenditures of the State have practically doubled since the passage of the 1907 prohibition law.

Very truly yours,
(Sgd.) F. J. FULLBRIGHT,
State Tax Commissioner.

[1] A *mill* is one thousandth part of a dollar.

COMMONWEALTH OF VIRGINIA,
AUDITOR OF ACCOUNTS,
Richmond,
June 13th, 1921.

MR. W. E. JOHNSON,
69 Fleet Street,
London, England.

DEAR SIR,

The adoption of prohibition in the Commonwealth of Virginia has not necessitated any increase in the State tax rate.

Yours very truly,
(Sgd.) L. LEERLLOON,
Auditor, Public Accounts.

STATE OF FLORIDA,
COMPTROLLER'S OFFICE,
Tallahasse,
June 9th, 1921.

MR. W. E. JOHNSON,
69 Fleet Street,
London, England.

DEAR SIR,

I beg to advise that while the tax rate has increased during the past few years, due to larger appropriations, the whiskey question has had no appreciable effect in causing it.

The licences received from that source would not amount to a quarter of a *mill* on the dollar.

Yours very truly,
(Sgd.) ERNEST AMOS,
Comptroller.

STATE OF OHIO,
TREASURER'S OFFICE,
Columbus,
June 16, 1921.

MR. W. E. JOHNSON,
69 Fleet Street,
London, England.

DEAR SIR,

The prohibition policy in Ohio has caused no increase in taxes that I know of.

While our taxes in Ohio this year will be higher than for years, it is due entirely to the increased activities on a road and school building, and indebtedness created through a period of years due to a one per cent tax law created some years ago, which in effect said you can only raise so much money but can spend all you can get hold of. The time for settlement created by this policy has arrived, and the only way to meet it is through taxation, and this means increased taxes.

Yours truly,
(Sgd.) R. W. ARCHER,
Treasurer.

The end of this part of the conversation left Mr. Mehta looking very sad. He said that there would be no great saving in his province for the simple reason that his Government did not spend much on the victims of alcohol—no they did not spend much on even ordinary hospitals. From figures before him Mr. Mehta worked out, as nearly as it could be found, that for every rupee that the Government gets as excise revenue the rate-payer spends four rupees on drink.

"Oh! if we could only work out a scheme to get this one rupee out of this man, he would save three rupees for himself, and the Government would get all the money they are getting now. We cannot afford to do without this revenue, for it is on this money that we are running all our educational work. An all-round tax would be resented by those who are not paying anything towards this excise revenue, and they are in a very big majority too." At this stage a young man said: "Sir, inasmuch as you have just told us that it is the very poor who do most of the drinking, it is the very poor, therefore, who provide most of this revenue which is devoted to education. They simply suffer and debauch themselves in order to provide an education for the rich and the

well-to-do. It might be a good solution for those who got the education, to pay for it themselves, instead of having the depressed classes doing the paying for something that somebody else gets."

He addressed an open air meeting. There was a huge crowd, and Mr. Johnson spoke for an hour and fifteen minutes.

Saturday, 3rd September, 1921. In the morning, representatives of the Women's Christian Temperance Union, Blue Ribbon Society, Depressed Classes Society, Mission Society and two Church Temperance organisations called on Mr. Johnson. The last of the morning callers was Mr. N. C. Kelkar, who in London had been described to Mr. Johnson as a nationalist, an extremist, anti-British, perhaps anti-White. Mr. Johnson was to be very proper in welcoming Mr. Kelkar, but Mr. Kelkar just for a minute or two got the better of Mr. Johnson's humour by very solemnly stating that here in India mostly every European sooner or later loses all that is best in him and that he was very sorry to see that Mr. Johnson also, so soon after his arrival in India, had completely lost the reputation that he had taken so long to build. I do not think that Mr. Kelkar noticed the puzzled look on Mr. Johnson's face, but he went on to say: "The

noise of your quiet visit to India is sufficient to deprive you of your hard-earned title—and to me it is an honoured title and not a nickname that your own people have given you. 'Pussy-foot,' in my opinion, henceforth ought to be changed to 'Big Ben,' you know." Mr. Johnson burst into a hearty laugh, and thereupon, all barriers being broken, the two men talked. They parted with the heartiest of hand-shakes. After he had left, Mr. Johnson said that Mr. Kelkar was certainly a nationalist, and why should he not be one; perhaps he was an extremist, but there was no harm in trying to move faster; but he was not anti-British, he only demanded justice, and most emphatically he was not anti-White.

At twelve-thirty, by invitation, Mr. Johnson called on the Honourable Mr. Chimanlal V. Mehta, the Minister of Excise for the Government of Bombay, and had a talk with him which lasted for an hour and forty-five minutes. Mr. Mehta was extremely keen to introduce a prohibition measure in his Council, and felt certain that he would carry it through, or at least as much of a local option measure as he can get his opponents to agree to.

Early in the afternoon Mr. Johnson spoke for an hour to the students of the Fergusson College,

the officiating principal in the chair. The students were vastly amused at Mr. Johnson's American accent, and at times burst into laughter, I am afraid in a manner that was hardly polite. In the evening, under the auspices of the Y.M.C.A., Mr. Johnson delivered an address at the Connaught Institute. A good number of Europeans, quite a few Scottish soldiers, the Good Templars in their uniforms, and the Salvation Army likewise, packed the hall to its fullest capacity.

The first two or three rows of seats were, however, reserved and occupied by Parsee ladies of society. Amongst them were also seen one or two Executive Councillors and Ministers of the Government of Bombay. Mr. Gupta presided.

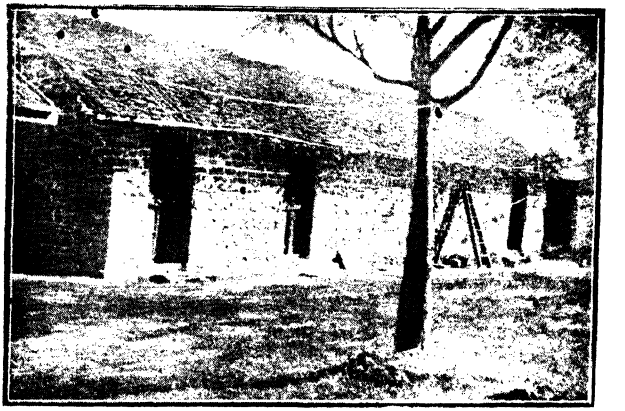
Saturday the 4th September, 1921. The next day was intended to be a day of rest, but the General Secretary of the Bombay Temperance Federation, wishing to give Mr. Johnson sufficient reason not to go down to Bombay and get mixed up with "those Ghandi people," arranged for a meeting of students in the morning.

And thus at eight o'clock Mr. Johnson was addressing a meeting of the Poona students under the auspices of the Deccan Students'

Association in the Fergusson College hall. Writing to a friend in America Mr. Johnson said "they were the cleanest bunch that I have ever seen. They were very enthusiastic, and the whole bunch seemed eager to go out immediately on the dry stump". Before breakfast the volunteer in charge of the pickets in Poona called and took Mr. Johnson to show him how the picketing against liquor shops was done in Poona. Many small drink shops in dirty by-lanes were visited, and Mr. Johnson asked a good many questions of the pickets at those places. Mr. Johnson returned home highly amused at the thought that for the first time in his life he was kindly greeted by liquor dealers. "Yes, some of those shop keepers actually came forward, folded their hands and lowered their heads before me, and I too shook them by their hands. I am sure they did not know who I was, or they would have offered to kick me out of their premises". After breakfast Mr. Johnson read a pamphlet which the picket leader had given him. It was printed as a "confidential" document, and was prepared by the Poona Temperance Association. The pamphlet was read before the Imperial Temperance Conference held in London in 1911. After reading the pamphlet Mr. Johnson

declared that it was an awfully charming document. From the document, which is a history (with quotations from official despatches) of the Excise Administration of Western India, it is clear that before the British took over the rule of Western India the districts of Poona, Sholapur, Satara and Ahmednagar were under State prohibition. Further, there being no raw material in these districts, there was no illicit drinking. The population of these four districts at that time was over forty lacks of people.

At noon Mr. Johnson was escorted to the premises of the Depressed Classes Mission, where he met the Yuvaraja of Mysore who had come to lay the foundation stone of the new building of the Society. Mr. Johnson and the Yuvaraja were then escorted by a company of uniformed volunteers raised from boys of the depressed classes. The party went to see, as Mr. Johnson wrote home, "the slums of the 'untouchables' reservation. And it was some slum". In the slum settlement the Secretary of the Local Temperance Association—a young lad of sixteen or so—came forward and saluted. On being told who he was, Mr. Johnson grabbed him by the hand and slapped him on the shoulders. Before Mr. Johnson left him, the Yuvaraja in a very hearty and friendly



"The Beginning"—Indian Women's University, Poona



Indian Women's University, Poona

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manner shook him by the hand. I have no doubt about the feeling of joy of this secretary lad, but I feel sure that everybody there must have felt that it was worth while to work as a secretary in the cause of Temperance Reform.

In the afternoon the authorities of the Indian Women's University escorted Mr. Johnson to their University grounds some distance from Poona town. Mr. Johnson was shown all over the college and school classes, the library, all the scientific apparatus that are made by the professors of the University, the post office and other offices that are run by the students at the University, and finally the boarding houses. In the boarding house Mr. Johnson met Miss Kelkar, the eldest daughter of Mr. N. C. Kelkar. Miss Kelkar was one of the first graduates of the University, and was paying her *gurudakshina* (teaching fee) to professor Karve, the founder, by teaching honorarily in the college. This exceedingly gentle, and yet proud Mahratta girl made as deep an impression upon Mr. Johnson as her father had made the morning before. Miss Kelkar thenceforward took charge of Mr. Johnson and showed him the rest of her University. When she came in front of a little hut she stopped and told Mr. Johnson that it was called "the beginning." It was the little

hut which in the earliest days of the University was built by Professor Karve himself. After his day's work at the Fergusson College he used to come all this distance and work at building this hut till late at night. The work of the University started in the early days in these two rooms. Mr. Johnson was deeply impressed, and I believe that this place is one of the three places that made the greatest impression on Mr. Johnson's mind during his tour in India.

Mr. Johnson was standing and looking at the crude piece of stone that formed the wall of this hut, when he moved a step forward and came in view of the half-open door. Inside the room on a hanging cot a baby less than a year old, apparently left asleep by its mother, was quite wide awake and sitting up in its bed. When its eyes met Mr. Johnson's shyly it hid its face. Mr. Johnson stepped inside the room and patted the baby on his cheek. "You are a total abstainer, right enough, you little rascal," Mr. Johnson said. The baby turned round, looked Mr. Johnson in the face, gave as broad a smile as his little face would let him, and raised his hand expressing his willingness to be lifted up by the smiling stranger. Mr. Johnson picked up the baby and gave him





Fe W s e l l ocn s

a very tender hug. In the meanwhile the mother arrived and Mr. Johnson gave her the baby. When he was stepping out of the room the mother very apologetically said that she hoped that her baby had not been a nuisance. "Nuisance," exclaimed Mr. Johnson, "No! this wonderful little kid has given me the most pleasant welcome I have ever had in my life."

Miss Sorabji proved herself irresistible to Mr. Johnson, and succeeded in taking him in the evening to address a meeting of the members of the Parsee Ladies' Club assembled in one of the magnificent mansions of Poona. After dinner Mr. Johnson found that he had one more meeting to address before he could retire for the night. This was a meeting in the heart of the non-prohibition part of the town. It was an out and out non-prohibition meeting, and in the absence of His Highness the Maharaja of Kolhapur, who was to have presided, was presided over by an anti-Brahmin gentleman. Mr. Johnson was enthusiastically greeted by shouts of "Shivaji Maharaja Kijai." After the meeting, in the course of speeches of thanks to the lecturer, the non-Brahmins had their say, and declared that Mr. Johnson was a better Brahmin than most of the merely born Brahmin variety of them. The meeting dispersed after

11·30, and Mr. Johnson was given a hearty send off. This time it was to the cry of "Johnson Maharaja Kijai?"

Monday, 5th September, 1921. Travelling by the early morning train Mr. Johnson arrived in Bombay by noon. The Non-co-operators, who were on the watch, lost no time in coming and asking Mr. Johnson to address a meeting of theirs. Mr. Johnson readily accepted. The meeting could not be arranged till the evening. It was held in the Social Service League Hall. After the meeting Mr. Johnson answered questions of the Non-co-operators, apparently much more to their satisfaction than to their disappointment. It was late, and so Mr. Johnson went straight to the Colaba Station and left by the Gujarat Mail for Baroda.

Some sandwiches were all that he had for dinner that night.

Tuesday, 6th September, 1921. "This morning at Baroda I had a most extraordinary reception," wrote Mr. Johnson to a friend in America. "It was due partly to my acquaintance in London with one of the Baroda Government Ministers, who got much interested, called at my office several times, and wrote to his Government in advance of me asking them to treat me right, and boost my game. The result was that

when I reached Baroda, I found waiting a delegation of eminent citizens including several Ministers of the Government. They escorted me in the State carriage to the Government guest-house, and placed the whole works at my disposal, including ten or a dozen servants headed by a chief of staff, and the State carriage with uniformed driver and footman. I was, with Sinha, the only guest, and so we owned the establishment with elaborate grounds and Lord knows what all. At nine o'clock the 'dry' leaders of the city, including a number of high Government officials and the former Chief Judge, assembled in the parlour for a conference. Then I paid a visit to the Prime Minister who knew all about me. Then I visited the chief Government boarding school for the depressed classes escorted by the head of that department. I arrived in the State carriage. The Baroda flag was hoisted on the flag staff, and a series of events were pulled off for me—the singing of national hymns, a dramatic portrayal of an ancient Hindu legend of St. Valmiki, an example of burning incense in a household religious ceremonial to "purify the atmosphere," or something that I did not get fully into my nut. Next was a luncheon at a missionary establishment followed by an

address to all the native Christians in the church, and there were five or six hundred of them. A native pastor interpreted for me. The next thing was at 5·30, when I addressed three thousand people crowded into the big theatre, at which the Prime Minister presided, the former Chief Judge gave the vote of thanks, and the stage was filled with members of the Government and dignitaries of all sorts. Following this was a dinner given by Government officials, and this was followed by a dress evening party in my mansion at which a whole string of ladies and gents of the Government attended, and half a dozen missionaries also. At this reception, or party, there were Christians, Mohammadans, Hindoos, Parsees, Bengalis, Gujaratis and so forth, women and men attired in their best. The big meeting in the theatre was a triumph.

After I had finished my speech, Sinha repeated the whole speech, or most of it, after me in Hindi, and he made a hit with the Prime Minister for his ability in pulling off the stunt. Following Sinha's speech the Prime Minister also made a speech, in which he wandered around in both wet and dry pastures for a while, but he finally declared that if the people of the State were prepared to make up any

necessary revenue, they could have prohibition. This brought down a storm of applause which encouraged His Excellency to say more. He paid a high tribute to me, and wound up by declaring that whatever they did immediately, they would have the goal of prohibition as their eventual object. I spent the night in the guest-house and, on the following morning, I was driven to the station in the State carriage, with the footman behind, with great pomp for a Yankee pilgrim."

Wednesday, 7th September, 1921. On arrival at noon at Ahmedabad, Mr. Johnson was welcomed and lavishly garlanded at the railway station by a delegation of leading citizens headed by Rao Bahadur Ramanbhai M. Nilakantha, the representative for Ahmedabad in the Bombay Legislative Council. He was then driven to the Grand Hotel where he was the guest of Seth Mangaldas Girhandas. There was a conference of temperance workers in the afternoon in Mr. Johnson's rooms. At 5.30 p.m. Mr. Johnson drove to the Premahalai Hall where he was welcomed with shouts of "Mahatma Gandhi ki jai" and "Vande Mataram". The Premahalai Hall did not prove to be large enough by a good deal to accommodate the huge crowd that gathered there. The

uncomfortably packed crowd, already irritated with the thought that the co-operationists had taken special care to keep Mr. Johnson a close prisoner in their camp and that they had tried to keep the Non-co-operationist leaders off their programme, were kept constantly being moved about by some Parsee and European and Missionary ladies coming late and going up to the front seats. They cheered when Mr. Johnson spoke, but their irritation got the better of them when the chairman, Rao Bahadur Ramanbhai M. Nilakantha got up to thank Mr. Johnson.

"The audience was cordial to me, but jeered the chairman, who, while a strong 'dry,' does not live up with the Non-co-operators, and so is no good—so they think," is how Mr. Johnson described this meeting in a letter.

Thursday, 8th September, 1921. In the morning Mr. Johnson called to pay his respects to Mahatma Gandhi at his home in the Sabarmati Satyagraha Ashrama. Mahatma Gandhi was away somewhere, and Mr. Johnson was received by Mrs. Gandhi, her youngest son, and Mr. Gandhi's brother. The ever-smiling face of Mr. Johnson had the biggest smile of contentment and happiness at making the acquaintance of this great Indian woman. Afterwards Mr. Johnson was shown over the



Mahatma Gandhi

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ashrama. Mr. Johnson asked for a copy of the rules of the ashrama, and then drove over to the Gujerat Mahavidyalaya where he was to address the students that morning. Principal Gidwani met Mr. Johnson at the gate and took him over the college and the boarding house while the students gathered in the hall.

The sight and the life made a deep impression on Mr. Johnson. When he came to the hall he found the students, boys and girls, comfortably squatted on the floor while some chairs were provided for him and the members of his party. Unceremoniously Mr. Johnson pushed a chair aside and squatted on the floor. There was tremendous applause from the students. The "Vande Mataram" song which the students sang impressed Mr. Johnson very deeply too. Mr. Gidwani introduced Mr. Johnson to the students, and Mr. Johnson spoke to them for over forty-five minutes. The Gujerat Mahavidyalaya was the second thing that made the greatest impression on Mr. Johnson. Indeed this institution made an even bigger impression on him than the Women's University at Poona. Mr. Gidwani too made a very deep personal impression on Mr. Johnson, for during the afternoon Mr. Johnson several times suddenly burst out with: "Say, I do like that president chap

of yours—I mean the president of the National University. He has such a clear clean-cut face, hasn't he"?

Mr. Johnson spent the midday in reading and writing, and quite and a bit of this time was spent in reading over and over again the rules of the Satyagraha ashrama. "Well, I am not civilised enough to join the ashrama yet. To begin with, I can not for ever eat food to the taste of which I would be utterly indifferent. But I can say and I do say this, that it is something tremendous!! He is building a nation out of a vast multitude of over 300 millions of people, isn't he? And then he is building a mighty and powerful nation whose future achievements will, if anything, surpass the glorious achievements of even her own unparalleled past. Oh! yes, it is a big job, and it would require this mighty effort," soliloquised Mr. Johnson after having pondered over the rules. It will not be out of place to mention here that Mr. Johnson made several attempts to meet Mr. Gandhi. But as he was following up his tour according to his long advertised schedule and Mr. Gandhi's movements greatly depended upon the turn events took in India, this meeting never came off. The more Mr. Johnson travelled through India the more he came in contact

with Mr. Gandhi's work and influence in the cause of temperance reform, and the more he came to respect this great Indian leader and reformer. At Madura, at the end of his Indian tour, replying to a question put to him in a mass meeting as to what he taught of Mr. Gandhi, Mr. Johnson said, "I have the greatest respect and the greatest reverence for Mr. Gandhi."

Writing an article for "The Christian Herald", Mr. Johnson says of Mr. Gandhi: "There is a man, sent of God, who is called 'The Mahatma' Gandhi. He comes to the surface out of that great sea of human beings that compose the Empire of India, one fifth of the people in all the world. At this writing, (October), he is going about with no clothing except a homespun cloth wound around the lower part of his body and partly covering his legs. If all the Indian people had only this much for each, there would be none left and it would be "stealing" for him to take more than his share. He rides third class on the railway, and eats the food on which the meanest of human beings exist. Much is said regarding this man to his disadvantage. His name is anathema to many wedded to the existing order of things, especially alcoholic things.

Those who attack him, and there are many such, never attack his sincerity, his character or his ability. To them he is of the devil, because he attacks British rule in this country. And, yet, after all has been said that can be said against him, this fact remains silhouetted against the sky, that by pure personal influence, he has caused in two years a greater diminution of the use of intoxicating liquors than has been accomplished by any man in the history of the world during his lifetime.

The Excise year in all British India ends in April. The decrease in liquor revenues has become so enormous as to throw into a panic alcoholic officials who seem to think that the liquor traffic must continue so as to provide revenue for the Government and provide facilities for the thirsty to get their supplies of intoxicants. I have been all over India, have discussed the subject with many of the excise Ministers and with scores of excise officials. They all tell the same story—the story of astonishing decrease in the consumption of drink and the frightful inroads that this decrease is making on the excise revenues. In the district of Nellore, Madras Presidency, the excise revenue last year amounted to 168,000 rupees. This year it is officially estimated

at 226 rupees. Scarcely a district in all India fails to show a heavy decrease. The only district that I have been able to learn of where there has been no decrease is the Malabar district of Madras where martial law prevails, and where the troublesome Non-co-operators are not allowed. The best information that I can obtain from a multitude of official sources is that, if the present conditions continue until April, the close of the excise year, fully one half of the entire liquor revenue of India will be wiped out. Hundreds of villages have gone dry through the supreme moral influence of this half-naked man.

I have visited dozens of liquor shops in many parts of the country where they ruefully told me that they had only one or two customers during the day. When I asked why, they invariably replied, "Mr. Gandhi has told the people not to drink any more". At Cuttack, I visited the district jail, and was surprised to find it, in convenience and sanitation, the equal of the best of American jails. It can accommodate 400 prisoners, and was usually well up to its capacity. But the jailer told me that during late months, the numbers of prisoners had been dwindling, until only 138 remained. On my asking the cause, he replied, "It is

because of Mr. Gandhi's Non-co-operation movement."

Early in his life Mohandas Karanchand Gandhi came under the influence of the writings of Tolstoy, the Sermon on the Mount and the Bhagavad-Gita, which moulded his future life and made him probably the greatest man of the age. It was the lofty ethics of the Sermon that became the dominant factor in making the man what he is. Out of this came his Satyagraha (aggressive following of truth) movement which developed into the Non-co-operation project that is now the concern of the whole British Empire. And in the quest of truth, Gandhi thinks and acts in straight lines. He follows the lead to the end.

During the war the Viceroy's Council enacted the Defence of India Act, modelled after the British Defence of the Realm Act, under which were suspended most of the liberties held dear by British subjects generally. This act, ostensibly designed against the King's enemies, was so diligently used by British officials in India against various internal political movements that India became aroused against it. Even so loyal a subject as Mrs. Annie Besant was interned for three months under this Act by Madras British officials who did not agree with her in



Mahatma Gandhi driving liquor from India

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internal politics which had nothing to do with the war. After the war was ended, the so-called Rowlatt Act was passed continuing the troublesome repressive act for three years. The Viceroy tried to get the hated law continued permanently. This act set India afire, and led to the Panjab massacres, and Gandhi went out on his campaign of passive resistance.

Being a good strategist, Mr. Gandhi naturally attacked the British Indian Government in its most vulnerable spot—the liquor traffic. The British did not introduce liquor into India. The liquor was there always in more or less social and ceremonial customs. What the British did was to organise and commercialise the drink into a *business* for individual profit and for revenue. Under the theory of "a minimum of consumption and a maximum of revenue," the traffic was organised and grew until it reached huge proportions. For that, the British must stand convicted by friend and foe alike. Mr. Gandhi simply hung up this piece of dirty linen so that all the world could see. He placed the demand for the prohibition of liquor at the corner stone of his political structure, a demand which stirred the natural ambitions of the Indian people to the uttermost.

The work of the prohibition propaganda centred around the practice of picketting the drink shops by Non-co-operation hosts. Companies of men would be stationed around the drink shops to plead with the people to keep out and leave drink alone.

The plan spread all over India, and, while it developed some abuses on both sides, proved to be tremendously effective. It had its grotesque features as well. Devout Non-co-operators would fall on their knees and implore the thirsty to keep out of the drink shops. In many cases, "sweepers," "untouchables," and the lowest castes would be employed as "picketers" with curious results. The effect of an "untouchable" on his knees before a proud, high caste aristocrat beseeching him to behave himself and leave drink alone, had about the same effect as that which would be produced by an ignorant Kentucky "darky" on his knees before a haughty Kentucky Colonel pleading with him to be decent and leave mint julep alone. The high caste man could not kick the "untouchable" into the gutter, because thereby he would contaminate himself. And so he had to stay away from the drink shop in order to save his caste honour. At Lucknow a Nawab, a Moslem, had taken to

drink against the precepts of his religion. His menial staff of servants waited on him, bowed their heads to the floor, and notified him that they could not serve him any more unless he quit the drink, and also notified him that their caste had decided that he could have no more servants unless he cut out the booze. The horrified Nawab saw no alternative than to stop the drink, or cook his own food, make up his own bed, and carry out his own slops. He climbed on the water wagon. The country is well filled with stories of such absurdities, and the most absurd thing about them is that they were astonishingly effective.

On the whole, the picketting has been carried on along strictly peaceful lines according to the Mahatma's wishes. But in a few cases the picketers became over enthusiastic and dragged customers away from the drink shops by force. In some places the violaters of the caste rules against drink were handled roughly, their heads half shaven, and some were escorted through the streets with old boots hung about their necks—the most deadly humiliation possible to imagine. This would lead to rioting, and the intervention of the police, and a Government order to stop the picketting in the locality. In some places, the local Government officials and

police would themselves stir up a row in order to provide an excuse to stop the picketting. This sort of thing attracts undue attention for the reason that it is the exceptional rows that are aired in the newspapers and not the usual peaceful picketting.

The systematic opposition of the British official to all kinds of dry propaganda has given the Gandhi people the chance to claim that the liquor traffic is being crammed down the throats of the Indian people against their wishes. The British section retort that the Indian people really don't want prohibition, and are pushing the matter in order to embarrass the British administration and raise taxes. But the Indian people who pay the taxes practically unanimously vote for prohibition just the same.

Just after my visit to Waltair (Vizagapatam), the British Deputy Commissioner sent out an astonishing letter to the president of a District Board, in which he said:

'Owing to the Non-co-operation movement, it has been found very difficult to sell toddy shops. The Non-co-operators have been preaching to the tree owners not to lease their trees to toddy renters. This makes the working of toddy shops more difficult. The only course to combat this movement is for Government to

render all possible and legitimate help to shop-keepers by leasing all trees under Government control. As the circumstances now prevailing are exceptional, I request that you will be good enough to withdraw all restrictions relating to the leasing of trees under your control as a special case and thus to ease the situation to some extent.'

It is plain that after centuries of wandering, the Indian people are about to shake off the oppression of the drink under the leadership of this master mind. The power of public opinion is reaching such volume that no power on earth can long stand in its way. . ."

After leaving India Mr. Johnson wrote the following letter to Mr. Gandhi :

At Sea, November, 1921.

MAHATMA M. K. GANDHI,
Ahmedabad, India.

MY DEAR MR. GANDHI,

While sailing away from your country, my mind keeps going back to the wonderful work that you are doing for the temperance cause in India and, consequently, for the whole world.

After making all possible discounts for motive, purpose, or method, the bald fact looms up against the sky that you have accomplished

more for the temperance reform in two years than any other man has been able to accomplish, in that time, in the history of the world.

My chief regret, in leaving India, is that while there I was not able to meet you personally and tell you what I am telling you in this letter.

Please present my kind recollections to your good wife and your brother with whom I did have the privilege of a little visit.

Cordially yours,
(Sgd.) W. E. JOHNSON.

In the afternoon the Gujerat Branch of the Western India Association entertained Mr. Johnson at an At Home at the Ladies' Club. All the dignitaries of the town were present. Mr. Gidwani and several other Non-co-operation leaders were also there, and of course the Members of The Legislative Council with their wives and children, the District and other Judges, the Collector, and many educationalists and missionaries. It was a very brilliant function. That evening Mr. Johnson dined with Mr. Bloomfield, the District Judge of Ahmedabad, and Mrs. Bloomfield.

Friday, 9th September, 1921. By the early train Mr. Johnson left for Limbdi. In the



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afternoon at the Limbdi railway station in Kathiawad, Mr. Johnson was welcomed by His Highness the Thakore Sahib and his sons escorted by mounted lancers riding in front and behind the State coach. Mr. Johnson was taken to the State guest-house. Sir Prabhashankar Patani, who had marched all the way from Bhavnagar to meet the great American prohibitionist at Limbdi, was the other guest in that palatial mansion.

The Thakore Sahib, his four sons, and Sir Prabhashankar had long talks together, and it seemed rather strange how before an hour passed, this great American had entered into their confidence, and these two heads of two independant Kathiawad States were speaking out their hearts and putting forward their difficulties. Just a few months ago the Thakore Sahib had shut all distilleries and drink shops in his State, but fresh drink shops were licensed to be opened on British territory just outside the Limbdi State. This kept up the supply of drink to the Limbdi people who wanted to drink, only they had to walk about half a mile to get it.

Three years ago the Maharaja of Bhavnagar issued orders to abolish the drink traffic in the State by doing away with one third of it each year. Sir Prabhashankar said that next

November there will not exist any drink in Bhavnagar State, but he too feared as to what the British would do on the adjoining British territory as a consequence.

In the evening there was a kind of Darbar where all the dignitaries of the State gathered. The Thakore Sahib, the School President, and Mr. Johnson spoke for about an hour. His speech was interpreted in Gujerati to the audience present by the chief of the Karinda of the State. In the night there was a State banquet. The Thakore Sahib was anxious this his guest should taste a little of the Indian dishes. Mr. Johnson began each dish to oblige the Thakore Sahib, but he did not stop at merely tasting it. The banquet consisted of more than twenty-five courses, and the result on poor Mr. Johnson's digestive organs was such that he had to do without any food for the next forty-eight hours.

Saturday, 10th September, 1921. Mr. Johnson was taken round to see the town and the old palace and finally the new palace of the Thakore Sahib. Before saying goodbye the Thakore Sahib presented Mr. Johnson with a beautiful watch with his own portrait on one side and the court of arms of his house on the other worked in beautiful inlaying like enamel.

Mr. Johnson left Limbdi by the noon train direct for Delhi, as his visit to Jaipore had to be cancelled in view of the fact that the Maharaja's Government forbade Mr. Johnson to deliver an address within the territory of the Jaipore State.

Sunday, 11th September, 1921. The train by which Mr. Johnson was travelling passed through Ajmere at two o'clock in the morning. As Mr. Johnson was, according to his itinerary, not to have stopped at Ajmere, the Non-co-operators and other temperance workers of Ajmere (more than 600 in number) gathered on the platform at that late hour of the night. Shouts of "Vande Mataram" and "Mahatma Gandhi Ki Jai" soon reached Mr. Johnson's compartment. He waked up to find hundreds of enthusiastic total abstainers eager to have a look at him and offer him flowers—the token of their goodwill and friendship.

Half sleeping he came to the carriage door and was heavily garlanded, and in response to cries of "speech" "speech", made a little speech. The enthusiasm of the people and their cry of thanks to him for his efforts in the service of their great Motherland made the deepest emotion surge in Mr. Johnson's heart. His eyes were almost liquid—yes even that

glass eye—when he tumbled into bed once again incoherently murmuring: "Why damn it all, this country is great, and the people are the genuine descendants of a mighty and great people. Why the devil have I not come here before this? Indeed this is a land for the best of man's service. I wish to God I could really serve her"!

DELHI

Mr. Johnson's stay in Delhi was characterised by enthusiasm shown both by the Non-co-operators and the co-operators—both parties never meeting on one platform—in expressing their welcome and acclaim as their own. He addressed meetings of the co-operators where Government officials presided, and he addressed mass meetings of the Non-co-operators where leading Non-co-operators presided. In both the meetings there was the same tone of gratitude for his coming over to give them a rousing in doing what they have had nearest their hearts for a long long while. The schools and colleges being closed because of the Moharam holidays, there was no students' demonstration or meeting. And though the particular feature of Mr. Johnson's visit to Delhi was the enormously big mass meeting, one

could not help missing the peculiar enthusiasm of the youthful faces of students.

Monday, 12th September, 1921. In the morning a very distinguished looking crowd, consisting of leading financiers, merchants, and the Social Service League Volunteers with neat circular badges made out of Khaddar cloth pinned to their breasts, were waiting at the Delhi Central Railway Station to welcome Mr. Johnson. On the badges were printed the words "Pussyfoot Reception". "The friend of the drunkard but the enemy of drink" (the latter in Urdu.)

Rai Sahib Lalla Parasdas, a leading financier and banker, garlanded Mr. Johnson with an expensive gold garland. It was a piece of artistic workmanship—an art peculiar to Delhi in thin gold threads interwoven and interlaced until they formed a beautiful garland. With his bald head bare, Mr. Johnson was seen shaking hands with everybody who came near to him, and soon there was a rush—a great rush —in which everybody on the platform, including the railway porters, wanted to have the chance to shake hands with this great American who had come all the way from America to serve the Motherland and emphasise the message which Mahatma Gandhi had already given them. In this enthusiasm the shouts for

"Mahatma Gandhi Ki Jai" changed into "Pussyfoot Johnson Ki Jai," and soon the noise became so great that it was almost deafening. The captain of the volunteers came to the rescue. He formed a ring round Mr. Johnson and the members of the reception committee, and conducted the party to the cars waiting outside. Mr. Johnson was escorted by Dr. Shroff, the Vice-President of the Central Social Service League, to the Delhi Maidan Hotel where rooms had been reserved for him.

There was an informal conference at St. Stephen's College at half past five in the afternoon, where Mr. Johnson met about fifteen of the most prominent workers of Delhi—Congressmen, Khilafat workers, and Christian missionaries, all devotedly working towards the ultimate goal of total prohibition. At this meeting Mr. Johnson answered a string of questions regarding the effects of prohibition in the United States. With figures and facts he made vividly clear to his questioners that since the time any particular State went dry, and since the prohibition amendment, they had been better able to utilise the productive power of their labour and thus were better off industrially; they had been better able to utilise the savings of their workmen, and thus were better off financially; they

had been better able to bring happiness to hundreds of thousands of homes and children, to reduce crime and premature death due to alcohol by nearly ninty per cent, in many States to close up nearly half of its county jails, and generally to improve the condition of health all round.

At 6.30 in the evening there was " the English meeting " at the big hall of St. Stephen's College. The hall was crowded to its utmost capacity, and the Deputy Commissioner was in the chair. Mr. Johnson in a very lucid speech traced the history and gradual growth of the prohibition movement in America, and said that prohibition in America was not brought about as the result of a sudden flush of enthusiasm, but was the considered decision of one hundred and ten millions of the people arrived at after long deliberation and trial that lasted pretty nearly over fifty years. He said that prohibition had come and had come to stay in America. Rev. Mr. Hale proposed a hearty vote of thanks to the speaker which was duly seconded and carried.

Dr. Shroff, while proposing a vote of thanks to the chairman, paid a very warm tribute to Mr. Young the Deputy Commissioner who has taken such a keen interest in the question of prohibition, so much so that lately he had

been in person carrying on successful raids on illicit sales of drugs in the city of Delhi. Dr. Shroff did not miss the opportunity of pointing out to the Deputy Commissioner that as the head of the City Municipality he could use all his power and influence to see that there were no liquor shops left in the city before long. He said that he felt sure that if any member of the Municipal Board should bring up such a proposition in the Municipal Council, he would meet with all support and encouragement from the chairman. The Deputy Commissioner gave a very enthusiastic nod of assent.

In the evening Mr. Johnson dined with Mr. Young. That being the Moharam day Mr. Johnson was practically the guest of the European community, as the Mohammadans were engaged all day in their religious duties.

Tuesday, 13th September, 1921. Early next morning Mr. Johnson addressed a meeting of the Indian Christians at St. Stephen's Church compound. Rev. F. W. Hale, B.M.S., presided, and Rev. J. W. Lall interpreted.

In the forenoon the Deputy Commissioner called and had another long chat with Mr. Johnson in his rooms. Mr. Young is a brave Englishman who has shown equal courage in raiding in person the illicit opium and

cocaine-dens in Delhi and in facing calmly the none too gently expressed views and opinions of his countryman when he declares himself to be in favour of a dry programme for India.

Mr. Young wrote in a letter to Mr. Johnson . . . "I value these books that you gave me immensely, both for themselves and as a memory of the author.

May you have a most successful tour in India and may your great cause everywhere prevail!

Yours sincerily,

(Sgd.) G. M. YOUNG.

Mr. Johnson in his turn was indeed happy to meet such an Englishman as Mr. Young in India, and wrote him the following letter on his departure from this country.

At Sea, November, 1921.

MR. G. M. YOUNG,
Deputy Commissioner,
Delhi, India.

DEAR MR. YOUNG,

I would feel that I had not done my full duty if I should leave India without expressing to you my gratitude at the generous courtesies

that you extended to me while I was in Delhi. I will long remember them.

It was a pleasure to me to hear so many Indians within your jurisdiction speaking so kindly of you at a time when British rule is subject to so much criticism.

While so many seem disposed to set up a great outcry that laws against drink and drugs cannot be enforced, you have gone ahead, without saying anything about it, and actually enforced these same laws.

May I hope, dear Mr. Young, that our paths may cross again somewhere. You seemed to be like a breath of fresh air.

Cordially,

(Sgd.) W. E. JOHNSON.

In the evening Pandit Madan Mohan Malaviya called on Mr. Johnson. In the course of a long conversation which these two great enthusiasts had, Pandit Malaviya, that great champion of India education, the life and soul and breath of the great Benares Hindu University, very solemnly declared that if the Government must have the liquor traffic, if only to support the educational institutions of the land, he would not only support but would undertake to create and lead a public opinion that the Government forthwith stop the liquor traffic

and in consequence close all the educational institutions that it at present is supporting until such time as the people could raise another tax to enable the Government to re-open these institutions. Pandit Malaviya made a deep impression on Mr. Johnson, and Mr. Johnson wrote him the following letter from on board the ship when he sailed from Colombo.

At Sea, November, 1921.

PT. MADAN MOHAN MALAVIYA,
Vice-Chancellor, Hindu University,
Benares, India.

MY DEAR PANDIT MALAVIYA,

One of the keenest pleasures of my ten weeks in India was the high privilege of coming in contact with you, of whom I had heard so much, and whose life means so much to a great people and to the world.

It was superlatively kind of you to journey all the way to Delhi to preside at my meeting there, and also to think to send me telegrams of greeting at other places.

It does deepen my life to know that my life's work insures me the fellowship of such great souls as yours.

Cordially yours,
(Sgd.) W. E. JOHNSON.

Pandit Malaviya insisted upon Mr. Johnson's paying a visit to Simla and coming more in contact with the Members of the Legislative Assembly as well as of the Government. Upon Mr. Johnson's half consenting, Pandit Malaviya made the necessary changes in Mr. Johnson's itinerary and telegraphed to Jhansi and Gwalior, two towns whose visits were cancelled, and Agra where the date was altered. Pandit Malaviya telegraphed to Simla and made the necessary arrangements for a meeting there. He also arranged for a meeting at Jalandhar which was substituted in place of Meerut, from which, by some unfortunate mistake in postal transmission, Mr. Johnson had heard nothing, though it appeared later that all arrangements were complete and ready there.

That evening Pandit Malaviya presided at an open-air huge mass meeting which was held just behind the Town Hall, on the identical spot where was held the meeting that was fired upon in 1919. It was an enormous meeting.

Dr. S. P. Shroff read an address, and Pandit Malaviya presented Mr. Johnson with a piece of rough cloth, hand-spun and hand-woven by the ladies of one of the most ancient and aristocratic of the Delhi Moslem families. On this rough piece of cloth was printed an address to



Pandit Malaviya W. E. Johnson Dr. Shar

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Mr. Johnson from the citizens of imperial Delhi. Pandit Malaviya made a fairly long speech in which, after paying a very warm tribute to Mr. Johnson for all his courage and suffering, he burst into great eloquence over the marvellous achievement of Mahatma Gandhi in banishing drink from thousands of villages during the course of the last two years.

At the end of the meeting, when a speaker thanked Pandit Malaviya for having come four hundred miles from Allahabad just to preside at that meeting, Pandit Malaviya, in replying, asked the audience not to think of his going from one town to another in his own home land, but to think of the twelve thousand mile trip of their "Brother Johnson" all the way from Westerville in America.

That night Mr. Johnson dined at the hotel. A few young enthusiasts of British blood and British pride and glory, living in the British capital of British India, made loud and discourteous remarks in the dining hall. One young man in this group knew me and asked me if it was really true that all this talk of Mr. Johnson's having lost an eye in London was a big American advertising stunt without any foundation. I took him to Mr. Johnson's room. Mr. Johnson had got into loose clothes

and was ready to go to bed. His glass eye, which he takes out every night before going to bed, was lying on the dressing table. I picked up the eye and put it into the hands of the unbelieving Englishman. He said nothing beyond making some commonplace remarks and then bid me good night. He met me again in the morning, however, and asked me whether it was not true that Mr. Johnson was totally blind in the right eye (the eye that he lost in the students' rag in London) and had been so far a number of years. I had no desire to go into the merits of this statement at that time, but later, when I enquired of Mr. Johnson, I was told that both his eyes have always been very good and strong.

Wednesday, 14th September, 1921. Early next morning Mr. Johnson addressed a meeting of Christian workers in Sabzimandi and spent the day in seeing the various places of historical interest.

In the evening there was another mass meeting—an enormous one—at which Dr. M. A. Ansari presided. Mr. Johnson spoke and Rev. Mr. Lall interpreted. This big gathering, which could not have been anything less than 15,000, Mr. Johnson said was the greatest audience he had ever addressed. After the meeting

Dr. Ansari had a chat with Mr. Johnson and left a deep impression on his mind. Mr. Johnson wrote the following letter to Dr. Ansari.

At Sea, November, 1921,

DR. M. A. ANSARI,

Delhi, India.

MY DEAR DR. ANSARI,

I must not go back home from my ten weeks in India without expressing to you my gratitude for the kindness that you showed me when at Delhi. The meeting which I spoke at in Delhi, and over which you presided, was the largest gathering that it was ever my privilege to address. And to have it presided over by such a man as yourself made the pleasure keenly great.

It is a source of great pride to me that my work is such that it can command the approval and co-operation of such men as yourself. The world owes much to the Moslem church in exercising such power in the cause of total abstinence and it is a wonderful thing to see this great force now moving toward the abolition of the traffic in intoxicating liquor.

Cordially yours,

(Sgd.) W. E. JOHNSON.

Mr. Johnson wrote a letter to the headquarters of the Anti-Saloon League in America that night and left by the night mail for Jalandhar. In parts his letter to the headquarters was:

"Now, I am feeling quite happy over the first part of my tour. While the climate is an Irish stew, I really feel better than the day of my arrival. My 'servant' really saves me more than he costs, besides he enables me to live. My companion is indispensable with all these crowds and personages; he acts as a sort of secretary and adviser as to form and behaviour. He also looks after my appointments, arranges appointments and stands between me and a pressure of invitations and demands that would put me out of commission in two weeks. It is fierce. Sinha is competent to do anything from writing diplomatic stunts to making a good speech. I have conferred with every body from ruling Princes, Governors and Prime Ministers down to 'sweepers' and 'untouchables,' and so far have kept my balance. Wherever I go, attempts have been made to get me committed to the Gandhi proposition, but I have evaded them without losing the confidence of the Gandhi people themselves or anybody else."

I have been receiving requests for speeches by mail, wire and personal deputations from all over India. Sinha looks after all that for me. I would be swamped without him.

To make a long story short, I now feel absolutely confident that I shall be able to avoid all pitfalls, and that this venture will be successful far beyond my widest hopes.

These extraordinary successes are due in large part to the sort of stuff that the London correspondent of "The Times of India" and Reuter's Press Agency of London have been pumping into the Indian newspapers. My reception by Sir G. Lloyd, Governor of Bombay Presidency, was wired all over India in such a way that it put my stock up pretty high with every body except the Gandhi following, but my appearance before Gandhi audiences had squared me with that very important element too.

We are lighting fires all over India. Don't forget that.

Faithfully,

(Sgd.) W. E. JOHNSON.

An Address presented on behalf of the citizens of Delhi, by the Reception Committee, under

the auspices of the Central Social Service League, Delhi, reads:

To

W. E. JOHNSON, ESQ.,

Late United States Chief Special Officer,

Indian Territories.

We, the members of the Reception Committee, consider ourselves fortunate in being privileged to welcome you, Sir, to our historic city, and in having this opportunity of honouring you, in some humble fashion, for your remarkable services in the great cause of Temperance which we all have so much at heart. We are naturally proud of our fine city, the ancient capital of India, the seat of government alike of the Prithi-Raj and the Mogal Empires. We are most anxious, in our day, to do all in our power to make this city, in her present social and moral standing, in every way worthy of her ancient glories. We are therefore most happy in welcoming a distinguished reformer from the West, to this city of the East.

We have heard, with great thankfulness and admiration, of your tireless energy, persistent determination, and fearless courage, when you were on special duty for the United States



Reception at Delhi

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Government in the American Indian Territories. It was largely owing to your own gallant efforts, as the trusty leader of a brave band of deputies and detectives, that the death blow was given to the illicit traffic in alcoholic liquor in these Territories; and that the deliberate defiance of the United States Prohibition Laws, in these provinces, was finally beaten. In all this, Sir, you not only laid an undying debt upon these particular territories; but you earned also the gratitude of all right thinking and law abiding people, in the great republic of which you are so worthy a representative.

We quite appreciate your desire not to meddle in any way with the present political situation in India. But still we feel that you are, even if unconsciously, rendering us a great political service. The curse of strong drink has its national as well as its individual and social bearings; and we are strongly of the opinion that the time has come for definite legislative reform, and even repression, in the case of the liquor traffic in this country.

We feel, Sir, greatly honoured and encouraged by your presence in our midst, and trust that not only here, in the capital city; but throughout the length and breadth of our beloved land; the sacred cause of temperance and of all true

forms of social service, may gain inspiration from your genial presence and noble example. May your tour, Sir, be a very happy one; as we feel sure it will be a very useful one. May you carry away from India with you precious memories of friendship and comradeship; may you feel that the evils of strong drink, and the blessings of abstinence, have not been urged upon your great Indian audiences in vain; and may God Himself, without Whom no real good can be accomplished, spare and enrich your life, granting you many more years of happiness and usefulness in this great service.

We remain, Dear Sir,

Cordially yours,

Dr. S. P. Shroff, *President.*
B. Pyari Lall, Vakil } *Secretaries.*
R. S. Paras Dass }
L. Mul Chand Gagerna, Vakil
Revd. F. W. Hale
Mr. Sri Ram, Barrister
L. Madan Mohan Lall
S. Md. Aminuddin
L. Bulaqi Das
L. Deputy Mal Jain
M. Inamul-Rahman
Mr. Chandu Lall

Principal S. K. Rudra
Hakim Hafiz Mohammed Ajmal Khan
Dr. M. A. Ansari
K. B. Peerzada Mohammed Husain
Rev. Dr. Butcher
L. Balwant Rai
Dr. B. K. Mitra
Revd. N. C. Marsh
K. B. Hakim Ahmed Syed Khan
R. B. Amba Prasad
Khawaja Hasan Nizami
R. S. Mina Mal Somani
L. Gur Prasad Kapoor
Hakim Nasir-ud-din Khan
Rev. Joel Waiz Lall
Rev. P. N. Bushill
Revd. Dina Nath
Pt. Sita Rama Bhargava
M. M. Pandit Banki Rai
M. Fazaluddin
Hakim Amjad Ali
R. S. Joti Prasad
Seth Kedar Nath Goenka
Pandit Her Gopal
Mr. C. P. Fletcher
B. Jagan Nath
Sirdar Sobha Singh
L. Kanwar Sain

L. Dwarka Nath
L. Bishan Narain Goela
L. Harish Chandra Kaickar
L. Bishamber Dayal Mathur
Pt. Hari Kishan Bhargava
L. Ratan Lall
L. Rajendra Chandra
L. Ram Prasad
L. Suraj Prasad
L. Rameshwar Nath Gupta
Mr. Daniel Haider Ali
L. Sher Singh Alwar Walla
L. Jugdish Prasad
Haji Mohammed Ishaq
Hafiz Mohammed Sadiq Multan Wallay
Pt. Man Mohan Nath Dar
Hafiz Mohammed Sadiq
Mr. F. M. Fernandes
S. Mohammed Umar Qurashi
Rev. Lal Mohammed Khan

III. PUNJAB

The success of Mr. Johnson's tour in the Punjab was indeed most extraordinary.

It did one good to see in the Punjab how time and again at the lectures of this great

American, on the same platform gathered together and rubbed shoulder with each other prominent Non-co-operation leaders and the Deputy Commissioner; leading Christian missionaries and influential Arya Samaj leaders.

Thursday, 15th September, 1921. The first town in the Punjab that Mr. Johnson visited was Jallandhar. In the forenoon at the railway station he was met by Lala Hansarj, the life and soul of the Jallandhar Non-co-operation movement, his two nephews, the great host of Jallandhar Non-co-operators and their cries of "Vande Mataram," "Mahatma Gandhi Ki Jai," "Hindu-Mussalman Ki Jai," "Allah ho Akbar," "Sat Sinkal jo Bole so hai nehal," etc., etc. It was already very warm, and Lalla Hansraj very thoughtfully made the reception short and drove Mr. Johnson away to the guest-house in the garden bungalow of his brother, Lalla Bhagatram.

Since the garden bungalow was only a male establishment of sorts, Lalla Hansraj went to order breakfast while two nephews were still busy with Mr. Johnson's baggage and other things. In a few minutes when Lalla Hansraj returned he was most agreeably surprised to find the great American contentedly swimming for all his worth in the beautiful pucca pond

in front of the bungalow where his quick eye lost no time in discovering signs that told him that the lake was often used for bathing purposes by its owner. Lalla Hansraj joined Mr. Johnson in the swim, and the two good people had their chat in the water down on the steps of the pond.

Mr. Johnson hurried through breakfast to receive a deputation of local barristers. He hurried through this deputation to receive another, that of Sikh leaders of the place, and finally hurried through that to receive yet a third deputation, that of the local missionaries and other temperance workers.

It was at the end of this function that the Secretary of the Congress Committee called and asked Mr. Johnson if he would address a mass meeting the following day.

Jallandhar having been suddenly substituted for Meerut on Mr. Johnson's itinerary, the local workers had not much time to work up a meeting for Mr. Johnson; they did not even know how long their guest would stay in their town. As Mr. Johnson was due in Lahore the following morning, a mass meeting for the following day was quite out of the question.

"I hope, in that case, you will not be too tired to address a meeting this evening at seven-thirty?" the secretary anxiously inquired of

Mr. Johnson. "No, I will not be too tired, but you will hardly have time to collect fifty people before seven-thirty. It is five o'clock now." "Oh ! it is alright about the Jallandhar audience. I was only hoping that if you gave me a full day I might get people from villages near by, and I am sure people from distances of twenty to twenty-five miles would have gathered round here should your meeting have taken place tomorrow."

In the evening, Lall Hansraj took Mr. Johnson out for a drive to have a look at this old city. The Kanija Mahavidialaya, which was closed because of the Dashara holidays, was also visited. Lalla Hansraj, its founder and sustainer, could not think of anybody coming to Jallandhar and not seeing the institution even if it was closed. That evening Mr. Johnson had Indian dishes served for his dinner. He really seemed to relish every different dish that was served. After dinner, the party adjourned to the place where Jallandhar holds its public meetings. It is a dried up old tank of huge proportions. What used to be the banks of the tank, now forms the three sides of an amphitheatre. The speaker stands in the pit of the tank where a mud platform has been raised. Mr. Johnson found a crowd of five thousand people waiting to hear

his message. He was surprised beyond all words at the collection of this big audience in such a short time, and asked the Secretary of the Congress Committee, who came up to greet him, "Say, tell me how did you manage it," with a wave of his hand indicating the audience. "Oh! it was quite simple; your meeting was advertised in the town by beat of drum, and when the people heard your name and the fact that they were invited by the Congress Committee to come and hear you, why as a matter of course they came," explained the secretary. Mr. Johnson said something about the superior efficacy of Eastern methods which, in the shouts of greeting, I did not quite catch. His speech was interpreted sentence by sentence by a teacher in a local Christian school.

The audience punctuated Mr. Johnson's speech with thunders of cheers, and his popularity at the end of the meeting may be gauged by the fact that all the various cries of the morning that greeted him on his entering this amphitheatre gave place to the one cry of the evening, that of "Pussyfoot Johnson Ki Jai".

Lall Hansraj thanked Mr. Johnson in Hindustani. He narrated to the audience many a brave deed and cheerful sacrifice for which the world owed a debt of gratitude to this noble

American. All through his narration, Lalla Hansraj in a exceedingly witty way referred to Mr. Johnson as an occidental gentleman who sees everybody and everything in the vast world of ours with 'a single eye'. Part of that night Mr. Johnson slept in the beautiful garden of the bungalow and part in a railway carriage.

Friday, 16th September, 1921. Mr. Johnson arrived at Lahore at 9.15 a.m. He was welcomed and garlanded at the railway station by a very large and distinguished assemblage. Several of the prominent Non-co-operation leaders who had come to the station platform had to go back, and others could not come, because of a special meeting of the Non-co-operation leaders that was being held that morning in view of the arrest of Dr. Kirchlew and Maulanas Mohamad Ali and Shaukat Ali. Outside the railway station a long procession of motor cars was formed. The procession passed through the town to the Y. M. C. A. Hall, where Mr. Johnson was formally welcomed to the capital of the Punjab.

At 4.30 Mr. Johnson was driven over to the Foreman Christian College where there was a very representative gathering at a tea party. The Non-co-operation leaders were

again unavoidably unable to be present as they were all very busy organising all their forces to keep and maintain perfect peace and calmness in the city in spite of the most disquieting news of the arrest of the Ali brothers and several others, and rumours about several more arrests that were going to be made. The rumour that Lala Lajpat Rai was going to be arrested that day caused great excitement in Lahore.

At 6·30 the tea party adjourned to the hall of the College, where a very large cosmo-political audience had already gathered. Here again one missed not only the Non-co-operators but the students. The college being closed, the students were away from Lahore, and an audience without students is almost a gathering without its soul.

Lala Hansraj of the Day College presided and Mr. Johnson spoke an hour and thirty-five minutes. There were several speeches of thanks at the end of the meeting, and the audience punctuated with thunderous applause all the good and kind things that were said of Mr. Johnson.

In the evening Mr. Johnson received the following letter from the Deputy Commissioner of Lahore.

DEPUTY COMMISSIONER'S OFFICE,
Lahore District,
6 Egerton Road, Lahore,
15-9-1921.

DEAR MR. JOHNSON,

It would give me very great pleasure if you would dine with me on Friday at 8.30. The Commissioner of the division is staying with me and would also very much like to have the pleasure of meeting you. I hope you will forgive my giving you such short notice, but I did not know to which address in Delhi or Meerut I should send a letter. If you can come I will send my car round for you at 8.25. Hoping to have the pleasure of seeing you here.

I remain,
Yours sincerely,
(Sgd.) V. N. OGILVIE.

The Deputy Commissioner rang up Mr. Johnson several times during the day, and Mr. Johnson, in response to the great insistence and courtesy of this officer, had the pleasure of accepting his hospitality that night.

Saturday, 17th September, 1921. In the morning Lala Rallia Ram, Mr. Charanjiat

Lal Sethi and the Editor of "Liberty" took Mr. Johnson to see all the places of historical and other interest in Lahore and its neighbourhood. Mr. Johnson greatly appreciated this sight-seeing trip.

During the day many people called on Mr. Johnson the most important among them being Mr. Kali Nath Roy, the Editor of the "Tribune," and Judge Sunder Ram Singh, the leader of one of the Sikh parties. At 5.30 Mr. Johnson called on Lala Lajpat Rai where most of the prominent Non-co-operation leaders of Lahore had gathered together to meet the great American prohibitionist.

They had an hour's discussion together. Mr. Johnson left a deep impression on Lajpat Rai and the other Non-co-operation leaders, and Lala Lajpat Rai and the other Non-co-operation leaders left a deep impression on Mr. Johnson. On his way to the Town Hall Mr. Johnson said that he was very happy to have met "that gang of men" up at Mr. Rai's place. "For whatever they are, they are brave men and gentlemen, and men with as noble ideals of service for their fellow men as the best of Christians. And if they are all these, then they cannot be very bad men altogether, can they?"

At 6.30, in a pundal outside the Town Hall, was a good gathering that Mr. Johnson addressed. The absence of the students once more made itself felt. The Rev. Dr. Ewing presided at this meeting, and Mr. Johnson spoke for an hour and forty minutes. At this meeting Mr. Johnson replied to some of the charges that "The Civil and Military Gazette" had been making against the prohibitionists in America in general, and against "this professional propagandist paid by a certain fanatical group in America whose visit to India should have been officially discouraged for the good of the general weal".

In the evening at 8.30 Rai Sahib Charinjit Lall Sethi was the host at a large public dinner that was held in honour of Mr. Johnson in the Town Hall. Mr. Sethi's business brings him into constant contact with the Government officials and the European community amongst whom he is very popular. He had invited a great many of his European friends and acquaintances to be his guests at this dinner. Many of those 'ladies' and 'gentlemen' did not think it necessary even to write their refusal to Mr. Sethi. About a dozen or so who did write, wrote to insult Mr. Sethi by insulting his guest of the day, Mr. Johnson.

The reason for their refusal to attend the dinner which most of the letters contained was that its writer did not feel sufficiently enthusiastic to lower himself or herself to the level of coming down to break bread at the same table with "this man Johnson" who was doing far more harm than good to this country where the poor ignorant people could not think for themselves, and were meek enough to follow like lambs anybody that came to them with the most impossible stories.

The dinner was a tremendous success none the less, and the European communities, too, was well represented by the missionaries. The Deputy Commissioner of Lahore was the only non-missionary European, and he appeared to be cheerful enough notwithstanding the absence of his countrymen and women.

Raja Narendara Nath, who presided over the pleasant function, added dignity and solemnity to this joyous and brilliant affair.

Sunday, 18th September, 1921. Lala Diwan Chandra of Gujaranwalla is intensely proud of his town; what is more, he can write so eloquently about his town that it would beat an American effort in that direction. And Lala Diwan Chand wrote in the best possible way an irresistibly tempting invitation to Mr. Johnson

to pay a visit to Gujaranwalla on Sunday the 18th September. Mr. Johnson succumbed to the Americanism of the invitation and decided to abandon the rest which he was to get on this Sunday. Accompanied by Lala Ralla Ram he left Lahore by a very early train for Gujaranwalla. There was a huge crowd at the Gujaranwalla railway station to welcome Mr. Johnson. Mr. Laht Singh, Barrister, garlanded the guest, and a procession was formed outside the railway station. The procession went through the whole of the town and was heartily greeted *en route*. At 12.30 the procession terminated, and Mr. Johnson was driven over to the house of the local clergyman where he had his lunch —his first meal that day for we do not yet know what happened to the breakfast that he was to have had in the train. Mr. Johnson spent the noon in the new dak bungalow which is built on the same spot where the old one used to be—the one that was burned down during the 1919 disturbances. Mr. Sales, the Deputy Commissioner, had met Lala Rallia Raim and sent him to bring Mr. Johnson to his place on the way to the meeting, for Mr. Sales said that he would also like to go to the meeting. So at 3 p. m. Mr. Johnson, accompanied by Lala Rallia Ram, called on Mr. Sales. At 3.30 p. m. in an open

air meeting in the blazing heat of the day the enthusiastic refomer gave his public address at Gujaranwalla to an enormous audience, and Lala Rathia Ram, while proposing the vote of thanks to Mr. Johnson invited him to watch as to which will be first—Lahore or Gujaranwalla—at going "all dry" after the new local option law comes in force. The Deputy Commissioner proposed a vote of thanks to Lahit Singh, the President of the meeting. And this Mr. Lahit Singh was, only two years ago, declared by a court established by law to be the King's enemy and given extreme punishment! After the meeting Mr. Johnson grabbed Mr. Lahit Singh's hand in a manner that spoke volumes, and said: "Ah! and so you have been the King's enemy?" "I am one now, if I ever was one," was the prompt reply. Mr. Johnson kept looking at the face of this simple Punjabi whose lamb-like quietness did not veil the deep courage and bravery that glittered in his eyes. These two brave men kept looking at each other's faces for quite a few seconds before their eyes parted and their hands separated. Each looked happier for having met a brave and a noble man.

Monday, 19th September, 1921. Mr. Johnson returned to Lahore late on Sunday night. He



Jallianwala Bagh Amritsar, (Punjab)
Cross mark shows where the meeting was held on 13th April 1919 which was fired by General Dyer

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left by a very early morning train for Amritsar. At nine o'clock on Amritsar railway station platform there was a great demonstration in honour of the American guest. From among the huge and representative crowd that had gathered on the platform, one after another seven representatives of seven great faiths in the city of Amritsar stepped forward and reverently garlanded the noble guest. This pleasant little ceremony being over, Mr. Johnson and the party were conducted to a motor car waiting outside the railway station. The Sikh leaders suggested, and everybody agreed, that the great American guest should be taken first of all to pay his respects to the chief shrine of the Sikh religion. Having been advised by a friend beforehand, when he reached the outer part of the sacred precinct of the temple Mr. Johnson of his own accord began taking off his shoes. This made a deep impression on the Sikh people there. But when he reached the inner part of the shrine Mr. Johnson was instinctively going to take off his hat when he was told by a friend nearby not to do so.

He did not remove his hat, but he told me later that he felt exceedingly uncomfortable all the time that he was there standing reverently before a shrine with his hat on. After having

gone round this wonderful Golden Temple, Mr. Johnson returned to his car and once more with unanimous consent the next place of pilgrimage for this popular American guest was decided upon to be the Jallianwalla Baugh.

On the way to the baugh Mr. Johnson's guide was rather surprised to find that the great American knew as much about the Jallianwalla affair of 1919 as any casual informant can tell him in a short space of time. Evidently Mr. Johnson had been long interested in India, and roughly kept abreast of the news of what had been happening over this great peninsula. It seemed as though, all of a sudden, after passing through the gruesome doorway into the baugh proper, the ever lingering famous smile of Mr. Johnson completely deserted him. So did his general cheerfulness. Suddenly this great American seemed to be transfigured into a solemn personality. Indeed he looked so solemn and thoughtful as to make every one present feel the presence of Death that through the muzzles of British guns played havoc on the lives of innocent men, women and children in April, 1919.

This was the third sight in India that made a very deep impression on our guest. And I think that this probably made the deepest impression



Jallianwala Bagh Amritsar, (Punjab)

Cross mark shows the passage from where General Dyer entered and fired

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of all. Mr. Johnson walked all over the baugh and when he came to a house where a small window opened into the baugh he was shown an ugly stain on the stone wall. This stain is supposed to have been caused by the blood that trickled from the head of the pardanashin Mohammadan lady who while the firing was going on pulled several men up to her window and let them out into the street through her door, and who while so engaged was shot in the head by a bullet and fell head forward on the window.

"And the only amends that the British bureaucracy here or the British people in England have made for these acts is to ask us 'to forgive and forget' the past, and sometime, when we feel inclined to close up this chapter of shame of our history, the cry that comes out of this blood-stained wall rings louder and clearer in our ears. It is always the cry of 'Remember and avenge'. This is how an ordinary Indian expressed his feeling to this free American. It was altogether a different voice that spoke with Mr. Johnson's lips. The deep notes very vividly indicated the depth of the speaker's feeling: "It pains me to hear the memory and evidences of a cowardly act done, and it pains me the more to see that after

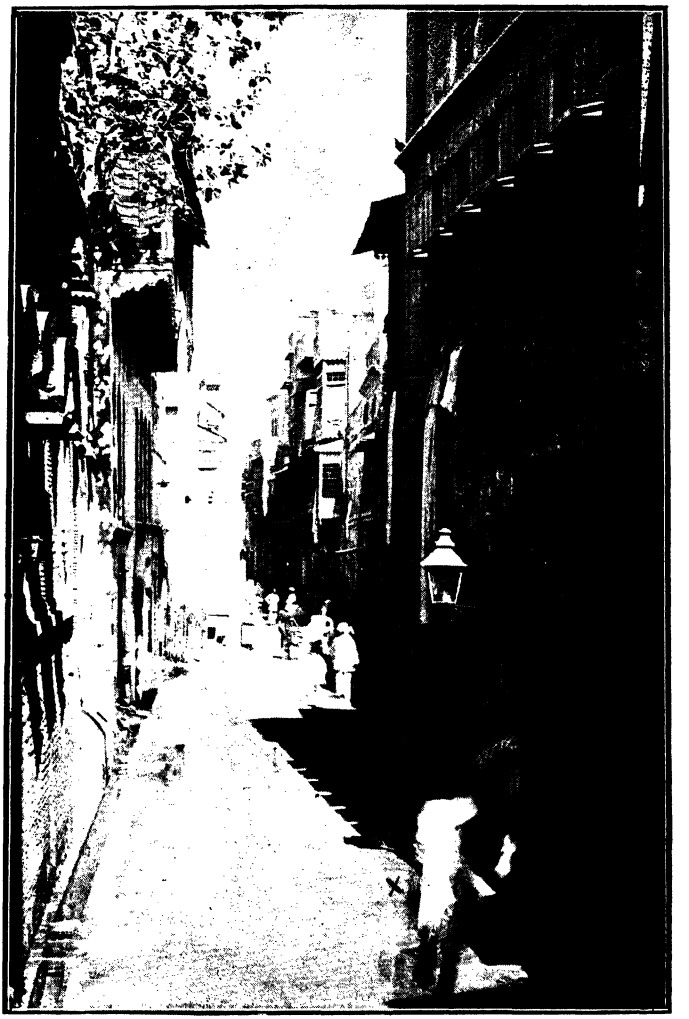
admitting it to be wrong there was not found enough boldness to right the wrong, but it really pains me the most to see and hear that after what appears to be willingness on both sides, there was not found a better way than to perpetuate the memory of a dastardly act cowardly done."

After coming out of the baugh Mr. Johnson asked to be taken to the street where the famous Dyer order compelled the people to crawl on their hands and knees while passing through!

In dumb muteness Mr. Johnson walked up and down the street, and then he asked to be taken to the place where he was to lodge. He had enough of a pilgrimage for the day.

At Amritsar Mr. Johnson was the guest of Mr. J. N. Dunnett, the Deputy Commissioner. Mr. Johnson was very happy to have met and been the guest of Mr. Dunnett, for Mr. Dunnett belongs to that fast disappearing type of English gentleman in the Indian Civil Service who has got the breadth of vision to see things as others see them and the courage and honesty to say that they are wrong when in their hearts and heads they know themselves to be wrong.

At 6.30 in the big theatre there was a public meeting held, over which Mr. K. L. Raliarman,



Kaurrianwala Khan (Crawling Street), Amritsar (Punjab), where people were made to Crawl. The Cross mark shows the place where people were stripped.

Member of the Legislative Council of Lahore, presided. The President in his opening remarks, referring at length to the local option bills that he had been able practically to force through the Punjab Legislative Council in its last session, appealed to Amritsar to be once again the first in driving away drink shops from the whole district, as some years ago, with the sympathetic help of the then Deputy Commissioner, Mr. King. Amritsar was first in driving away drink shops from within the municipal area. The President then called upon Dr. Sathyapal. Dr. Sathyapal, in a very eloquent and touching speech, on behalf of the citizens of Amritsar presented to Mr. Johnson an address in Urdu printed on a piece of silk cloth spun and woven in Amritsar. The address was enclosed in a beautiful casket which was a remarkable piece of wood-carving. In the centre of the cover of this casket was a carved representation of the Temperance Hall of Amritsar. In the upper left hand corner was carved the Golden Temple, the chief shrine of the Sikhs. In the upper right hand corner was carved a representation of the ancient Hindu Temple of Amritsar. In the lower left hand corner was the old Moslem Mosque, while in the lower right hand corner was carved a representation of the old Christian church in the city. Thus

was conveyed in exquisite Indian carving the unity of all the religions and their followers of the city of Amritsar in welcoming their honoured guest. Mr. Johnson arose to accept the casket, and was enthusiastically cheered. He spoke for an hour and a quarter, and his speech was translated to the audience at the end of the meeting. In response to a demand from the audience, Dr. Sathyapal, again rose to thank the speaker for his message. He said that Mr. Johnson had painted a very clear picture of the prosperity which the prohibition of the drink traffic has brought to his country, the already prosperous land of the United States of America. Dr. Sathyapal painted an equally eloquent picture of the poverty, misery and degradation of his people, which, he maintained, was chiefly due to the drink traffic which the present system of government maintained and practically forced down the throats of millions of unwilling Hindus and Mohammadans both of whom abhorred it in their heart of hearts. Dr. Sathyapal concluded by reminding Mr. Johnson that some years ago a very distinguished countrywoman of his, Miss La Motte, made a thorough investigation of the drink and drug traffic in this country. "A Nation that can subjugate 300,000,000 helpless



Dr. Sathyapal

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Indian people, and then turn them into drug addicts, for the sake of revenue, is a Nation which commits a cold-blooded atrocity unparalleled by any atrocity committed in the rage and heat of war," was Miss La Motte's outburst of passionate indignation in the singularly dispassionate book that she wrote as the result of her investigations. "All that I can add to this," said Dr. Satyapal, "is that the condition today is much worse than it was some years ago when Miss La Motte conducted her enquiries."

After the meeting Mr. Johnson went to Mr. Dennett's house where at dinner he met several civil and military officials of the district.

Tuesday, 20th September, 1921. Travelling all night by slow train, Mr. Johnson arrived early in the morning at Pathankote, the home town of Miss Mary Campbell, the very energetic organising Secretary of the Women's Christian Temperance Union. After visiting Miss Campbell's hospital and speaking to an audience of children in the Temperance Hall, Mr. Johnson left Pathankote by the 9 o'clock train returning to Amritsar by noon. There was a very pleasant social gathering at the Amritsar Temperance Hall at 4.30 that afternoon. That night, after having partaken of the generous hospitality of

Mr. Dunnett, Mr. Johnson left for Simla by the night mail.

SIMLA

Mr. Johnson's visit to Simla was the greatest of all his great triumphs in India. Though this visit was arranged by Pandit Malaviya from Delhi, evidently many people from Simla did not know of it, for Lala Harkishan Lall wrote the following:

BROCKHURST HOUSE NO. 3,
Simla E.,
8th Sept., 1921.

MY DEAR Dr. LUCAS,

From a note in "The Civil and Military Gazette" of yesterday I learn you are taking interest in the visit of Mr. Johnson to Lahore. I should very much like to meet him and discuss matters with him: and His Excellency the Governor would also be pleased to meet him. Could you induce him to come over to Simla for a day or so?

My object in meeting Mr. Johnson would be to get first hand information about how things have gone in other countries.

Yours sincerely,
(Sgd.) HARKISHAN LAL.

The reply to this letter brought Mr. Johnson invitations to stay while at Simla both from Lala Harkishan Lall and Sir Edward McLagen. Mr. Johnson compromised by accepting both and stayed part of the time with Sir Edward and the rest with Lala Harkishan Lall. Three days after the arrival of Mr. Johnson in Simla, Mr. Beohar Raghubir Sinha proposed a resolution in the Legislative Assembly declaring the sympathy of the Assembly with the anti-drink movement in India and recommending to the Governor General in Council that the expression of this opinion be conveyed to the Local Governments, with request that they may consider the advisability of adopting measures to put a stop to the drink evil as soon as possible. Rai Bahadin Bakshi Sohan Lall proposed an amendment that the opinion be conveyed to the local Governments with the request that, except for medical purposes the use, sale, manufacture and import of liquor be prohibited by Act of Legislature. The President ruled the amendment out of order, since the assembly could not recommend the forms of legislation that the Local Governments should pass, and the European members of the assembly tried to ridicule the main resolution to death—the great hit being that the speeches in

support of the resolution were "the voice of 'Pussyfoot' Johnson". And yet all that "Pussyfoot" Johnson had to do with the debate in the Assembly, besides inspiring the resolution, (as indeed a very great deal of the prohibition and temperance activities in the whole wide world owe their origin to the inspiration got out of the word or presence of this great man) was a very short interview with Mr. Sinha *after* he had sent in his resolution. The following letter was written to him after the interview.

SIMLA,
Sept. 14, '21.

MR. BEOHAR RAGHUBEER SINHA, M. L. A.
Simla, India.

DEAR MR. SINHA,

To our very short conversation of yesterday I would add this: America tried the policy of prohibition over a period of more than forty years. She was so satisfied with the results that the policy was adopted by the whole Nation, and no law ever was so strongly approved by the people. It becomes stronger on popular approval every year.

Indian teachers have been proclaiming the evils of alcohol for two thousand years or more.

Most of the drink had been eliminated by this teaching until less than one hundred years ago, when the traffic in alcoholic drinks began to be commercialised and developed for revenue purposes. Since then the drink evil had been so rapidly developing that it has now become alarming as a public menace.

But India now has the responsibility of dealing with this problem, it has been a transferred subject, and the whole world is watching to see what will come out of it.

I do not believe for a moment that India will eat her teachings of two thousand years and continue to exploit the sufferings of her poor for private profit or for revenue purposes as has been the policy for nearly a century.

Temperance teachings will avail little as long as there is a drink shop in every corner established and authorised by law. It is only the removal of the cause of the evil that will serve to remove the evils themselves.

As America has taken the lead in the Western world in eradicating this scourge, so will not India take the lead in the Orient in eliminating this supreme cause of suffering and vice?

Cordially yours,

(Sgd.) W. E. JOHNSON.

Mr. C. A. Innes, on behalf of the Government of India, feeling the sympathy the resolution had aroused among the Indian members of the Assembly, offered not to oppose the resolution, but suggested to Mr. Sinha to confine his resolution to the mere declaration of the Assembly's sympathy with the anti-drink movement in India, and delete the part about the request to the Local Governments, since practically all the Local Governments had already taken or were contemplating definite action in that direction. Mr. Sinha agreed to confine his resolution to the first part of it, and the Indian Legislative Assembly with still the few European votes dissenting, passed, and the Government of India accepted, the declaration of the policy of sympathy with the anti-drink movement in India.

Indeed a very definite achievement. A very frank discussion of affairs with the Governor of the Punjab; a very elaborate discussion that went into great details *re.* taxes and figures with the Minister of Excise in the Punjab; a very hearty friendly chat with the Viceroy where, at lunch, Lord Reading set the admirable British example (alas! only to be deliberately broken by members of the Indian Civil Service forming the administrative machinery of the

selfsame Lord Reading's Government) of, in deference to the life-long service that his guest had rendered in the cause of prohibition, not allowing alcohol to appear at the table while this honoured guest was lunching with him: these were among the other features of Mr. Johnson's triumph in Simla.

Wednesday, 21st September, 1921. Reaching Simla in the afternoon, Mr. Johnson was met at the railway station by an official of the Punjab Government and courteously escorted to the official residence of the Governors of the Punjab. The very official and cold salutes from the body-guards at the gate and the uniformed A.D.C.'s at the door made a cold shiver run down our backs, but then the exceedingly warm welcome and the most pleasant hand-shake from Sir Edward as soon as we slipped into the drawing room, and then a hot cup of tea while we were still discussing our journey up the Simla hill, made us fully realise how very tired we were. After a short rest Mr. Johnson accompanied Sir Edward to a garden-party given by Sardar Jogendra Singh in his own palatial residence at Simla. Mr. Johnson became the chief attraction at his garden-party, and in his turn he had also the pleasure of coming to know most of the important personages in Simla. That evening

Mr. Johnson dined, and afterwards had a very long talk, with Sir Edward MacLagen.

Thursday, 22nd September, 1921. Early—I cannot say how early—next morning found Mr. Johnson busy writing despatches to his headquarters in America. After breakfast, while we were still busy with the typewriter, envelopes and stamps, one of the A.D.C's of Sir Edward MacLagen came in with a message from the Viceregal Lodge. The Viceroy had requested the pleasure of Mr. Johnson's company at lunch that day.

At lunch, the Viceroy paid a very delicate compliment to the life-work of this great prohibitionist by pointedly ordering all alcoholi; drinks to be removed from the table.

As the meal progressed, his hostess, the Countess Reading, showed her frank admiration for the person and enthusiasm for the life-long mission of her guest by putting to him all sorts of questions relating to his great work in many corners of the world. She is rather hard of hearing, and on several occasions not fully realising that something else was being talked about, she came out with some enquiries of Mr. Johnson which betrayed the extent to which she is sincerely interested in the prohibition movement. The Viceroy, however,

acted the great ambassador. He did not talk shop.

After Lunch Mr. Johnson had an exceedingly pleasant hour and a half with him, when the chief topic of conversation was the very good time Lord Reading had in America. One of the chief American impressions of his Excellency was of Billy Sunday. It appears that Lord Reading was deeply interested in all that Billy and 'Ma' said and did in the States. Mr. Johnson, while talking of Billy, related an incident of how Billy conducted a prayer meeting not long ago. During the prohibition campaign Billy came to a particularly *wet* town to conduct a seven days *dry* campaign. Just before Billy arrived in the town, the Town Council passed a unanimous resolution that no bad language was to be used from a pulpit in that town. This resolution was communicated to Billy. On the very first night of his arrival in that town, Billy conducted a prayer meeting at which (after having prayed for most everything and everybody) Billy prayed for the Town Council. His prayer was something like this:—"Then, O Lord! there is this Town Council. I do not know what You are going to do with them. They are a dirty bunch. There is no use of sending them to Hell, for they are

so downright low that the Devil won't have 'em there. I really don't know what You can do with them, O! Lord, but please do the best you can." In effect this prayer completely turned the laugh the other way, and Billy's seven days' campaign was a great success. Lord Reading enjoyed the story thoroughly, and had a hearty laugh over it. He said he could almost see Billy again through that prayer. The ambassadorial reserve relaxed a little with the laughter, and the conversation became more genial and hearty. After this lunch at the Viceregal Lodge, Mr. Johnson returned to 'the boarding house.' He looked solemn, and in reply to an enquiry as to what he thought of the Viceroy and how he enjoyed the lunch, he said: "It was a roaring good lunch, and I enjoyed the meal thoroughly, and yet I am not feeling happy. The stifling atmosphere of the place, the awfully threatening manner in which the servants in the house drew up to attention every time you passed, seemed to me to be a clear enough message to make anybody feel creepy to the bones. As for Lord Reading, if I had'nt known who he was, guided by my first impression I should have said that he was a middle-class American citizen. But I must confess that the final impression that the Viceroy

left with me filled me with apprehension. He made me feel that he was not only not a good American citizen, but that, as a Britisher (with his place of responsibility and with the present awakening of the Indian people), he had got the wrong end of the stick. When we were talking of Amritsar, I told him how in order to be permitted to go inside the sacred precincts of the Golden Temple, I had to take my shoes off, but keep my hat on. Lord Reading told me that when he was asked to take off his shoes, he didn't do so, but, instead, gave up the idea of going inside the temple. He said he thought that the prestige of the King's representative in India would be lowered if he were to take off his shoes in a public place. I am sure Lord Reading must have fully realised how much this notion of prestige would wash with the raising of the present feeling of self-respect among the Indian people, and particularly with the present temper of the people of the Punjab. To my American mind there was not a shadow of a doubt that the prestige of the mightiest of Kings is ever so insignificant in presence of the sanctity of the commonest and smallest of faiths. I do trust and hope that in future the Americanism that I saw in Lord Reading will assert itself more strongly, and

make it abundantly clear to His Excellency that the worldly power of a King retains its sway among its subjects only when it reverently bows before the superior power of a faith, even of a 'heathen' faith, that deals with the life hereafter." After making serious attempts to drown his feelings with several cups of hot tea, at 5.30 p.m. Mr. Johnson addressed a big meeting of Europeans in the Gaiety Theatre. The meeting was presided over by Mr. King, now of the Punjab Government, who as the Deputy Commissioner of Amritsar, had the proud distinction of making his city the first in India that barred all liquor shops outside the city municipal area. The theatre was filled to its utmost capacity, and among the audience were a great many highly placed European officials. His lordship, the Lord Bishop of Lahore, with a host of rapturously interested gentlemen in clerical robes, were perhaps the chief centre of attraction.

That night at dinner the subject of conversation turned towards Russia. Sir Edward is quite as keen on Russia as Mr. Johnson himself. When these two great men began to compare their experiences in this wonderful land, they entirely monopolised the conversation at the table. Sir Edward, in spite of his being in

charge of the fate of a mighty province, has managed not to lose either the breadth of outlook or frankness of expression which make this Scotsman one of the most lovable of human beings.

After leaving India Mr. Johnson wrote the following letter to Sir Edward:

AT SEA,

November 19, 1921.

SIR EDWARD MACLAGEN,

Governor of the Punjab,

Lahore, India.

MY DEAR SIR EDWARD,

I would feel quite uncomfortable and a delinquent in gratitude, if I should leave India without expressing my appreciation of the kindness and the generous hospitality that you extended to me during my stay in Simla. I shall long remember these experiences.

And in this connection, permit me to record the pleasure that I had in hearing so many favourable Indian comments in the Punjab on your sympathetic course toward the Indian people, and on your good British policy of governing the Punjab with consideration for the wishes of the people concerned. The people

wanted local option, and you gave it to them. That is BRITISH.

Cordially and with high esteem.

Friday, 23rd September, 1921. Even before breakfast was over, Lala Harikrishna Lal, came and claimed Mr. Johnson as his guest. Mr. Johnson accordingly said good-bye to Sir Edward and left for the Lala's house. He had a very pleasant surprise awaiting him here, in the person of his hostess. Srimati Sushila Devi was a fellow passenger with Mr. Johnson on board the *S. S. Malwa.* She had kept her identity well in the background until she came to the door to welcome her father's guest.

At 12.30 p.m. Mr. Johnson paid a visit to the Legislative Assembly which was in session that day. At the recess several members of the assembly met Mr. Johnson and requested him to address the House in its private room at noon the following day. Mr. Johnson gladly agreed to do so. At 5.30 p.m. in the evening there was another big public meeting at the Gaiety Theatre. This one was of the Indian residents and visitors. Lala Harikrishna Lal, the Minister of Excise to the Government of the Punjab, was in the chair, and the hall was crowded full like yesterday. Many members of the Legislative Assembly, and quite a good few Indian

officials of the Government of India, occupied the front seats in the hall. That night at dinner at Lal Harikrishna Lal's, Mr. Johnson met several Indian members of both the Houses who are deeply interested in the 'dry' propaganda for India.

Saturday, 24th September, 1921. At breakfast Lala Harikrishna Lal handed a letter to Mr. Johnson. It was from Bakshi Suhan Lal, M.A., and "requested the pleasure of *Mr. W. E. Johnson's* company at a tea-party that afternoon *to meet 'Pussyfoot' Johnson*". It was with a school-boy's enthusiasm that Mr. Johnson accepted this invitation to meet "Pussyfoot". "Well I declare," he said, "that fellow has often been running up against me, and though I have been several times mistaken for him, this is the first occasion that I have been asked to come to meet him. I will surely go to this function and see what this 'Pussyfoot' is like. I do hope he will turn up."

The whole of the morning was spent in Lala Harikrishna Lal's library discussing the most uninteresting details and figures of revenue. Lala Harikrishna Lal was sure that half of the Punjab will go dry early in the next financial year when the Government was going to give effect to the recommendations contained in the

Local Option Resolution of the Punjab Legislative Council.

The Government's programme can more or less be seen by the proceedings of a committee of non-official members of the Punjab Legislative Council and others that the Minister of Excise had called to assist him to formulate a plan of work to give effect to the Council's recommendation on local option.

In parts the report of the proceedings of the meeting of this committee runs—

"The Honourable Minister referred to the resolution adopted by the Punjab Legislative Council on the 18th March, 1921." "After some discussion it was agreed that though prohibition was the goal in view of the non-official members of the committee, for the purpose of the discussion in the meeting, local option did not include prohibition of consumption but only limitation and regulation of sales."

"In furtherance of the Punjab Legislative Council's Resolution referred to above, Municipal Committee should have the power to give their opinion for total prohibition or partial prohibition within the Municipal area concerned, and should also use their discretion so far as regulating the traffic in liquor was concerned.

As regards the line of demarcation . . . between regulation and total prohibition, it was agreed that where there were in any Municipal area more than one liquor shop, partial prohibition would mean the closing up to two-thirds of the shops now existing. The closing of any shop beyond the two-thirds of the number indicated above would be regarded as total prohibition. It was agreed that on the question of total prohibition all Municipal Committees should have to arrange to hold a referendum and that total prohibition shall not be enforceable unless 55 per cent of the total number of registered Muncipal voters came forward to vote in favour of such prohibition." "In desiring the Collector to close shops up to two-thirds, the Municipal Committees will have the power to indicate the particular shops (localities) to be closed. It was also clearly indicated that if after a referendum a liquor licensee affected thereby wished to surrender his licence before the expiry of its term, the Government should not renew the licence in favour of another for the remainder of that term."

"The District Boards should have power of partial prohibition only up to 50 per cent of the shops now existing. For further closure of shops, a referendum should be taken per circle

in which the District should be divided for convenience of . . . control and regulation consisting of a number of Thannas or a whole Tahsil. For purposes of this referendum it was agreed that total prohibition should not be introduced unless and until 55 per cent of the electors for the Punjab Legislative Council (all committees combined) should be in favour of prohibition."

At noon Mr. Johnson went to the Council Chamber and at the gate was welcomed by Dr. Gour and several other members of the assembly. It was one of Simla's bad rainy days, and in consequence, I think, a good few of the members of the Council could not find it convenient to come. Besides, the previous evening, soon after Dr. Gour had informed his fellow members of the Assembly that he had invited Mr. Johnson to come and address them all in the members' private rooms, several European members went about indignantly giving the information that Dr. Gour had asked permission of the President for the use of the private room of the Assembly and that the President had declined it. Mr. Johnson therefore was not to come and address them the following noon, they respectfully announced. The truth is that when Dr. Gour asked the

President for permission to use the room, the President readily gave it; but these mean tactics, none the less, succeeded for the time being in keeping a good few of the members from coming to hear Mr. Johnson or to discuss things with him.

Late on the morning of the day when Mr. Johnson was speaking at the Assembly Chamber, however, some of the Members came to know of it, and came hurriedly to the Chamber just in time to take part in the discussion though they had missed the address. Others came to know of it on the following Monday, only to express their "strong disapproval of such tricks".

Thus when Mr. Johnson got up to speak to the Members of the Legislative Assembly, it was not a big gathering that had assembled to hear him. Mr. Price of Karachi had proposed, and Sir Jamshedji Jeejebhoy had seconded, Dr. Gour to the Chair. At the discussion that followed the address, Mr. Price with another friend of his (the two Europeans present at the meeting) were the only two Members who opposed not only the very idea of prohibition but even of local option in any part of India. Their chief ground for objection, at first, was their horror of illicit distillation. Mr. Price

spoke at length, and to his own satisfaction demonstrated the failure of the prohibition laws in the United States. He substantiated his remarks by figures and facts that were cabled to the Indian press from America. Mr. Johnson in reply handed over to Mr. Price figures and facts that were issued by the Federal Government in America, and they entirely contradicted what Mr. Price had quoted. In explanation, Mr. Johnson asked Mr. Price to investigate the source of his information, and suggested that when Mr. Price did investigate it, he would find the source to lie in a liquor organisation. Mr. Price's friend got up and said that though what Mr. Johnson said carried conviction about the state of affairs in America, yet he would support Mr. Price in his fears regarding the suppression of illicit distillation in India. He had been in charge of some Excise Administration in India and he spoke from experience. Mr. Johnson gave his experiences of putting down illicit distillation in certain parts of the United States, especially in the Philippines where the natural growth of vegetation and other conditions that lead to facility in illicit distillation, were almost like India, and requested the late excise officer to see if some advantage may not be taken of this in dealing

with similar problems in India. This seemed to put the gentleman in a very thoughtful mood.

"All our legislation is based on the fundamentals of the Ten Commandments, and I do not think we are, or even should be, prepared at this time of India's transitional history to take up legislation that takes us beyond those fundamentals," said Mr. Price. The end of his sentence was punctuated with voices of protest from almost all the Members present, and Mr. Price was obliged to resume his seat. Dr. Gour, the chairman, said that he for one doubted whether Mr. Price's statement was any longer correct as regards the true position of any legislative body in any part of the world. He was absolutely clear, however, that Mr. Price's statement was not correct so far as the function of this Legislative Assembly went, and that the fundamentals on which the legislation of this Assembly were based were just as much in harmony with the Ten Commandments as they were the ideals of the Hindu and Muslim law-givers of old. He further added that these Hindu and Muslim lawmakers had made definite laws regarding the use and sale of alcoholic drinks. Mr. Price did not appear to be satisfied, and, with the permission of the chairman, Mr. Johnson got up to

answer this point of Mr. Price, which, Mr. Johnson said, was rather an interesting one for the so called Christian countries. "One of the Ten Commandments is, 'Thou shalt not kill,' and I claim" said Mr. Johnson "that our law of prohibition is based on the fundamental of this Commandment. I will mention the state of affairs in a country known by the name of England and Wales. In this country, according to the reports issued by its own Government, that licensed, and still licenses, death-traps and drink-shops, 1,200 babies every year are suffocated in bed under the bodies of their drunken mothers. This was the condition of affairs before the War. The War restrictions reduced the sale of liquors and consequent drunkenness in the country. The Government report will show you, gentlemen, that each successive year of the War reduction on the sale and consumption of alcoholic drink saw the number of this figure fall till the last year of the War when the figure stood at somewhere about 400. That is not all. The War restrictions are being or have almost been removed, and the number of babies suffocated in bed is on the increase. Last year it was somewhere near 700. Now, does it require a very great deal of imagination, I ask, to see that

drinkshops are responsible for killing these babies who have as much a right to live as you or I? Can we not in this instance say, if need be, that our prohibition laws are based on the fundamentals of that sense of humanity which seeks to protect those who are killed while they lie helplessly in bed?"

A spontaneous burst of applause greeted the end of Mr. Johnson's speech, and Mr. Price was too good a sportsmen not to join in it. Several Hindu and Muhammadan speakers pledged themselves to carry on the agitation until they got prohibition laws for India. At the Chelmsford Club, where Bakshi Sohan Lal gave a garden-party, Mr. Johnson met Justice Shah of Bombay. The sincere thanks that this pious judge offered to Mr. Johnson for his selfless labours in this country were quite as impressive as the spectacle when the lion of Amravati, the Dada Sahib Kaparde, came forward, shook Mr. Johnson heartily by the hand, and in a clear loud voice wished him the best of success. Mr. Johnson also met Mr. S. Sinha of Patna, who, taking the garden-party seriously, was very social and chatty, and above all refused to talk shop. Mr. Sinha was full of Sir Ali Imam, and for the general benefit of the company, imparted much

valuable information regarding the doings of Sir Ali Imam, the ultimatum that the Nizam's Government had presented to the Viceroy; and how either Berar was going to get "complete Swaraj," or the doings of the British Government in the Nizam's territory would be exposed to the condemnation of the general public. The afternoon train to Kalka bore Mr. Johnson down the Himalayan Hills once more to the plains of Hindustan. When in the South of India Mr. Johnson had this cutting sent to him:

We all remember how when Mr. "Pussyfoot" Johnson arrived in Calcutta, the Khilafat Volunteers turned up in large numbers to welcome him at Howrah. More than this, in fact, all Non-co-operation Indians regarded him as their own—one of themselves. "Maharaj 'Pussyfoot' ki jai" they hailed him! There is some disappointment therefore that he should have gone to see the Viceroy. A writer in 'The Bombay Chronicle' thus voices this disappointment: "He has listened to the voice of the charmer, and in a weak moment has been beguiled to the heights of Simla, and, whisper it softly, has had tiffin with the Viceroy. 'Come into my parlour' said the spider to the fly, and straight into the net walks Mr. Johnson. Well are you named "Pussyfoot," for now you have surely earned the name. "Pussy, pussy, pretty pussy, come and be stroked." And so pussy, purring softly, arches his back, and rubs himself softly against the trousers of the Viceroy who tickles his head with the tips of his fingers, and smooths his soft coat with his delicate legal hand.

It is quite clever, I think, and equally misleading. But then at the time of writing this cutting, the writer did not know the facts. I hope the narration in these pages which give, howsoever faint, a picture of the work of the great prohibitionist in India, and will help the writer of the above words to write something equally brilliant again, but giving Mr. Johnson the due that is his, for his noble independent and fearless work while in India.

UNITED PROVINCES

Sir Harcout Butler is an able ruler and a successful Governor: and the Honourable Mr. C. Y. Chintamani, the Minister in charge of the Excise Department of the Government of the United Provinces is a strong man. Mr. Chintamani had it communicated to Mr. Johnson, while the prohibitionist was at Lucknow, (and I see that Mr. Chintamani has since expressed his views publicly too), that prohibition was not the goal of his administration, but that his Government would bless all reasonably mild attempts made towards temperance. Sir Harcourt Butler, since he has been the ruler of the Province, has lost, I believe, no chance to impress upon his

people' that he is no 'water drinker'. But nature has a most wonderful way of equalising things. For what other reason could there be for having in the selfsame city of Lucknow, (the city of the joys of Sir Harcourt and the labours of Mr. Chintamani) the Anglican Civil Chaplain, in the person of Reverend Norman Bennett, and the Wesleyan Military Chaplain, in the person of Rev. C. Phillip Cape, two of the strongest advocates not of lukewarm temperance but of "red hot prohibition?"

These two reverend gentlemen, not being content to let things glide past them, had been making their presence uncomfortably felt by all the local alcoholic interests for some time past. Sometime previously a clergyman had opened a club providing liquor for the civilisation and moral enlightenment of the British soldiers! Rev. Norman Bennett vigorously protested against this opening of a drinking shop in the name of Christ, but the church authorities sustained the alcoholic annexe to the church-work, and told Parson Bennett to go back and sit down.

Then another affair transpired which added to the trouble. Some time previously a house of prostitution was opened on the military cantonment. At this, Chaplain Bennett went

on' the war-path, and assisted by Chaplain C. Phillips Cape of the Wesleyan Church, made such a rumpus over the matter that the dirty concern was closed. But that did not end the fuss. The whole subject so annoyed the authorities that a series of charges were drawn up against Rev. Mr. Bennett with a request to transfer the troublesome chaplain Bennett to some distant land. The Bishop found Rev. Mr. Bennett guilty, among other things, on two counts, first that of speaking on behalf of the poor people of Lucknow, whose houses under the activities of the newly established City Improvement Trust, were to be demolished and no quarters found for them. Rev. Mr. Bennett had not merely transgressed his province as a 'civil chaplain,' but had indulged in the use of language, which, though true, was far too strong a condemnation of the activities of the officials of the Government established by Law. Second, Rev. Mr. Bennett had proposed to invite Mahatma Gandhi and Moulana Mahamad Ali to an 'At Home' at the parsonage to learn at first hand the views that the two gentlemen held. Rev. Mr. Bennett regarded both these two activities of his as inspired by the life and teachings of his Master, and regarded it his *duty* to act in the manner

he had done both as a Christian and as the Civil Chaplain. Rev. Mr. Cape could not be touched by the Bishop, but eventually it transpired that he also had to go to England on leave. Thus, it appeared, the 'wets' had the complete victory in the United Provinces before Mr. Johnson came to the province. But as I have said above, nature is the most wonderful equaliser.

Under these circumstances, Mr. Johnson's reception in the United Provinces, was not quite of as enthusiastic a character as it had been in other parts of India. On his first stop in the province at Agra, Mr. Johnson received a letter of welcome which ended thus:

> We are glad that you could come at this time and trust that your tour in India will help much towards securing prohibition, which the people want, though the Government is loth to grant it.

Sunday, 25th September, 1921. Mr. Johnson and party arrived at Agra in the afternoon, and were met at the station by his host Mr. Asharfi Lal. Mr. E. H. Henkin and a few other friends were also there to greet Mr. Johnson. At four o'clock at the St. John's High School Hall there was a goodly gathering that welcomed the prohibition speaker. Mr. Berkley Smith, the Commissioner of Agra, who was to have presided at the meeting, had not arrived, and the

audience, after waiting a while longer for him, elected another chairman, Mr. Amba Prasad. Mr. Johnson spoke for nearly three-quarters of an hour. His speech was enthusiastically cheered and appreciated by all who were present there. Mr. Berkley Smith arrived when Mr. Johnson was nearly halfway through his speech. Punctually at 5 p.m. he led his guests towards the back of the hall. He, as the head of the Agra Aman Sabha, was the host at the 'At Home' that was given by the Sabha to Mr. Johnson. The 'At Home' went off famously, and there was plenty of tea, coffee, aerated waters of all kinds, fruits, sweets and cakes for everybody present. When the entertainment was at its height, one of the officials of the Sabha produced a bottle of whiskey, poured out a drink for himself and then passed what was left of it around. Several others made themselves merry while more and more bottles of whiskey went on appearing on the scene. Thus went off the evening entertainment specially arranged to honour the great prohibition campaigner of America! At 8 in the evening Mr. Johnson was the principal guest at the Agra Club at a small dinner party. At a hint from some of the gentlemen present the host provided them with drinks!

Monday, 26th September, 1921. Mr. Johnson moved about practically the whole day seeing and enjoying the beautiful places in Agra. Almost with boyish glee, he declined to believe that these places could have been designed by great architects, "for surely it must have been some wonderful jewellers who planned such buildings". At 6.30 that evening he spoke for almost 45 minutes at the Agra Club. Then followed a discussion which lasted for over an hour. It was a useful meeting of its kind. It consisted mostly of Europeans. There were a few Indians present too, but they almost exclusively belonged to the official class. At about 8.30, when Mr. Johnson returned to the hotel, he found a deputation of local Non-co-operators waiting to see him. These gentlemen said to Mr. Johnson that the common people of Agra had had no opportunity to hear him, and that they would like to arrange for a public mass meeting the next day. But as Mr. Johnson was already advertised to speak at Etawah at noon the next day, he had to leave Agra by an early train the following morning. Thereupon the Non-co-operators asked if Mr. Johnson was too tired to address a mass meeting that night. Unhesitatingly Mr. Johnson told them that if they

would get up a meeting, he would be there to speak. In a few minutes volunteers were careering in all directions. Mr. Johnson cheerfully gave up all idea of food and sleep, and as the last act of the adventure gave himself up to the members of the deputation. He was leisurely marched into a stable-yard just behind a mosque right in the heart of the town, where a fair-sized audience had already collected. Mr. Johnson began his speech at 9.30. It was interpreted sentence by sentence and therefore proceeded rather slowly. The size and number of the audience kept on growing until before the close of the meeting, which was nearly at midnight, all the adjoining housetops and branches of trees were crowded with human forms. The audience was estimated to be over six thousand. On returning to the hotel that night Mr. Johnson had his food and sleep, which though not quite satisfactory, he said he felt was well and truly earned.

Tuesday, 27th of September, 1921. Mr. Johnson and party left by an early morning train for Etawah. A huge crowd chiefly of students welcomed Mr. Johnson at the railway station, and then, almost with American quickness, repaired to the Sanatana Dharma High School hall where Mr. Johnson delivered

an address to as big an audience as the hall, its surrounding verandah, and the adjoining streets could hold. The enthusiasm all round was enormous, and the day appeared like a public holiday in Etawah, for in honour of Mr. Johnson's coming all the schools and most of the offices were closed. The enthusiastic unity of all the different religious bodies was also most noticeable, for it was a very earnest Mussalman gentleman, Moulvi Basiruddin, who presided at this meeting which was held at a Hindu place, the Sanathana Dharma School, while the meeting, the reception and all, was got up and worked by a local missionary gentleman, the Rev. Mr. Fitch. After a 'quick lunch' with some friends, and interviews with some more, (having made the best of the three hours that Mr. Johnson promised to stay at Etawah outside his London schedule) he left by the 4 o'clock train for Cawnpore, and arrived there in the evening. After the usual reception at the Cawnpore railway station, Mr. Johnson drove to the house of Mr. and Mrs. Lealy. Mr. Lealy's official position in the Cawnpore Woollen Mills unfortunately puts him somewhat in opposition to the interests of the industrial workers at Cawnpore. Mr. Johnson, it appears, instinctively realised this; for at the mass

meeting the following evening he expressed his sympathies with the poor in strong terms, as if to counteract any misunderstanding that might arise through his being the guest of a local capitalist. At 9.30 that evening Mr. Johnson addressed a meeting chiefly of Europeans at the King Edward Memorial Hall. When Mr. Johnson closed his address, the chairman offered the audience a chance to ask questions. Somebody from the upper gallery made a neat little speech into which he crowded all the abuse of Mr. Johnson that he could. The good-natured way in which Mr. Johnson attempted to see and answer the questions that the speaker had raised, created the greatest sympathy for and the strongest support of Mr. Johnson himself and his cause. Not many persons present failed to see with genuine respect the great tolerance of this truly great man. When Mr. Johnson sat down, all eyes turned to see who the questioner was. He was neither seen in his place nor identified thereafter.

Wednesday, 28th September, 1921. In the morning, under the auspices of the Royal Army Temperance Association, Mr. Johnson spoke to the European soldiers stationed at Cawnpore. At 4.30 he was entertained at an 'At Home'

given by the local temperance workers. Here he met many of those good people who had so selflessly been working at Cawnpore for the betterment of the condition of the industrial labourers. A Bombay member of the Servants of India Society, who had been for the past eight months conducting a careful examination of the conditions of life and the wages earned by the mill labourers, handed to Mr. Johnson the fruits of his labours. From these figures it appeared that an industrial worker in Cawnpore spends on the average 25 per cent of his earnings on drink. Mr. Johnson solemnly, almost with a feeling of awe, looked at these figures, and copied them. He made no remarks, but when asked to give his opinion, he said: "If I said all that I feel, I should be put in jail here; and it would not be much use to say it in parts, so it is better that I should say nothing."

At 6.30 p.m. there was a mass meeting at the Khurd Mahal park. Mr. Johnson's speech was interpreted in Hindustani to the audience, a very fair portion of which was made up of mill workers. One of the mill hands interrupted Mr. Johnson to ask whether, unlike Mahatma Gandhi, Mr. Johnson's work was to be confined only among the rich. Always at his best when interrupted, Mr. Johnson surpassed himself in

the powerful manner in which he delivered the rest of his speech. The strain of his speech at the end made it sufficiently clear to the workmen present there that, though Mr. Johnson hoped for success for his campaign among the rich in India, his real source of strength was the poor, as elsewhere in the world. Mr. Lealy, who has still an American heart in his breast, at the end of the meeting whispered in the ear of his guest: "You didn't half damn the rich, did you?"

That evening Mr. Johnson dined with the officers of the thirtyfirst squadron of the Royal Air Force where a number of 'American boys gave him a roaring good time.

Thursday, 29th September, 1921. Mr. Johnson spent the morning in paying visits to the local Theosophical Collegiate School and the Dayananda-Anglo-Vedic College. He was deeply struck at the Theosophical School by the manner in which the boys of different faiths offered their respective prayers, while the boys of other faiths reverently listened to them. At the Dayananda-Anglo-Vedic College the unconscious show of that extraordinary enthusiasm "that was so typical of an Indian boy" impressed Mr. Johnson. After having been interviewed by several of the local workers in

the afternoon, Mr. Johnson left by the 5 o'clock train and reached Lucknow at 6 p.m. At the Lucknow railway station there was a rather peculiar, homely, and very touching reception offered to him. The crowd that waited at the station to welcome their guest was led by the two dauntless, and not at all fighting-looking, figures of Revs. Bennett and Cape. There were a great many Indian gentlemen on the platform too, but the American residents of Lucknow led by Mrs. Price, the President of the Women's Christian Temperance Union of India, swamped the rest. Every American resident in Lucknow seemed to have turned out on the platform that evening. As soon as Mr. Johnson stepped from his carriage he was surrounded by about a dozen pretty little American girls with baskets of rose-petals in their left hands. They strewed Mr. Johnson's path with rose petals while the prohibitionist very modestly, almost guiltily, stepped forward, trying to keep his footsteps off the rose petals. In a husky voice Mr. Johnson whispered to Mrs. Price's "I am used to stones being thrown at me, and I know how to behave when rotten eggs and vegetables are thrown; but strewing the path with roses is something that is quite new to me, so you will excuse me if I confess that I really do not know how to behave

under these circumstances." At the portico near the motor car Mr. Johnson met Rev. Mr. Bennett who was obviously glad at last to get Mr. Johnson all to himself. Rev. Mr. Cape also entered the car, and Mr. Johnson was driven to the Parsonage, the official residence of Rev. Norman Bennett, still the Anglican Civil Chaplain of Lucknow.

Friday, 30th September, 1921. In the morning Mr. Johnson addressed a meeting of the students in the spacious hall of the Reid Christian College, the Principal of the College, Rev. T. C. Badley, presiding. He spent the day in paying visits to the various educational institutions that had invited him. At 6.30 in the evening, at a crowded meeting of soldiers at the cantonment Y.M.C.A. hut, Brigadier-General Jones, the Officer Commanding, on behalf of the soldiers thanked Mr. Johnson, not only for his trouble in going over to speak to them, but also for his life-long work for temperance which he had all along carried on in a remarkably sportsmanlike manner. In the evening at 9.30 Mr. Johnson addressed a meeting in the Residency Club Hall with Mr. St. George Jackson in the chair. After spending the day in going from one institution to another in rapid succession, Mr. Johnson seemed

to be very tired. He spoke, as it seemed, with an effort, and his speech was by no means his best. All seemed to go well, however, till the end of the meeting, when a gentleman from the audience asked the chairman's permission to put Mr. Johnson a question. The chairman having granted the permission, the gentleman rose to his feet, but only too soon and too clearly betrayed the fact that he was much too exhilarated either to think coherently or to formulate a question. He fumbled with disjointed phrases for nearly two minutes, when the audience got impatient and one of his friends near him pulled him to his seat.

Saturday, 1st October, 1921. In the morning Rev. Mr. Cape took Mr. Johnson out to see the liquor shops in Lucknow, chiefly those that are situated in attractive and crowded localities In one particular shop in Aminabad, the Rev. Mr. Cape pointed out to the police officer, who was on the premises, that the liquor vendor was actually in the very act of selling arrack to a small boy. The police officer was inclined to show indifference in the matter, but Rev. Mr. Cape insisted upon his making a report of it. On his way home Rev. Mr. Cape told Mr. Johnson that on two other occasions he had insisted upon similar reports being made, and proceedings

being instituted against the vendor. On one occasion he had travelled sixteen miles to give evidence before the magistrate. On both occasions the liquor dealers were found guilty and fined eight annas. Rev. Mr. Cape smiling said that this time he had insisted upon a report being made, and, since he was in company with Mr. Johnson, this liquor dealer should be fined at least a rupee. In the afternoon Rev. Mr. Bennett gave a garden party at the Parsonage, where Mr. Johnson was glad to meet representatives of the various Christian denominations and temperance workers of all kinds in the city of Lucknow.

Rev. Mr. Cape, at this garden party, amongst many other spicy bits of news, told me of a letter that he had received from an English gentleman in response to the invitation sent to him to come to this garden party. This English gentleman, who is held in high repute throughout the province and is a respected member of one of the Indian Services, wrote to Rev. Mr. Cape to say that he would be glad to come to the garden party provided he was allowed to come in his thick, heavy ammunition boots, so that he could kick Mr. Johnson across the waters back to his own country, where he could do all the mischief that

he was capable of doing. Rev. Mr. Cape told me that he wrote to the gentleman to come to the garden party in his heavy ammunition boots, only he should be prepared to take it cheerfully if the Indians used the same method and the same language towards him, and send the Englishman back to *his* own country. Rev. Mr. Cape asked this gentleman whether he would have any objection to his views being made known to the public. It appears that this high and mighty gentleman, on the receipt of this note, climbed down, and came early in the morning to Rev. Mr. Cape's house to beg of him not to make his letter, at least his name, public. He did not turn up at the garden party after all.

At 6.30 p.m. Mr. Johnson addressed a big meeting at Isabella Thoburn College Hall, where Dr. Banarsi Das presided. It was a very good meeting and ended in great enthusiasm. The Americans in Lucknow had voted that their distinguished countryman should spend that night in the United States. It was a rollicking American crowd, a real American dinner with apple-tart, and plenty of ice cream. After dinner, in the drawing room there was a real American evening entertainment, with American songs and stories. It was easily the most enjoyable

evening that Mr. Johnson had spent in India, and no wonder it extended far into the night.

Sunday, 2nd October, 1921. At 6 a.m. Mr. Johnson woke up in India again, and at 7 a.m. he was giving an address at the Parade Service in the Cantonment. The soldiers who came to the service with full munitions pouches and fixed bayonets, impressed Mr. Johnson very deeply as to the British character in carrying on a form, even when it had become quite dead, just to perpetuate a memory, and often an ugly memory. Mr. Johnson breakfasted with Rev. Mr. Cape, and had a homely Sunday afternoon, which, after weeks of strenuous work, was very welcome. At 4.30 that afternoon Mr. Johnson addressed the Hindustani Church in Lucknow and at 6.30 the American Methodist Church.

Monday, 3rd October, 1921. Mr. Johnson left Lucknow early in the morning, and arrived at Allahabad at noon. After the usual cheerings the formal reception at the railway station, and shouts of 'Johnson Maharaj-ki-jai,' he drove to the house of Mr. M. W. Harlow, the General Secretary of the Allahabad Y.M.C.A. Mr. Johnson there received a letter from Pandit Motilal Nehru who had had to leave for some special Congress Committee meeting at Bombay. Pandit Motilal expressed his regret at not being at

Allahabad when Mr. Johnson came there. Mr. Johnson was disappointed at getting this letter, for he had very much hoped to meet Pandit Motilal himself. That day at 5 o'clock, in the open space in front of the city branch of the Y.M.C.A., there was a big mass meeting at which Babu Purushottam Das Tandon, the Chairman of the Allahabad Municipal Board, presided. Mr. Johnson's speech was interpreted to the audience, and when concluding the meeting the chairman made a very moving and very eloquent appeal in Hindi to the audience, the citizens of Allahabad, to see that prohibition laws against the manufacture and sale of alcohol were made at as early a date as possible.

Tuesday, 4th October, 1921.—Mr. Johnson took the 7.30 morning service, and addressed the audience of the Hindustani Church on the Jamna Mission College grounds. Reverend Dr. Ewing, who had travelled all the way from Lahore to take part in an annual missionary meeting, was sitting in his old place in the pulpit when Mr. Johnson spoke. Afterwards Mr. Johnson was entertained at breakfast by the faculty of the Ewing College. During the course of the free talk that followed the breakfast, Mr. Johnson helped to solve many of the doubts and

difficulties that several of the good American workers there had raised.

Even Dr. Ewing had a point that he wanted Mr. Johnson to clear up. "During the past few weeks you have often enough been reported to have said that the objections that are advanced against the introduction of prohibition laws in India on the ground of the loss of the present excise revenue, and in consequence the imposition of other taxes, are objections that come from those people who are not paying any taxes, nor are likely to be affected by the imposition of new taxes. How far is the statement accurate? I should have thought that so long as it is the state revenue, every one of us would have been affected by its increase or fall." "Not at all," was Mr. Johnson's emphatic reply; "There are many classes and interests in this country that do not pay anything to the Provincial Government. Much of the objection to prohibition on the ground of increased taxation is from these people who do not pay any taxes to the Provinces at all, but only income and other taxes to the National Government, and therefore these people would not be affected by any rise or fall of the purely provincial taxes. I am certain there is no alarm among the provincial taxpayers at the possibility

of additional taxation—if prohibition means this."

At the end of this talk the American educationalists gathered at this conference fully recognised how very handicapped they were by having had to accept government aid for their educational institutions and for having had to depend upon government recognition for their education work. This, they declared, very materially affected their freedom to take active part in some of the great reform movements in the country, especially some on which they had felt so very keenly.

Mr. Johnson returned to Mr. Harlow's house by noon that day, and before he had time to get into his comfortable loose clothes, Mr. Harlow's butler came in, and with great effort in a very round-about way succeeded in conveying a message. There were two 'ports,' he said, and his mistress wanted to know when would Mr. Johnson and the other master like to have them, and, if they did not care to come down, whether they would like them to be sent up to the room. Mr. Johnson looked puzzled, and begged me to go quickly and see before any *port* was sent up to him. I went out and found that there were two 'reporters,' one from the 'Leader' and the other from the 'Independent,'

two Indian-owned English dailies of Allahabad, who wanted interviews with Mr. Johnson. I brought the two 'ports' along with me into the room, and they had interviews with Mr. Johnson while he was in his loose Indian clothes. This point of Mr. Johnson's being dressed in Indian style and in coarse khadar cloth with Shalemshahi shoes (and smoking cigars that were named the "Light of Asia") both these two papers made a great deal of in their interviews. The "Leader" representative asked him why he was so dressed. Mr. Johnson in reply said he had never thought of how he was dressed in his rooms. The only thought that inspired the fashion of his indoor clothes was the thought of physical comfort. "I find these clothes rather comfortable, and that is my only excuse for wearing them." When asked whether they were made of 'khadar,' he said yes, and that this kind of handmade cloth he found cool and soft to the skin; "and, may I say, artistic to the eye. But then I see only with one eye ".

At four that evening Mr. Johnson was entertained at a garden party where mostly everybody of Allahabad was present, and, while everybody enjoyed ice-cream or tea, Mr. Johnson made a speech which I would not describe as on

out and out temperance speech. In the course of his speech Mr. Johnson said: "People tell me here that it is quite easy in America to get a drink by anybody writing out a false prescription. That man must have had a thirst to have to resort to forgery for it. There are also stories of men who committed burglaries for drinks. I know a story of a man who got to a hotel in a prohibition State in the days before prohibiton was national and asked for a drink.

"You can't get a drink here," he was told.

"Why not?" he asked.

"'Cos this is a 'dry' town."

"Then what must I do to get a drink?"

"Go across to the drug store and try there." The man went across to the drug store, but there he was told that he must have a doctor's prescription. When he went to the doctor, he was asked what was the matter with him to need a prescription.

"I want a drink," he said, "so give me a prescription."

"But you can't get a prescription," was the doctor's reply, "unless you have some sort of sickness."

"Then where can I get some sort of sickness?" The doctor said whiskey was good for certain things—snake bites for instance, and the man

asked, "Where can I find a snake to bite me?"

The doctor said there was a snake in the livery stable.

The man went there and found a great long queue waiting for a snake-bite and he had to wait two hours for his turn.

Amidst roars of laughter Mr. Johnson said that if people went to America and took their thirst with them, they should take a snake too. It would save a whole lot of difficulties.

While this garden party was progressing merrily it was brought to the general notice of everybody that it was already 5.30 o'clock, and time to adjourn to the open-air meeting on the Kayastha Pathasala grounds. At this meeting, which was extremely well attended, Principal Jeniver of the Christian College presided. After Mr. Johnson had spoken, Principal Jeniver, in excellent and eloquent Hindi, endorsed every word that Mr. Johnson had said, and begged the audience to make every effort possible to see Allahabad dry before long. The meeting lasted longer than it was expected to, and in consequence Mr. Johnson was not able to be present at the Municipal Board meeting where he had said he would try to be at 6.30. It was, however, fortunate that he did not go to the Municipal

Board meeting, for long before the hour of 6.30 the Councillors had started a discussion of the address that the city was to present to the Prince of Wales. The discussion, with its score of amendments, was hardly of a pleasant nature, and I for one am not sorry that Mr. Johnson missed it. At dinner that night Mr. Johnson met some of the prominent temperance workers of Allahabad, the leading amongst whom was Professor Mukersee, of the Jamna Mission College. There were several other engagements that had provisionally been arranged for Mr. Johnson for the following morning, but Mr. Harlow, seeing how very tired Mr. Johnson was, was prevailed upon to cancel these. And so Mr. Johnson left for Benares by the midnight train.

Wednesday, 5th October, 1921. Mr. Johnson was to have arrived in Benares on the evening of this day, but unknowingly falling into a trap that was set for him, he arrived in Benares early in the morning, to find a whole day of leisure granted to him. He quietly drove to the house of Professor Gurumukh Singh at the Benares Hindu University grounds, where he stayed his short stay in Benares. The people of Benares had planned a great reception, with procession and all, at the Benares

railway station at 7 o'clock that evening, and Mr. Johnson having already arrived in town in the morning, some even suggested that Mr. Johnson should go over to the railway station to be formally received, and carried in procession. But as Mr. Johnson's arrival in Benares was already known all over the town, this procession was abandoned.

Thursday, 6th October, 1921. Mr. Johnson spent the morning in company with some missionary friends seeing the beauteous Ghats of Benares. At 2.30 in the afternoon Mr. Johnson was entertained at tea by the Faculty of the Hindu University. At 5 there was a public meeting in the Town Hall, at which Babu Bhagavan Das presided. It was one of the most crowded meetings that the Town Hall of Benares had ever had, and the general enthusiasm of the people for Mr. Johnson and his prohibition cause was something really great. One gentleman after struggling hard at the entrance was able to push his way into the hall. It was not many minutes before he came out hot and perspiring. Upon asking him why he came out so soon, when he had pushed his way in with so much trouble and difficulty, knowing all the time how very hot it would be inside, he replied that one look at the fat red face of the

speaker was enough to convince him (where the tired and pale faces of many of the very enthusiastic temperance lectures had failed to do so) how truly good for mind, for body, and for radiance in look, the temperance habit is. I thought this was an uncommon sort of compliment that an ordinary rough man paid to Mr. Johnson. When Mr. Johnson sat down, Babu Bhagavan Das, the Chairman, arose and dramatically called upon any member of the Municipal Council who might be present there, to pledge himself before the audience to work continuously in the Council to bring about prohibition for the city of Benares. Before Babu Bhagavan Das could finish his challenge, his own son, Mr. Sri Prakash, who had just then been elected to the City Council, arose, and publicly declared that, as long as he was a member of the Benares Municipal Council he would fight for the prohibition of the drink traffic in this, the sacred, and his beloved, city of Benares.

Mr. Mukerji, the Executive Officer of the City Municipality while thanking Mr. Johnson, said that of all the work that he had done in the city, if he were ever to effect the clearing of Benares of her drinking shops, he would not only do it with the very best of his ability, but

the joy he would get in doing such a work would be its own reward.

In the evening Mr. Johnson paid a visit to the Visvanath temple and saw the Arati ceremony being performed there.

Friday, 7th October, 1921. Mr. Johnson started the day very early. By 6.30 a.m. he was off to Saranath, where he saw the old Buddhist shrine and the excavated ancient city. On his return at 10.30 a.m. he breakfasted with Rev. Mr. Hudson.

At 11.30 a.m. at Mr. Hudson's house Mr. Johnson attended a conference of the temperance workers of several districts around who had come specially to discuss some matters of difficulty with Mr. Johnson.

At 4.30 p.m. in the afternoon Mr. Johnson was entertained at a garden party at the Azmatgarh Palace, the residence of the Honourable Rajah Motichand Saheb. Here also, at the end of the feasting, when Mr. Johnson was asked to "say a few words," he brightened up the audience by telling several very amusing stories. Two of these, I remember, were about how people exaggerated things that are happening in America. He remembered one instance of a Scotsman, writing home from America, pinning his stamp on the envelope "because it was so

dry out there". The other instance he said was when, "a little while ago," he said, "I met a Yankee who had recently come across from America." I said to him, "Honest Injin, now, How dry is it over there?" He replied, "Dry! why it is so dry that a fish swimming up stream leaves a trail of dust behind." With much merriment and amusement the party dispersed, and Mr. Johnson drove up to the London Mission School, where he addressed a large meeting of Anglo-Indians and other English speaking people. Professor P. Seshadri of the Central Hindu College presided. Late that night Mr. Johnson returned home and thus finished another day.

Saturday, 8th October, 1921.—In the morning by invitation Mr. Johnson was to have paid a visit to His Highness the Maharaja Sahob at Ramnagar. I understand that one of H's Highness's boats on the river, and then a grand elephant procession on the other side of the river, were waiting the whole morning to have the great distinction of conveying the great American prohibitionist from the river bank to the Maharaja's palace. Unfortunately there was some difficulty on the road, and the conveyance that was to have taken Mr. Johnson over to the river bank did not turn up till

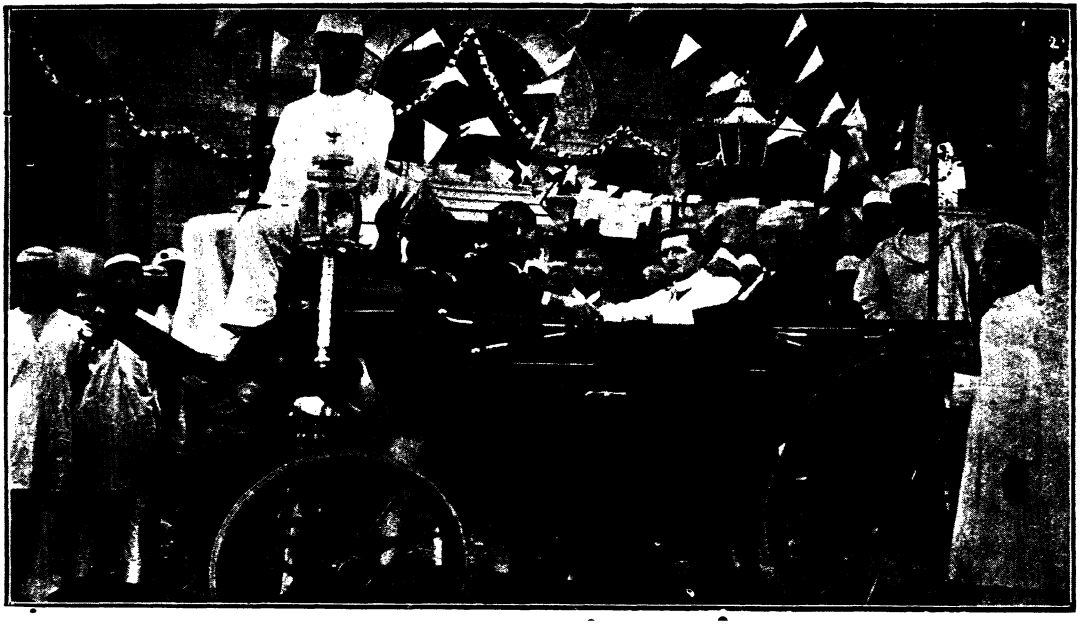
several hours after it was due, and as Mr. Johnson had to catch the noon train for Bankipore to be in time for meetings there, the visit to Ramnagar had to be given up. Mr. Johnson explained the circumstances, and sent his apology to the Maharajah. Before catching the train for Bankipore, Mr. Johnson spent some time in seeing the sights of the Hindu University, which he declard to be "a great work," and "quite worthy of the great soul, I mean, Pandit Malaviya". The noon train bore Mr. Johnson and his party away across the Ganges and then on to Bankipore where he arrived at 7.30 in the evening.

BEHAR

The enthusiasm with which Behar welcomed Mr. Johnson was extraordinary. In reply to a suggestion that Mr. Johnson might give up his intended visit to Patna since the Durga Puja holidays were on, and the schools, the colleges and the law courts were closed, Mr. Johnson received eight telegrams from different temperance workers and from several temperance bodies begging him not to drop Patna from the list. The Honorary Secretary of the Temperance Federation, Bankipore, wired to say that he

had already made all preparations for Mr Johnson's reception and lectures at Patna, and that the people of Patna were very keen on welcoming Mr. Johnson, and would be greatly disappointed if Mr. Johnson did not come. He concluded his wire with "You simply must come". The most striking part was that an Excise Official of the Behar Government actually came over to Benares to travel with him and take him to the capital town of his province to show him the actual conditions of the drink evil in Behar and hear from this great reformer the methods by which it could be stopped. While in the railway train Mr. Johnson talked to this gentleman, and while talking he made notes. Much information that Mr. Johnson got from this official, only an excise official could have given: and it was marvellous to see the amount of damaging information that Mr. Johnson was able to draw from this officer in that remarkably short space of time.

Saturday, 8th October, 1921. The reception that Mr. Johnson got at the Bankipore railway station was perhaps the greatest he had received in India so far. There was an enormous crowd of people of all classes and all shades of political opinion—the Non-co-operators in their Gandhi



Arrival at Bankipore

caps easily the biggest in number. The shout that they raised was deafening. Mr. Yunnus, a very prominent barrister and member of the Behar Council, seemed quite happy to be at the head of this crowd of Non-co-operators while the Rev. G. N. Gibson, who was to be Mr. Johnson's host at Patna, appeared to be equally pleased to be Mr. Yunnus's second. When Mr. Johnson and I had taken our seats beside the Rev. Mr. Gibson in Mr. Yunnus's beautiful horse carriage, the crowd of Non-co-operation volunteers, with surprising quickness, unharnessed the horses, and before anybody was aware of it, began dragging the carriage. The huge procession gaily displaying bunting and flags, and shouting "Mahatma Gandhi-ki-jai" and "Pussyfoot Johnson-ki-jai," passed through the town to the Rev. Mr. Gibson's place, where Mr. Johnson was to stay.

Sunday, the 9th October, 1921. In the evening, accompanied by Mr. Yunnus, Mr. Johnson went about exploring all the ancient places of historical interest in or near the old city of Pataliputra. After breakfast with Mr. Yunnus Mr. Johnson addressed an enormous open-air mass meeting. This meeting was held under the auspices of the Behar Provincial Congress Committee, and was presided over by

Mr. Chandras Bansi Sahai who, after interpreting Mr. Johnson's speech to the audience in Hindustani, himself made a very passionate plea for total prohibition for Behar and Orissa at an early date. At the end of the meeting Mr. Johnson was thanked in short speeches by Swami Viswananda who spoke in the name and on behalf of the coal miners of Behar, and Srimati Shavitri Devi, a Nepalese girl, Buddhist by religion, who, while speaking in the sacred name of the land where Lord Gautama attained enlightenment, made a very moving appeal to the audience to clear the sacred land of all trade in drink and drugs in the memory of that great Teacher who put "abstinence from all that intoxicates" as one of the five great obligations of mankind.

Monday, 10th October, 1921. In the morning nearly fifteen gentlemen representing the various temperance interest in the province had personal interviews with Mr. Johnson. In the afternoon Mr. Johnson was entertained at a garden party at the Young Men's Behar Institute, where at six in the evening was a public meeting over which Mr. Yunnus presided. All the *elite* of Patna were there, and in the course of a conversation Mr. Johnson was very glad to learn from Principal Sen that intoxicants

had almost entirely disappeared from the country owing to the teachings of the Buddhist sage. At the meeting Mr. Yunnus read out a telegram from Mr. Fakhiruddin, the Minister in charge of Excise for the Province, conveying his regret at his inability to be present, and wishing Mr. Johnson every success in his mission.

In the course of his introductory speech the chairman referred to Mr. Johnson as the "American Mahatma," and while telling him of the work done towards prohibition in Behar, he said, "By way of reporting the progress of our activity I would only say a few words in regard to our local conditions. Three resolutions were moved on prohibition on the 22nd of March, 1921, in our Legislative Council, and I am sorry to say that the said resolutions were lost. One resolution was moved by Rev. Mr. Sukh, a Christian, another by Mr. Shankar Prasad Musra, a Hindu, and a third by myself, a Muhammadan. That in itself is a proof that all classes and communities in this province are anxious that prohibition laws should be introduced in this province." Referring to the proceedings in the Council, where all these three resolutions were 'opposed' Mr. Yunnus said, "I was much amazed, as I was amused, to

hear our Excise Commissioner, the Hon. Mr. Weston, say in the Council that his department existed for preventing the illicit manufacture of excisable articles. In fact, in my reply I expressed the wish that I could conscientiously share his views. I told him that, in my opinion, his department existed as a commercial department for the manufacture of excisable goods, and had got the monopoly to do so, and always prosecuted people who infringed its monopoly rights. Then the usual argument was advanced against prohibition, namely that if there was prohibition, it would give rise to illicit manufacture. I do not think that there can be any justification for legalising robbery, and sharing the booty, by charging licensing fees simply because, if we stop robbery, people are likely to commit theft". Mr. Johnson spoke for over fifty minutes, and when he referred to the question of revenue the audience cheered him lustily. In great enthusiasm the meeting came to an end, and Mr. Johnson drove straight from the meeting to the railway station. Quite a big crowd from the audience escorted Mr. Johnson to the railway platform, where a very hearty send-off was given to him when he left by the evening mail for Calcutta.



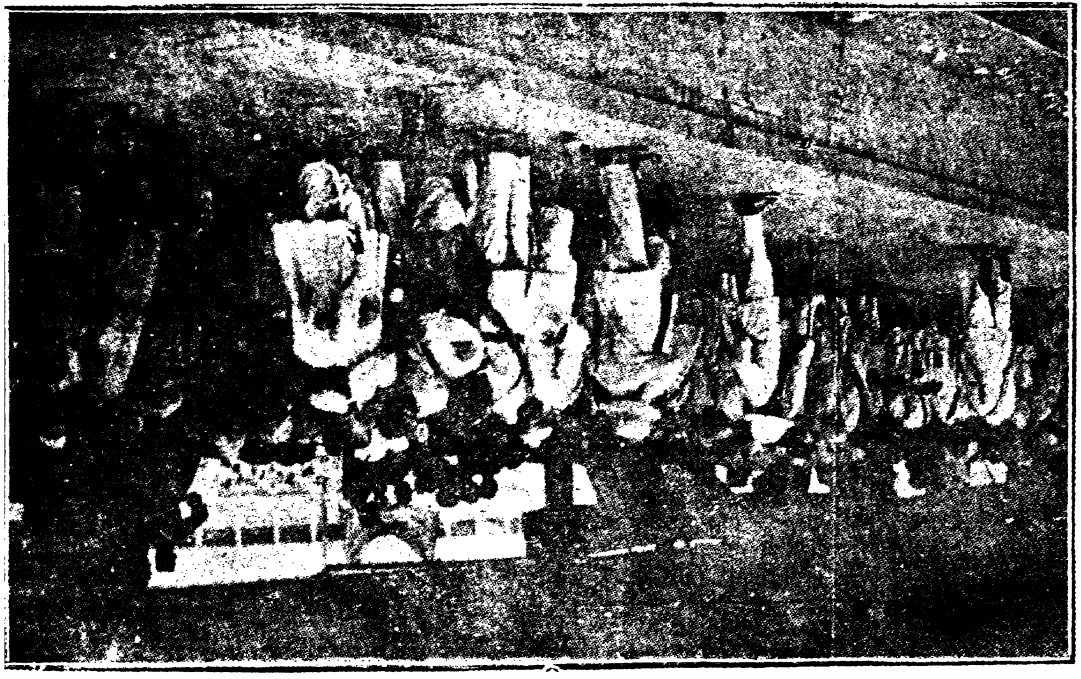
Welcoming Mr. "Pussyfoot" Johnson to Calcutta

BENGAL

Bengal gave Mr. Johnson the greatest reception he has had in India. It was indeed a great reception: great not because of the vast multitude that greeted him with thundering cheers at the Howrah railway station; nor because this vast multitude with all its banners and ensigns was made up of members of the Hindu, Muhammadan and Christian communities of Calcutta; nor because the rich and important Marwari community showed remarkable enthusiasm in the reception; but great because behind this enthusiastic popular reception there was very clearly visible the great dignity which the solid, strong and active organisation of the Calcutta Temperance Federation contributed. Throughout Mr. Johnson's tour in India Calcutta was the only place we came to where a living temperance organisation and its activities were visible. This Calcutta Temperance Federation consists of 37 active organisations, and the amount of literature which they have put forth is evidence enough of their splendid work.

And yet, in the eyes of those who know something of the public meetings and demonstrations of Calcutta, there was something amiss

which left this great demonstration rather incomplete. It was the absence of the student community from the demonstration. Mr. Johnson's visit to Calcutta was in the actual Puja days, when the students, and also the lawyers and employees in public offices, were away in their homes in the country; and before they returned to Calcutta Mr. Johnson was scheduled to leave for Madras Presidency. The effect of this public holiday was also seen in the press—all the Indian-owned papers had holidays, some for two, some for three or more days, beginning from the actual Puja day, which, unfortunately, was exactly the day of Mr. Johnson's arrival in Calcutta. Hence it was not until Mr. Johnson returned to Calcutta from Darjeeling that the Indian press gave him its heartfelt welcome. Writing to his headquarters in America about his impressions of the press in India, Mr. Johnson said: "It is a curious and significant fact that, without a single exception, every vernacular newspaper, and every English newspaper owned by an Indian in India, is championing the prohibition cause. On the other hand, excepting a few missionary and temperance papers, every newspaper in India owned by a Britisher is opposing prohibition. This is serving to



accentuate the troubles existing between the two races."

Tuesday, 11th October, 1921. At 6.50 in the morning as the Punjab mail steamed into the Howrah station, a great shout went up from thousands of throats. The railway station was carpetted, and bunting appeared everywhere. The great crowd which not only filled the railway station but the streets outside, was estimated to be about 10,000. Representatives of many civic and social bodies, with banners bearing the words, "We want a dry Bengal," were in the forefront, and five short addresses of welcome were given to Mr. Johnson from a little table raised on the platform for that purpose. He was welcomed formally on behalf of the Hindus, the Muhammadans, the Europeans, the Women's organisations, and the Good Templar lodges. Then a little Bengali girl, Srimati Bima Das, stepped forward, and, ceremoniously placing a little *kunkumam* (sacred powder) on Mr. Johnson's forehead, garlanded him. Mr. Johnson, who seemed much affected at this stage of the demonstration, was then introduced by Rev. Mr. Anderson to Mrs. Taylor, Mr. Lancaster, Mr. Neogi Mf. Sen, and Dr. Knight, each of whom in turn garlanded him. Out of his heavy load of garlands, Mr. Johnson made

a very short speech, in the course of which he said: "I am unable to believe, friends, that this demonstration is extended to me on my own behalf, but rather that it is because of the country from which I come, and because of the great cause with which my name is associated." After being several times photographed, he stepped into Rev. Mr. Anderson's car and drove to the Great Eastern Hotel, where he stayed while at Calcutta. Beginning at 9a.m. and lasting till well after 1 p.m. Mr. Johnson spent the time in interviewing the representatives of the various Anglo-Indian presses in Calcutta. The Anglo-Indian press in Calcutta, unlike any other town in India, gave Mr. Johnson a really good reception, and their foremost man, Mr. George Pilcher, the editor of 'The Statesman,' after having had a long interview, cabled a 1,400 word story all the way to America to "The Philadelphia Public Ledger". At 1.30 Mr. Johnson was entertained at lunch by the members of the Calcutta Rotary Club. He was the principal guest at their tiffin meeting at Palitis where he was subjected to a good-humoured bombardment of questions. "I certainly think that India will accept prohibition, and more quickly than most of us imagine," was Mr. Johnson's emphatic declaration in reply to a



Welcoming Mr. "Pussyfoot" Johnson to Calcutta

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question put to him. "The sentiment in India in favour of prohibition," he added, "is decidedly stronger than in America five years ago." "Supposing prohibition comes into force, what will be dispensed over the counter in showing hospitality?" was another question. Mr. Johnson said: "I have mixed with Rotarians in two continents, and now in the third, and I am convinced that they do not need to be poisoned in order to enjoy themselves or to be agreeable to their friends." At this stage a member very pathetically said: "If prohibition was insisted upon in this country the vast majority of the people would not be affected, whereas an important but a small minority—ourselves—would be very much affected indeed. (Laughter) Members of the Rotary Club, Calcutta, cannot be accused of being immoderate in the use of alcohol. Yet we are the most difficult people to convert to this doctrine," he continued, "because, although we use alcohol in small quantities either regularly or intermittently, we do not figure either in the police courts or in hospital records, and I think it would be correct to say that none of us is ever visibly affected by alcohol. (Laughter.) India is a country which probably suffers less from excessive use of alcohol than any country

in the world. Unless you can put a prohibition on the use of drugs, prohibition in liquor will be a very great hardship on the modern European and Anglicised community." Thus ended the heckling at lunch. At 6 p.m., Mr. Johnson was entertained at a social meeting at the Chowringhee Y.M.C.A. by the Calcutta Temperance Federation and the Women's Christian Temperance Union. Mr. A. W. Weddell, the American Consul General, presided at the function, and telegrams from Dr. Rabindranath Tagore and the Metropolitan of Calcutta expressing their regret at being unable to be present there and wishing Mr. Johnson all success in his noble mission in India, were read by Rev. Mr. Anderson. Mr. Johnson felt great gratitude to Dr. Rabindranath for his very kind message, and after leaving India wrote from the ship the following letter.

AT SEA,
November 19, 1921.

DR. RABINDRANATH TAGORE,
Shanti Niketan,
Bolpur, Bengal Presidency,

MY DEAR DR. TAGORE,

I cannot leave India without writing you my thanks for your kindness in telegraphing my

Calcutta Committee your regrets that you were not able to be present and take part in my meeting in that city. You are held in such high esteem by myself and by my country that it is a source of keen disappointment to me that I was unable to meet you in person while in your city.

In leaving, I must rejoice with you in that India seems now disposed to repudiate the vices which our Western civilisation has introduced among her people.

Cordially yours,

W. E. JOHNSON.

Wednesday, 12th October, 1921. Mr. Johnson spent the morning again with the representatives of the various Anglo-Indian papers one of which—"The Englishman"—reports as follows:

"We called on Mr. Johnson at his hotel and found him in his shirt-sleeves, collarless, feeling the heat intensely. He was immersed in his mail from America and England, and the quantity of press cuttings was bewildering even to a journalist.

Mr. Johnson relieved himself of a "Yep" and offered us a cigar.

"We see you are not against smoking." "No," said he, "I have not yet heard of an instance

where a man's been out and smoked so much that he came home and beat his wife after it. When that happens I shall have to turn my attention to it."

At 11 a.m. he addressed a meeting of the Temperance workers of Bengal at 86 College Street. From here Mr. Johnson drove to the Bengal club where the American Consul General in Calcutta had given a luncheon party to meet his distinguished countryman. Mr. Johnson, accompanied by the Rev. Mr. Anderson and the representatives of two or three leading local dailies, spent the afternoon in visiting the country-spirit stores and toddy shops in the slums, and in studying the great work of reform that the Calcutta Temperance Federation has so successfully carried on during the past few years. "Rats, lizards and filth everywhere," shuddered Mr. Johnson when he stepped inside one of these drink shops. "But there are certainly fewer children in the drink shops here than in other cities in India, and I prefer to see rats and lizards insides rather than children." "Pussyfoot" showed great interest in a quaint "saloon" in an alley beyond Chitpore Road. When Mr. Anderson announced the presence of the famous leader of America's "dry" campaign, there was obvious alarm among many of the

habitues of the "bar" which was crowded with groups of coolies. There were empty bottles in every corner. A single shop, Mr. Johnson was amazed to learn, disposed of nearly 850 gallons of country spirits last month. But drunkenness, Mr. Anderson said, has decreased to a remarkable extent in the slums in consequence of the supervision of Temperance workers.

A rat jumped across the floor and a lizard hurried into a corner as "Pussyfoot" entered another toddy shop later in the afternoon. The atmosphere was distinctly offensive, and there were hordes of insects round the open casks of the strange looking drink, just like soap and water. "If we see so many rats when perfectly sober, I wonder that vision we would experience after a few pints!" laughed Mr. Johnson.

"I thought it was snakes you saw after toddy," was Mr. Anderson's reply.

The proprietor of a "saloon" near Chinatown informed the party that country whiskey was sold within a few days of manufacture, at strength varying according to price.

At 6 p.m. that evening Mr. Johnson addressed the annual meeting of the Calcutta Temperance federation then in session. Rai Radhacharan Pal Bahadur, M.L.C., while paying a very warm tribute to Mr. Johnson for his work in

America, said: "All Bengal is of one mind on the Temperance question, rich and poor, literate and illiterate, that the drink evil must be removed. And the attitude of the Government too now, I believe, is in favour of less drink shops and restricted consumption . . . Whatever our differences with Mr. Gandhi in his political propaganda, I think we must acknowledge his great services to the cause of temperance . . . I believe that Mr. Johnson has come to India at just the psychological moment to give the greatest impetus to the campaign for prohibition." Prof. J. R. Bannerji declared that India's determination to follow America with total prohibition was really unanimous. "It is the nation's great awakening" he said.

Whatever time Mr. Johnson could get in the morning from the numerous callers and interviewers he spent in paying calls to several people to whom he had letters of introduction. Mr. Johnson was deeply impressed by the simple and self-denying life of Babu Motilal Ghose, and the bold fight he was putting up at his great age. After lunching with Bishop Fisher of the Methodist Episcopal Church, who extended a most hearty welcome to the dry campaigner, Mr. Johnson called on

Sri Shashi Pado Banerji, the great teacher of the Brahmo Samaj. So intensely did he feel the great joy and peace which every body feels in the presence of this great man, that when back in his car Mr. Johnson said, "It is quite worth one's while to have come all this distance of 12,000 miles if only to have had the privilege of meeting and being blessed by a man like that."

At 4.30 that afternoon, on his way to the big demonstration in the Mirzapur Park, Mr. Johnson was stopped by a group of little children who escorted him along a red-carpetted path into their Good Templar hall where they profusely garlanded him, and after making him sit comfortably in a big carved chair, read out the following address to him:

To

W. E. JOHNSON, ESQ.,

(*Popularly known as Mr. Pussyfoot Johnson*)

The Crusader, The Reformer, and the Man.

SIR,

To this premier city, the second in the Empire and the centre of India's activity and life, we offer you a hearty welcome on behalf of the premier Juvenile Temple in this land—the Excelsior, founded in 1903. It has had an interesting career right through, the briefest review of which, even, is impossible in the short time at our disposal.

Sixty-seven are we, meeting regularly every Friday, in this very heart of the metropolis, vibrating with the life of seven secondary schools and five colleges. In our ranks, we are proud to count followers of five of the greatest religions of this world. On account of the Puja holidays, we regret all of us will not be able to enjoy the unique privilege of meeting you. We feel proud in extending to you the right hand of comradeship on this great occasion of your visit to this Temple. May we assure you that this day will be a red-letter day in our annals? We will try to cherish your fond memory by celebrating every year this 13th day of October as the "Pussyfoot Day".

India is now in transition. She is marching on the great road to progress, back to her native glory and august height. And it is the Indian, the boy, the youth and the man, who will decide her destiny. Any false step, any slow pace, any hesitation or any disunion in the ranks will retard the vigorous progress of the march of the whole nation. So, true and loyal sons and daughters of India as we are, true to our noble culture and tradition, we must seek to root out the evils of intemperance from this fair land and to sow the golden seeds of abstinence to make this our dear motherland really a happy and contented one.

To you our heartiest and grateful thanks are due for bringing about total prohibition in the United States, that great rising nation in the New World. We deem your achievement a great service rendered to the whole of mankind and not to any particular nation.

India is traditionally and culturally sober, but under a foreign, unsympathetic dominion she is goaded to a course which is essentially not hers.

Prohibition on the one hand and abstinence on the other is our sacred birth-right, and when we say we will have it, we mean to achieve it in no time. You are perhaps aware, that august body, the Indian National Congress, under the leadership of Mahatma Gandhi, has already declared for total prohibition, and you will be further glad to learn that it is directing its activities towards that end. With these happy signs and bold auguries of a new life in the nation, may we not hope that victory will be ours in the near future ?

Lastly, we again thank you for coming to our little Temple, the votaries of which are all with hearts full on this occasion, and cannot express adequately what they feel for you and your noble mission. Owing to the extreme shortness of time at our disposal in getting up this little ceremony, failings there must be many, for which we hope to be excused. Please convey to Uncle Sam Mother India's fraternal greetings, the greetings of a nation pulsating with new life and vigour. May you be granted a long and happy lease of life ; may your mission in India and elsewhere be crowned with success as it has been in the past—this is the most fervent and pious prayer that we can offer this night.

Yours fraternally,

THE MEMBERS OF THE EXCELSIOR
JUVENILE TEMPLE,
Mirzapur St., Calcutta.

Mr. Johnson, who seemed to be very deeply affected by this sudden outpouring of love from the children, made a reply with what appeared to be a considerable amount of

difficulty. There was more in his "God bless you—each and every one of you," than can be described in cold print.

At 5.30 in the evening in the Mirzapur park, according to "The Statesman's" estimate, there was a crowd of more than 8,000 people to greet Mr. Johnson on his arrival. The usual shouts of "Vande Mataram," "Pussyfoot Johnson-ki-jai," etc., etc., were ringing in the air when Mr. S. C. Mukerji, a Member of the Bengal Legislative Council and a Professor in the Calcutta University, read a letter from the Commissioner of Excise of the Province of Bengal. The Commissioner in his letter definitely declared that the policy which the Minister in charge has decided to adopt is "To restrict the drink and drug habit throughout the whole province," and that, with a view to giving effect to this policy, the Government was going to take definite steps with the beginning of the next official year. That the Minister in charge regarded local option for Bengal with favour, and that a committee would soon be appointed to consider the question, and also the possibility of extending the powers and changing the constitution of the Excise Licensing Board of Calcutta, and establishing similar licensing boards for other important cities in the

Presidency, were the other news that the letter imparted.

"It has been decided," the Commissioner added finally, "to increase the retail price of country liquor in almost every area throughout Bengal, and also to reduce the strength, while the price of other drinks and drugs (especially opium) was to be increased. The minimum retail price of foreign liquor (brandy, whisky, gin, and rum) would in future be three rupees more a gallon. In addition, the number of excise and opium shops in the sixteen districts of the Presidency was now reduced from 1,420 to 1,247."

While cheers and cries of "Pussyfoot-ki-jai" rang in the park, the members of the local branches of the International Order of Good Templars, with many banners and flags, formed themselves into a procession. Almost every type in the city's great population was represented in the crowd, which also included countless Khilafat volunteers. Workers of the temperance section of the Non-co-operation movement assisted in distributing "dry" leaflets among the audience.

With the garland that he had received at the children's gathering arranged by the I.O.G.T. earlier in the evening, "Pussyfoot" mounted a

table in the centre of the dense crowd amid renewed cheering. America, he declared, had led the western world with total prohibition, and he looked to India with confidence to lead the eastern world. Drink, it must be admitted, had not been entirely eliminated in America, but the champions of prohibition never expected it would be. "We did expect, however, that the greater part of the drink traffic would disappear, and I am delighted to announce that it has disappeared."

Mr. Johnson's speech was a powerful plea for all religious and all political bodies to unite and co-operate in the one common cause of gaining for Bengal and later for India freedom from the bondage of the drink traffic. When the Muhammadan gentleman, a Moulana, in a Khilafat volunteer's uniform, was interpreting Mr. Johnson's speech in Urdu, the Kitson light near him failed. The Moulana thereupon after apologising to the audience for not being able to interpret faithfully the speech, because in the semi-darkness he could not read the notes he had taken, made a brilliant speech himself, and on behalf of the temperance workers called for the co-operation and support of all the divergent sections of religions and politics in India. "We Muhammadans," he declared, "pledge ourselves

to work in loyal co-operation with the people of any section or belief as far as the work of securing prohibition for Bengal and later for India is concerned, no matter how much we may differ in our political or other views and beliefs. The soul of all religions essentially teaches one thought, and that is that there is One Father in Heaven, and that we, everyone of us, whether we call ourselves Christians, Hindus, Muhammadans or Parsis, are the little children of the self-same One Father; and just as there is the One Father in Heaven, and we are all his little children, so is it also true, friends, (and oh! pray let us realise this fully) that suffering to one of His children means suffering to all of His children." Then the Moulana told Mr. Johnson and the audience two incidents of which he was an eye-witness. "A boy of twelve years not many months ago, after a regular trial in a court, was sentenced to imprisonment for a term of eighteen months. This little chap was a volunteer, and was posted as a picket before a drink shop with instructions to beg the people not to go in and drink, since drinking was such a bad thing. The charge of the police against this slip of a boy of 12 was that he not merely *forcibly* prevented a big bulky uncouth looking man (such was the man

that appeared in court) from exercising his right to have another drink, but that in the conflict he made away with the clay pipe (*chilam*) that belonged to this man. Now *chilams* in the bazaar are sold at one-eighth of an anna each, and this little boy, principally under the charge of having stolen a *chilam*, was sentenced to eighteen months' imprisonment by a court presided over by one of our masters of the superior and the more civilized people. Such is our difficulty in working for temperance reform in India. A man who was going to a drink shop was stopped by another who had been lending him money week after week for a whole month to keep him and his family going, and had finally succeeded in finding him a job the first earnings of which he was going to spend in that drink shop. I saw this man holding the hand of the other man and telling him that he should not go to the drink shop. Then I saw a policeman take the hand of this man and ask him to come to the police station." Mr. Johnson's speech was then translated into Bengali, and by the end, the light having completely failed, it was quite dark when the big demonstration came to an end.

Friday, 14th October, 1921. Mr. Johnson spent the morning as usual receiving visitors

and interviewers of all kinds. Many a young man, recognising in him a friend, came to ask for his assistance in getting across to the New World for purposes of study and travel. Later in the morning a representative of the Associated Press called and had an interview. Mr. Johnson left by the afternoon mail for Darjeeling.

Saturday, 15th October, 1921. Most everybody who was travelling by this train up the Himalayan heights seemed to be interested in one of their fellow passengers—Mr. Pussyfoot Johnson. At every wayside station where the train stopped the people came to Mr. Johnson's compartment, took snapshots, discussed his hat, clothes and appearance, and then again as the train whistled, entered into their respective carriages and moved on. The train arrived in Darjeeling at 2 p.m. and Mr. Johnson addressed a meeting at the Scottish Church at 4 p.m. His speech was translated to the audience in Nepalese, while the Rev. Mr. Duncan, who presided at the meeting, closed the proceedings with a short but very beautiful prayer. At dinner with the Rev. Mr. Duncan at the Mission House that night Mr. Johnson met several officials of the Bengal Government. Some of these people appeared to be sincerely anxious to

do something to check the 'alarming growth of the drink habit' in places where they came from, but "honestly, they could not see their way through the present lot of difficulties with deficit in revenue and so forth." Mr. Johnson took up their difficulties one after another, and it was a great satisfaction to see that quite several of them at the end were talking altogether in a different tone from what they began in.

Sunday, 16th October, 1921. After having spent the morning in writing despatches to his headquarters in America," Mr. Johnson lunched with Mr. and Mrs. Gourlay. Mr. Gourlay is the Private Secretary to the Governor of Bengal, and had for many years been one of the greatest champions of temperance reform in his own Presidency of Bengal. At lunch Mr. Johnson met Nawal Syed Nowab Ali Chaudhuri, the Minister in charge of Excise, and Mr. Raha, the Commissioner of Excise to the Government of Bengal. After lunch in Mrs. Gourlay's drawingroom there was a most valuable discussion. Both the Minister in charge and the Commissioner of Excise felt that, quite apart from the question of the loss of excise revenue, the present shaky financial position of the Government of Bengal will be the one thing

that will stand in their way of giving effect to the conclusions they arrived at as a result of this discussion. They, however, seemed determined to give effect to their conclusions, and the question of the loss of the excise revenue they seemed to think they would be able to grapple with without much difficulty. When the day comes when all the conclusions arrived at at this discussion are published as executive orders of the Government of Bengal, I think the people of Bengal should thank Mrs. Gourlay for having given a luncheon party at her Darjeeling home on the 16th of October, 1921. At 4.30 in the afternoon Mr. Johnson addressed a meeting of children in the Sunday school. The frank enthusiasm that the visit of Mr. 'Pussyfoot' aroused in the heart of these little ones would have done good to anybody to see. Mr. Johnson dined that night with Mr. Goode, the Deputy Commissioner of Darjeeling, when some knotty problems regarding several local drink shops were discussed.

Monday, 17th October, 1921. Mr. Gourlay was very anxious to show Mr. Johnson the most magnificent sights of the snow-clad hill-tops of the Himalayas. Consequently this morning, when the weather was predicted to be fine, in his attempt to show 'the snows' to Mr. Johnson

Mr. Gourlay took him from point to point, but unfortunately at no point was the view clear and Mr. Johnson could not see the snows after all. "Perhaps there is not any snow, and perhaps this is all an advertising stunt to bring folks up this hill, and spend their money here," said Mr. Johnson, smiling. Almost at this minute the Rev. Mr. Duncan came rushing in to say that there was a faint view of the snows after all. We all rushed to the open space and Mr. Johnson had at last a very good view of the Himalayan snows. "Now tell me honestly, are you thinking that if you had the other eye also you might have been able to see twice as much of this the most beautiful of all things that God ever created?" Mr. Gourlay asked. "No! as a matter of fact I was thinking that, when I go back and tell my people that up at Darjeeling I saw a sight the equal of which does not exist in America, they will perhaps turn me out of the country," was Mr. Johnson's reply. A cloud came and covered the hill-tops and Mr. Johnson quite contentedly came back to his room to prepare to go to the conference of temperance workers at the Memorial Hall to which enthusiastic temperance workers from eight adjoining districts had come. The Commissioner of Excise also took part in it, and his

frank answers to several enquiries as regards the effects of Government measures taken in the past more than confirmed the suspicion of many people that, while the Government in the past had been talking of restricting the sales of liquor, it had really been pushing it on all the time. There were many suggestions before the conference on which it was asked to resolve to act. One was brought forward by Mr. E. S. Summers, a Christian worker from Jalpaigori Baptist Mission. Mr. Summers from his personal observation bore testimony to the extraordinary success that the picketing section of the Non-co-operation movement has achieved in reducing the consumption of country-made liquor, and moved the conference to organise and encourage similar picket parties where imported liquors were sold, and where Europeans and Anglo-Indians drank. Another suggestion that roused the greatest enthusiasm and drew the most cordial support all round was from the Rev. E. H. Owel, another Christian worker, from Cooch Behar. He urged the conference to resolve itself into a "Patriotic League". The members of this league, it was proposed, should regard it as the most loyal expression of their patriotic feelings to do something or anything actively to help to bring

about the passing of prohibition laws for India at as early a date as possible. The entire conference gave its heartiest support to this suggestion, and Dr. Graham gave his blessing to the League which was to be born.

After 3 p.m. Mr. Johnson was entertained at a Garden Party at Government House, where he met all the prominent people who were in Darjeeling at the time.

In the evening Mr. Johnson addressed a crowded meeting in the newly built Town Hall. It was an enormous meeting, and representative of all classes then in Darjeeling. A highly placed Government official observed that it was not the whole of Darjeeling but the whole of Bengal that was present at the meeting. About four hundred people stood throughout the whole meeting for lack of sitting accommodation. Mr. Gourlay, who presided over the meeting, put in his introductory speech a number of questions which Mr. Johnson answered during the course of his speech. To the question of Mr. Gourlay as to whether the American people have become morose and cheerless since the introduction of the "dry" laws in America, Mr. Johnson replied by handing over the following letter to him from Mr. Frohman, the great

magnate of the Lyceum Theatre group in America.

LYCEUM THEATRE,
New York.
September 21, 1920.

MR. W E. JOHNSON,
69 Fleet Street,
London.

DEAR SIR,

Yours of September 21st received by me while I was away from New York.

Prohibition has added to the prosperity of the theatre. Instead of passing an evening around the festive board at public restaurants for such amusements as the social glass might offer, people are prone to seek entertainment elsewhere. The theatre is an institution that under normal conditions makes for the happiness of mankind. Thus it also makes anti-prohibitionists forget their deprivations. Long before prohibition, the corner saloon suffered because of the popularity of the motion picture theatre. Instead of spending an evening at the groggery, the head of a family was enabled, at no great cost, to take his wife and kids to the Cinema, there to enjoy the wonders of the world as

revealed in travel pictures, educational films and fiction beautifully pictured in scenic splendour.

(Signed) DANIEL FROHMAN,
Lyceum Theatre.

Mr. Johnson was at his best in this meeting, and my impressions are that of all the meetings that Mr. Johnson addressed in India, this was the one meeting where the audience fully appreciated every single point that Mr. Johnson made and did not miss a single joke.

Tuesday, 18th October, 1921. Mr. Johnson spent nearly the whole day in writing despatches to his headquarters in America and an article for "The Christian Herald" on Mahatma Gandhi and his services to the prohibition cause in India. He was to have lunched at the Home for missionary ladies, but Mr. Gourlay telephoned to say that His Excellency the Governor was anxious to meet Mr. Johnson at lunch. Having already accepted the invitation of the missionary ladies, Mr. Johnson was sorry to have to decline the Governor's invitation, but Mr. Gourlay was determined that Mr. Johnson should be invited to Government House and meet the Governor at lunch and he was not going to rest content at Mr. Johnson's merely declining the invitation. Mr. Gourlay, it

appears, had come to hear of some remarks by one of the Governor's entourage at the garden party the previous afternoon. This person, who by no means is a water-drinker, did not pretend to waste any respect on temperance lecturers, who "went about talking nonsense about a beautiful thing they know nothing about". He was "vastly sorry that this man Johnson was asked to the garden party" but thanked goodness that "he was not allowed inside the house". Hence, I believe, Mr. Gourlay's determination to have Mr. Johnson at lunch at Government House that day. After further manipulation of the telephone by the determined Mr. Gourlay, the ladies came and asked Mr. Johnson to come to dinner that night instead of to lunch that afternoon as arranged. Mr. Johnson accepted this invitation to dinner and finally the Governor's invitation to lunch. He thus lunched with Lord Ronaldshay that day and had a long chat with the Governor. He dined with the missionary ladies that night, and was pleased to meet several other 'yankees' at the dinner.

Rev. Dr. Graham has acquired among his friends and admirers the reputation of always getting done whatever he determines to get done; and so, when he came and told Mr. Johnson that he wanted him to pay a visit to

Graham's Homes up in Kalimpong, everybody knew that Mr. Johnson would go there. The question was, What about the engagements in Dacca? "Every great man that comes this way pays a visit to my homes in Kalimpong, you see, so you also must come," said Dr. Graham, half in jest and half in earnest. "But then I am not a great man, or else I should have been scheduled to go there," was Mr. Johnson's answer with a subtle hint of the scheduled dates which were already advertised. "Oh, well, in that case you simply must come there, for if you are not great already, then to pay a visit to my homes is the surest way to become great," was Dr. Graham's final decision. "If that is the merit that one gets by making the pilgrimage up to that land where you have laboured, then it is decided that I come," was the response with which Mr. Johnson gave in. Next was my charge "to put things right" with Dacca, but to my great relief, almost about that time I had news from Dacca that because all the schools and colleges were closed and the students gone out to their homes, they did not expect any great show, but were none the less looking forward to welcoming Mr. Johnson. Taking advantage of this news I telegraphed to Dacca to ask the consent of the

temperance workers there, in view of their difficulties, to substitute Kalimpong in Dacca's place. They agreed, and Mr. Johnson left for Kalimpong the following morning.

Wednesday, 19th October, 1921. Early in the morning, accompanied by myself and Dr. Graham, Mr. Johnson started in a car on his way to Kalimpong. After an hour's journey came a point beyond which the car could not go up the hill, and Dr. Graham, paying no regard to the protests of Mr. Johnson, serenely bundled him into a rikshaw and himself rode a pony as did I. Stopping at a little tea plantation in the midst of the wilderness, Mr. Johnson was lavishly entertained at breakfast by Mr. and Mrs. Lister. As the day advanced the pathway leading up to Kalimpong became narrower and narrower and finally came a point beyond which the rickshaw could not go. Mr. Johnson had not ridden on horseback for several years, but there was no mistaking the delight in his eyes when Dr. Graham offered Mr. Johnson a pony to ride. This good pony, strong as it was, did not, I think, feel quite the same delight in giving a ride to the fifteen stones and odd of Mr. Johnson for a mile or two up the hill. When Mr. Johnson and I exchanged our ponies, his pony seemed to say—"Thank you". It was

somewhat surprising to find Non-co-operators from several villages near by (one would hardly have thought that the message of Non-co-operation could have reached these remote villages in this far-off wilderness) who had come and waited for hours on the roadside "just to give some fruits and water and a garland of flowers to the great man who has come all the way from America to tell us of the good fight and true in his own native country!" It appeared that these good people had casually come to hear of Mr. Johnson's passing that way from the bullock-men and pony-boys. At 2.30 p.m. Mr. Johnson arrived at Kalimpong and at 3 o'clock he addressed the biggest audience that had ever gathered in the place. Dr. Graham, in Nepalese, introduced Mr. Johnson to the audience, and told the story of the fight Mr. Johnson had put up against the drink evil even at the cost of one of his eyes. This brought the greatest sympathy from the audience: and at the end of Mr. Johnson's speech Mr. Tshreang Phunt Shong, a Tibetan gentleman, on behalf of his Buddhist people, thanked Mr. Johnson, and pledged the active support of his community to Dr. Graham in putting down the drink traffic among his hill people, even as Mr. Johnson had

done amongst his people in America. Thus it was that the end of this mass meeting saw the birth of the Kalimpong Total Abstinence Society. Then and there a very representative committee, which included amongst others the washerman and the village betel-leaves-seller, was formed to guide the working of this newly formed association.

Thursday, 20th October, 1921. Mr. Johnson spent the morning in paying his visit to the Homes. After going from cottage to cottage he finished up by addressing the inmates of all the cottages in the central hall. The enthusiasm that the children showed and the cheers that they gave him had a real touch of 'home'. This Home, which is the life work of Dr. and Mrs. Graham, is one of the noblest institutions in which this Christian man and his wife have given a real home life to hundreds of little ones whom they had rescued from the tea plantations near-by, and whose life, but for their Christian mercy, would have been the life of the outcastes. These little ones are brought up with a love of India which is their home and whose people are their people. Mr. Johnson returned to Kalimpong town where he saw the wonderful manner in which the late Mrs. Graham had organised (and Miss Graham is carrying on)

the invaluable lace-making and carpet-weaving industry of the hill people. Indeed Mr. Johnson was so pleased with the beautiful lacework produced there that he bought a good few things. After lunch with Dr. and Miss Graham he was put in a dandi, which he insisted upon calling "the stretcher". At 4.30 p.m. "the stretcher party," which included Dr. and Miss Graham reached the railway station. Then followed a night's drive through the elephant districts where the train had to carry a huge glare of burning fire in front of the engine in order to frighten the elephants away from the line. Mr. Johnson arrived at 11 next morning at Calcutta, and left by the 8.30 p.m. train for Cuttack.

ORISSA

Orissa's enthusiasm in welcoming the 'dry' American campaigner was second to no other province in India. To have offered Mr. Johnson a reception at 4 o'clock in the morning at the railway station ; to have presented him with an address printed in English and Uriya and signed by 762 leading citizens of the city of Cuttack, which address was signed by 509 persons in English, by 226 in Uriya, 21 in Telugu, 3 in Urdu, 1 in Tamil, 1 in Bengali, and 1 in

Gujerati, 100 of the signers being women; to have organised an enormous mass meeting, and a deputation of local temperance workers, and all in less than twenty hours, speaks for itself of the enthusiasm of the Uriya people over the visit. But Mr. Johnson had a somewhat eventful journey from Calcutta to Cuttack. The Puri express, by which we were to travel, had no accommodation, and so we were booked in the Madras mail. And then it was a five-berthed, dirty and ricketty compartment in which we were lodged. Then, while we were in the restaurant car, other passengers were lodged in our compartment, although the compartment next door was all along vacant.

In the restaurant car Mr. Johnson had the great pleasure of making the acquaintance of Sir Rajendra Mukerji who introduced himself to Mr. Johnson and sat at his table for dinner. Sir Rajendra told Mr. Johnson how the drink habit was growing from day to day amongst the working population in India, and how it threatened to be the greatest enemy of India's industrial growth. "It will be the luckiest day not only for Indian workmen but for the Indian capitalist too when the drink traffic is prohibited throughout the whole of India. You will have all the sympathy and

support that I can command when you launch a project to make India 'dry'," said Sir Rajendra. After dinner, when we returned to our compartment, one of the passengers who had come in during our absence could not bear the disgrace of having travelled with such a low fellow as this man Johnson. The name of this lofty English gentleman appeared on his reservation ticket, and he was travelling from Calcutta to Madras. At the next stop he went to another compartment, the compartment in which Sir Rajendra was travelling. In that compartment Mr. —— celebrated his escape from having had to travel with Mr. Johnson. (He had a bottle or two in his trunk). He repeated the celebration a little too often and consequently got drunk in a very short time. At 4 a.m., when we were getting down at Cuttack station, we found Sir Rajendra transferring himself from his compartment to another, because Mr. —— had gradually become so violent that Sir Rajendra did not think it safe to travel with him any longer. Mr. —— was in no condition to be removed to another compartment; and the guard, having removed Mr. ——'s bottle (there were two empty bottles beside him now), put a police constable in the compartment to see that Mr. —— did no harm.

Saturday, 22nd October, 1921. On alighting at Cuttack railway station at four in the morning, Mr. Johnson was welcomed by a delegation of local temperance workers and then driven to the Circuit House which was gaily decorated with bunting of all kinds.

At 9 o'clock Babu Ramashanka Rai, Chairman of the Cuttack Municipality, with a delegation of thirty citizens of Cuttack, waited upon Mr. Johnson at the Circuit House. This delegation included amongst others Mr. Braj Sundara Das, the Orissa Member of the Legislative Assembly, the three Uriya members of the Legislative Council, about half a dozen lady members, and mostly everybody else of influence and importance in Cuttack. The chairman read the following address to Mr. Johnson.

CUTTACK,

October 22nd, 1921.

Mr. W. E. JOHNSON,

DEAR SIR,

We the undersigned, representing many various interests and different religious communities, are one in our desire to do you honour, and to welcome you to-day to our town. We have read of your zeal for the cause of Prohibition alike in America and in England, and we know

something of the sacrifices which you have made in the advocacy of the cause. We feel honoured that among the places you are visiting in India, Cuttack should be one, and our only regret is the brevity of your visit.

We frankly admit that the prospect of your coming has stimulated many of us to think more deeply of the drink evil as it affects our social life. We realise that the strength of a chain must be judged not by its strongest but by its weakest link, and we know that for weal or woe the lives of all are strangely bound together. There are few sections of the community in which members are not in peril from habits of intemperance.

We are aware that there are features in the outlook here which differ considerably from the conditions which prevail in the West, or even in some of the larger centres of population in India. For example there is not the publicity given to drinking habits, nor the inordinate facilities for obtaining liquor which are prominent in some quarters. Again, it can be thankfully admitted that the trend of public opinion generally with regard to drinking is distinctly that of condemnation rather than condonation. We are glad that this is so, and as Temperance advocates we feel that this should stimulate us to further effort rather than produce in us a feeling of inertia which is a bar to all real progress. The principle too of collective efficiency as the goal towards which we should aspire, is recognised by some in all communities, and we admit that the strong should bear the infirmities of the weak, and that the individual should make sacrifice of personal rights for the general good. Unfortunately the number of those who think along these lines is small, and perhaps in fairness we must add, the number of

those of us who act upon them continuously, is still smaller. The cause of Temperance therefore needs emphasising, and the public mind and conscience need educating.

We hope that one of the results of your visit will be a more enlightened sense of the advantages of Prohibition, and an indication of the way in which the great majority of the people may come to view the drink as a peril, and a peril which can and should be removed from the path of the weak.

With all good wishes for your personal welfare during your visit to our land, and heartily desiring the success of your labours in the enlightenment and stimulation of healthy public feeling in this matter.

We are glad to subscribe ourselves
Yours in the cause of Temperance,

(Then follow fourteen signatures representing all communities.)

After breakfast Mr. Johnson paid visits to several institutions of Uriya enterprise, and finally the district jail of Cuttack. The cleanliness and sanitary condition of the jail, which Mr. Johnson declared was equal to any jail in America, did not make as deep an impression on the dry campaigner as did the fact, of which the English Superintendent of the jail informed him, that the inmates of the jail had been dwindling in number in proportion to the

activity of Non-co-operation and especially the picketing of drink shops in and around the district. Mr. Johnson took down the figures and told the Superintendent that it was the same story in his country—that wherever they shut up the drink shops the population of the jail went down as crimes decreased.

At 5 p.m. in the open air in front of the town hall there was a crowd of 6,000 people waiting to hear Mr. Johnson. Rai Bahadur B. N. Roy, the Indian Collector of Cuttack, presided. Mr. Johnson's speech was interpreted in Uriya by the Rev. Mr. Wilkins. There were several speeches of thanks in which the speakers invariably pledged themselves to carry on the propaganda until they had made Orissa dry.

Mr. Johnson left by the Madras mail at a very early hour in the morning.

MADRAS

Mr. Johnson's entry into the Madras Presidency in the last lap of his tour in India proved to be a remarkable demonstration. For several weeks Mr. Johnson had been bombarded with letters and telegrams from various towns in the Presidency begging him to pay them also a call. And in spite of

Mr. Johnson's programme having been definitely made, two or there towns had to be added to the schedule even if Mr. Johnson could stay there but a few hours. A private bill for local option was to have been introduced in the Madras Legislative Council, but the proposing Member begged leave of the Council to postpone its introduction until after Mr. Johnson had visited the Presidency.

The student community turned up in full force at almost every centre where Mr. Johnson spoke in the Presidency, and their enthusiasm was immense. In Madras city itself, in spite of the fact that on two out of the three days of Mr. Johnson's visit the city had repeated and heavy showers of rain, and consequently was most inconveniently 'wet' (of which *The Madras Mail* had a very witty cartoon), all the meetings at which Mr. Johnson spoke were crowded. But there was another side of the picture which was perhaps, in some ways, more conspicuous in the Madras Presidency than it had been in any other part of India. It was the attitude of Mr. Johnson's hosts and the organisers of his meetings to deliberately, (and unfortunately only too often in a manner that was provocative of bad feelings), keep those whom these people were pleased to call "the

Gandhi fellows" (the Non-co-operators) not only from coming near Mr. Johnson's person, but even from coming to hear Mr. Johnson in the meetings that he addressed. Quick to perceive such things, Mr. Johnson always in the meetings that he addressed made his position clear as having come to this country, to parties and sections of all religions, and people of all shades of political opinion alike. This invariably put him right with any section or party which had felt that it had been hardly treated. And the invariable beautiful end in each town was a spontaneous union to show their respective and combined regard for this great and earnest worker who had come all the way to this land just for the love of the people whose ancestors, as he said, had first conceived the idea, preached the doctrine and successfully practised the precepts of total abstinence.

Sunday, 23rd October, 1921. On arriving at Chicacole at about noon Mr. Johnson was met at the railway station by a deputation of local temperance workers led by the Rev. I. C. Archibald of the Canadian Methodist Mission. Anxious that Mr. Johnson's temperance campaign be not mixed up with Mr. Gandhi's 'nefarious activities,' the Rev. Mr. Archibald, in his aged feeble voice, began singing "God



Meeting at Chicacole

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The Pussyfoot Duck! "I guess I'm used to water; but gee, this place is some proposition. I recon it'll take a deal o'drying."

Reprinted from "The Madras Mail"

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save the King," in which, for sheer regard for his old age, a few people joined, though to everybody present the whole thing seemed extremely out of place. The National Anthem being over, the members of the deputation were introduced to Mr. Johnson, and then amid shouts and cheers Mr. Johnson drove to the town of Chicacole nearly seven miles away from the railway station. There, having interviewed the local temperance workers between 2 and 3 p.m. he was taken at 4 p.m. in a procession through the town, over the principal streets of which the local dry enthusiasts had erected welcome arches. The local band (the composition and music of which amused Mr. Johnson a great deal) was all along in attendance, and at the head of the procession when the dry advocate was taken through the town. The procession reached the Municipal High School at 5-30 p.m. where in the open space a pandal had been erected and a good sized audience was patiently waiting. The Rev. Mr. Archibald was proposed to the chair, and while he was still singing "God save the King" to open the meeting with, the people from the procession coming to hear Mr. Johnson made the crowd in the pandal swell to great dimensions. At this meeting

Mr. V. Surya Rao read the following address of welcome to Mr. Johnson :

TO

W. E. JOHNSON, ESQ.,

DEAR SIR,

It is with feelings of pride and pleasure that we, the members of the Chicacole Temperance Association, offer you the most cordial welcome to this ancient and historic town of Chicacole. We are proud of having to-day in our midst the world's greatest Temperance worker, whose visit is of great inspiration to us.

Dear Sir, Your life is full of inspiration to all social workers. It is with awe and reverence we recall to our memory a few thrilling incidents in your life when you displayed no small amount of bravery and self-sacrifice. Your capture of Harris and Trumbly, and the Pussyfootism in the Pool Hall at Haskel, and the ninety mile Alibi case are stories that will go down with interest from generation to generation. You never prosecuted any body for assaulting you or even attempting your life. You have put more saloons out of business in a given time than any man now on earth. Your courage and devotion to duty deserve the highest praise.

The Andhra Desha, ever famous for social reform and advanced thinking in this country, has taken a leading part in the Temperance cause, and we at Chicacole, the first Andhra town which you have honoured with your visit, have contributed our humble mite to this sacred movement.

Our Association was founded 7 years ago by a few leading gentlemen of the town of whom

Rev. I. C. Archibald, is the guiding spirit. His endeavours have been successful so far.

Owing to our exertions the foreign liquor shop was closed and the number of country liquor shops was reduced from 4 to 2. But it pains us to tell you that there is a set back of late.

It is a practice among the Orientals that every great movement is founded or revived by the blessings of a great saint. We hope to work with increased zeal and utilise your precious visit to this town to the best advantage in making Chicacole "dry" completely ere long.

This bold promise is the humble tribute we pay to you, Sir, on your visit, as you deem a "dry world" dearer than the Kingdom of Heaven, and as no other tribute which man or king can give will be so dear to you.

You have gladly given your eye to make England dry in 10 years. But we may assure you, Sir, that India is not England. India will be dry, not in 10 years, but in one year, and we do pray that you cherish the cause of India as your own, and give a helping hand to the peoples of this Indian continent, who are famous for their spiritual culture and self-renunciation from time immemorial.

Chicacole
23rd October, 1921

Yours ever lovingly
THE MEMBERS OF
CHICACOLE TEMPERANCE
ASSOCIATION.

After Mr. Johnson had made his speech in reply, it was translated to the audience. Then the chairman, who was still very anxious that the meeting should not appear to be seditious,

requested the audience to join him in singing "God save the King" once more. This expression of loyalty at the chairman's request was once more repeated before the meeting finally dispersed. Mr. Johnson's frank speech at the meeting that evening emboldened the local Non-co-operators to call and discuss things with Mr. Johnson before he went to dinner at quite a late hour with Mr. and Mrs. Archibald that night.

At dinner Mr. Johnson met Miss Mabel E. Archibald, the editor of "The Indian Temperance Record," the official organ of the Women's Christian Temperance Union. Some weeks ago Mr. Johnson had had the following letter from Miss Archibald.

CHICACOLE.

September 20, 1921.

MR. W. E. JOHNSON,

DEAR MR. JOHNSON,

Would you kindly let me know by return mail whether the enclosed statement is true or not. I am sure I would be most sorry to have your visit linked up with the Non-co-operationist movement which is doing so much harm and leading to destruction and loss of life. Until they give up their senseless campaign against the Government I do not see how we can publicly join them in the

campaign against drink and honour those who are stirring up the ignorant masses to such outrageous deeds.

I do hope the enclosed is not true.

With best wishes for the true success of your tour,

Yours sincerely,

(Sd.) MABEL E. ARCHIBALD,

Editor of the Indian Temperance Record.

The enclosure was as follows :

GUNTUR

17-9-21.

DEAR MISS ARCHIBALD,

Are you not dismayed to see Mr. Johnson's visit linked up with Non-co-operation, and to note that the leaders of Gandhism are presiding at the meetings? I am! I hate to see our temperance cause connected in *any* way with anti-government propaganda.

With kindest regards and wishing you every success in all your work,

I am,

Yours very sincerely,

(Sd.) ELIZABETH S. MCCALEY, B.A.,

Editor of "Vivekavathi."

Mr. Johnson sent the following reply.

LUCKNOW, INDIA

October 1, 1921.

MISS MABEL E. ARCHIBALD.

Chicacole, India,

DEAR MISS ARCHIBALD,

I have just received your letter of September 20, asking if it is true that Gandhi sympathisers have presided at any of my meetings and if I am linked up with the Gandhi movement. To the latter query my reply is in the negative. To the first question, my reply is in the affirmative.

Government officials, ruling princes and all sorts of people have presided at my meetings, and I do not see why I should boycott sympathisers of Mr. Gandhi. In order to accomplish something for the cause, I have steadfastly avoided becoming the tool of either Mr. Gandhi or the Government. To permit myself to be made the agent of either would be fatal.

It should be remembered that all the drink shops in India are established by the Government, and as long as the Government follows this policy of using its power to shield the traffic, it must expect attacks at its weakest spot, at the hands of its enemies. If the Government would withdraw its protection from the drink business, it would automatically remove the best weapon that the Gandhi people have.

I do not intend to be drawn into this matter one way or another, and to boycott either side would be the best way that I know of to destroy my usefulness.

I have met and conferred with many high Government officials and also with many prominent Gandhi leaders. For many of these men on each side I have the highest respect.

Cordially,

(Sd.) W. E. JOHNSON.

Mr. Johnson has the greatest respect for the ability and efficiency of the Women's Christian Temperance Union movement: and whatever he saw of the officers or their work in the north of India, helped only too strongly to confirm his opinion that in future, the prohibition movement in India will at the end feel just as much indebted to the Women's Christian Temperance Union organisation as at present the American prohibition movement feels indebted to that body in America. And yet Mr. Johnson felt a little sad, I thought, that the official organ of this organisation should have to be edited by a lady who in the narrowness of her outlook was willing to eschew a man and his movement whose influence for temperance has been the greatest during the last thousand years or more. He was quite prepared, therefore, I thought, to answer more questions as regards his relations with and respect for the leaders of Gandhi-ism. But the questions that were put to him at dinner were not as many

from Miss Archibald as from her aged father. They were more personal than related to prohibition, and showed a state of mind as to the relationship between some missionaries and the people among whom they work, which gave Mr. Johnson much food for sad thought.

Mr. Johnson spent the next morning in going round the chowk, the market and three other places where people generally gather in the morning, and at each place he made a short speech that was translated into Telugu. The way to the railway station passed in front of the house of Mr. Surya Rao, and Mr. Johnson was agreeably surprised here to find the street lined up by the students of the local schools. They stopped Mr. Johnson's car just to have a look at him and bid him goodbye, and Godspeed. Three little girls from Mr. Surya Rao's house came with burning camphor in a silver tray, and performed Arti to their departing guest. As they wafted the tray so that the smoke surrounded the American's head, the three little children chanted a prayer in which they prayed that good luck and success in his noble cause should follow Mr. Johnson wherever he went. They also prayed that if there be any bad luck or trouble in store anywhere for Mr. Johnson it may fall upon them instead of

on him. When this prayer was interpreted to Mr. Johnson his glass eye betrayed a secret that he succeeded in concealing with the other eye. He stroked the heads of the little girls, and (without saying adequate words of thanks—for his mind seemed to be occupied with other thoughts) he drove away amid shouts and cheers from the students for the railway station and entrained for Waltair.

At the Waltair railway station Mr. Johnson was welcomed by Mr. P. L. Narasimhan, the President, and Mr. P. H. England, the Secretary, of the Waltair Temperance Association. It appears that there was a determined effort made here to keep the Non-co-operation leaders and workers away from all association with Mr. Johnson. Mr. Johnson drove to a hotel from which he was brought out in a procession at 4 o'clock. This procession, which passed through the main streets of the town, had at its head a brass-band playing the latest airs. The procession terminated at the Town Hall where at 5.30 there was a meeting over which Mr. C. V. S. Narasimha Raju, B.A., B.L., M.L.C., presided. This meeting, which was organised by the Vizagapatam Temperance Association, was more or less a private meeting, for admission to it was restricted by tickets; and these

tickets were issued only to those who neither were in nor had any sympathy with the Gandhi movement. It was one of the dullest meetings that Mr. Johnson addressed in India, but in a very few minutes it became known outside the hall that inside Mr. Johnson was damning the Government that licensed the drink shops in the country. The news spread like wild fire, and before Mr. Johnson was half way through his speech there gathered a huge crowd that repeatedly shouted 'Mahatma Gandhi-ki-jai'. Mr. Johnson was presented with the following address in a beautiful sandal-wood and ivory carved casket.

Welcome Address presented to William Eugene Johnson, Esq., by The Temperance Association, Vizagapatam:

SIR,

We, the members of the Temperance Association, Vizagapatam, accord to you our most sincere and hearty welcome on this the occasion of your first visit to our ancient city of Vizagapatam.

We express our deep gratification at your resolve to include our city in your tour programme. We esteem it a great privilege to welcome the World-Reformer, who has spared no effort or personal sacrifice to free suffering humanity from the Drink Evil.

Your efforts to make the United States of America "dry," and the world campaign in which

you are now engaged, are well known throughout the world.

Your singleness of purpose, your devotion to duty, your undaunted courage, and the many personal risks and sacrifices you have encountered, have won for you a great reputation which time cannot efface, and have endeared you to the world at large.

We presume, Sir, that you are aware that by religion, by social habit, and by temperament, the people of India generally, are averse to drink; and yet the habit has become almost universal among certain classes, and many from nearly all grades of Indian society have become its victims.

We are glad to note that, by strenuous effort, Prohibition has been fully achieved in your great country; and we look forward with great eagerness to seeing our own beloved Empire of India liberated from the curse of drink.

The chief factor to be countered in the way of Temperance reform in this country is the loss of Government revenue which would accrue. We are confident, however, that the moral effects of Prohibition, and the increased wealth, happiness and prosperity it will bring to the people, will more than counterbalance any immediate loss of Government revenue that it may bring about, not to speak of the considerable reduction in expenditure on hospitals, jails and criminal courts, which is sure to result.

We beg you to accept this casket, a piece of local workmanship, as a small souvenir of your visit to Vizagapatam, and as a token of the respect and esteem with which we regard you and your labours in the cause of Temperance Reform.

In conclusion, we pray that the Almighty Giver of all Good will spare you long and give you strength and energy to continue your noble efforts in this great service for humanity.

We beg to remain,

Sir,

Your sincere admirers and fellow-workers,

THE MEMBERS OF THE TEMPERANCE

October, 1921. ASSOCIATION, VIZAGAPATAM.

When this meeting had dispersed and he came out of the hall he was lustily cheered by the 'Gandhi crowd' who demanded a speech from him because they were kept out of the hall. Mr. Johnson readily consented, and soon there was another meeting—a huge enthusiastic open-air meeting this time. His speech was interpreted to the audience amongst whom there was the greatest enthusiasm. At this meeting he was presented with the following address, and this time it was given to him wrapped up in a hand-spun and hand-woven cloth.

To

MR. W. E. JOHNSON, Esq.,
Of the United States of America,
Camp, Vizagapatam.

DEAR COMRADE,

On behalf of the Vizagapatam District Congress Committee, which consists of over thirteen thousand

members, we have the honour of extending to you a hearty welcome to our district.

This Congress Committee has a particularly pleasant privilege in giving you this hearty welcome, for, by persevering and undaunted work, the district has stood second to none in its endeavours to have a dry country. The district has 210 'cheudi' (toddy) shops. Licences to these shops are issued by the Government in public auction. Public auctions in the district were conducted in August. But there was great public feeling against these. And at every sale our workers rendered great help to the people of the surrounding country, and they have now the spectacle of a dry shop area in the district. Even according to the unreliable statistics of the Government there is a loss of above two-thirds of the revenue. In the case of those who have taken licences, they have not been able to procure palmyra and date trees for tapping. To quote an example, in Srungavarapukota taluq there are fourteen shops. All of them were bid. But when the time for depositing quarterly advances approached, as many as thirteen backed out. These shops are to be re-auctioned tomorrow at the headquarters of the taluq.

We shall feel it a great pleasure if you can accompany us to the place to judge for yourself and to have an idea of the picketing of sales we carry on in the district. This campaign of anti-drink propaganda was carried on solely by the Congress Committee without any kind of assistance from any other body. As for the drinking classes in the district, there are what are known as caste agreements entered into prohibiting drink in the caste. The appended results of our work will give you an idea of the vast field we had to cover in this campaign.

We thank you, Sir, for the kind and good greetings you bring us from America. With the example of a 'dry' United States, for which you are in no small measure responsible, we shall not be wanting in inspiration to make our country equally dry.

May we venture in this connection to invite you to give us the pleasure of your company tomorrow after 9 a.m. to exchange views of picketing in our 'Sevasamithi Asrama'? If you will kindly accept our invitation to Srungavarapukota, we shall be glad to engage you a car to take you there and bring you back by evening tomorrow. Wishing you a successful tour through our district.

We remain,

Dear Comrade,

YOUR LOVING BRETHREN OF THE

Vizagapatam VIZAGAPATAM

24th May, 1921. *District Congress Committee.*

The results of the work done by the Vizagapatam District Congress Committee towards the anti-drink campaign in our district in all the 14 taluqs may be known from the following figures:

Revenue from excise 1920-21:	Revenue for the current year:	Total No. of shops 1920-21:	Total No. in 1921-22:
Rs. 105,000 (nearly).	Rs. 36,000 (nearly).	210	59

After this meeting the Co-operators and the Non-co-operators formed into a tremendous procession, with a huge banner in front on which was inscribed "Prohibition for India," and escorted Mr. Johnson back to his hotel

passing through the same streets by which the rather forlorn looking procession had gone towards the Town Hall in the afternoon. Mr. Johnson spent the rest of the night at his hotel, and his programme for Cocanada having been already arranged he was obliged to leave by an early morning train for Cocanada.

Tuesday, 25th October, 1921. Mr. Johnson arrived at Cocanada at noon. It appeared that the storm centre of his work in the Madras Presidency moved round this city of Cocanada. The city was not in his original schedule: but the people of Cocanada seemed to be determined to have a call from Mr. Johnson whether Cocanada was in the schedule or not. A Pussyfoot Johnson Reception Committee was formed, and its Secretary sent a long urgent letter to Mr. Johnson saying that he simply must come to Cocanada as all arrangements to welcome him were ready and complete, and that it would be an insult to the city of Cocanada if Mr. Johnson didn't come.

Mr. Johnson, in forwarding this letter, and several other telegrams that followed the letter, to the Secretary of the Madras Temperance Federation, said that he did not wish to insult any Indian city, and since Cocanada was so determined, he would be glad if, without altering

any dates, it could be made possible for him to visit Cocanada. The Secretary figured it all out, and succeeded in making it possible for Mr. Johnson to spend five hours in Cocanada on his way to Hyderabad; and Cocanada made good use of the five hours. A delegation met Mr. Johnson at Samalkot, nearly 50 miles from Cocanada, and the 50 miles was an ovation. Four different breakfasts were brought into the train at different points by people who feared that he might get nothing to eat! At every stop he had to get out and shake hands with the people that came to greet him there. At one stop the train was held while the village orator chanted a poem that some one had written in honour of 'this dry campaigner from the other side of the world'. The Chief Inspector of Police, a staunch temperance man, enthusiastically allied himself with Mr. Johnson's dry propaganda and established himself in his compartment in the train just to have the privilege of escorting Mr. Johnson. At Cocanada the Municipal Council had made the day a public holiday in which the banks and schools were closed. All along the route, the streets were decorated with banners, bunting and mango leaves; several arches that had been erected for the day stood gaily decorated across

the streets. A building had been set apart for the work of the committee, and a big streamer across it read "Headquarters Pussyfoot Johnson's Reception Committee". A crowd of 6,000 people, many coming from the neighbouring towns, greeted Mr. Johnson at the Cocanada railway station, and, forming themselves into a huge procession, took round the great American prohibitionist for two hours, not caring for the most discomforting heat of the day, through the main streets in the town. The procession terminated at the residence of the Rev. J. Craig, a Canadian missionary, where a well-drilled choir of 210 girls from the neighbouring missionary school sang a chorus of welcome. At 3 p.m. there was a public meeting in the Town Hall, which, though a fairly spacious building, proved to be utterly inadequate for this meeting.

The inside of the Hall was crowded to suffocation, while a great and impatient crowd pressed at every door and window from the outside in the verandah. The heat added its own quota to making the audience very restless. The Rev. Mr. Smith, another Canadian missionary, presided over the function, and Dewan Bahadur Mr. K. Suryanarayana Murthy Naidu, the Chairman of the Cocanada Municipal

Board, read the following address of welcome to Mr. Johnson.

To

WILLIAM EUGENE JOHNSON, ESQ.

DEAR SIR,

We, the Chairman and Councillors of the Municipality of Cocanada offer you, on behalf of its citizens, a hearty welcome to our city. Your selfless activities in the cause of prohibition have been watched with eagerness by the people of this country also, and the signal success that your efforts achieved give a strong impetus to all workers in the cause. Although by religion and tradition liquor and intoxicants are prohibited in this country, yet it is a sad fact that the evil has taken deep root especially among the poor and labouring classes. The pursuit of the policy of maximum of revenue and minimum of consumption has, it is to be much regretted, not brought about the consummation aimed at by the Government, and nothing but prohibition seems to secure the end in view. We hope your visit to this country and the interest you evince in the matter will accelerate the process of self-purification going on in this country as a result of national awakening.

Our Council has made strenuous efforts for the reduction of shops, and the unanimous resolution recently passed by this Council recommending total abolition of liquor shops within Municipal limits is now pending before the Government. We hope our efforts will be crowned with success before long.

We wish you a happy stay in our midst and a safe voyage home.

We remain,
Dear Sir,
Your most obedient Servants,
K. SURYANARAYANA MURTHY,
Chairman for the Municipal Council, Cocanada.

The neighbouring town of Pittapuram wanted to have a hand in extending its welcome to this great American too. The Municipal Council had voted an address and had raised money for some kind of demonstration. Mr. S. Subba Rao, B.A., had been requested to give an open-air address to the citizens of this small town on Mr. Johnson and his great work in America. It was first proposed that a delegation should wait on Mr. Johnson and in a symbolical manner present a coconut to him on behalf of the town administration. But some one had urged that Mr. Johnson wouldn't want to carry a coconut around with him, and then some one else proposed that the sixteen different kinds of fruit that grow near and round about Pittapuram be presented to the dry campaigner of America. But then another urged that carrying round sixteen different kinds of fruit would be worse than carrying a coconut round.

So it was finally agreed that Mr. Johnson be presented with a quantity of silk cloth, and accordingly the cloth was purchased. But the day before the presentation was to occur a member of the Council died, and it was decided that out of respect for the deceased nothing could be done. So the Council had the cloth on its hands.

Mr. Johnson started for Hyderabad by the 5 p.m. train.

Wednesday, 26th October, 1921. Mr. Johnson arrived at Secunderabad in the morning and was met at the railway station by the dauntless temperance reformer, the Rev Mr. F. C. Sackett of the Wesleyan Mission whose guest Mr. Johnson was during his stay at Hyderabad.

Hyderabad, the premier Indian State, is a Mohamadan State, and one of the most progressive States in India. It has definitely started off in the direction of prohibition and has already closed up all the drink shops in the capital city of Hyderabad. It has also limited the output of liquor in the balance of the domain by fifty per cent. This is intended as a preliminary to complete prohibition. It is a drastic move and involves the heavy raising of taxes on the

amount of liquor sold so that the actual revenue is greatly increased. But as the Government has the monopoly of the liquor traffic it is able to reduce the output as it has done by fifty per cent. This radical progressive policy is the measure of Sir Ali Imam, the Prime Minister to the Nizam. Sir Ali Imam is a man of great strength of character as well of ability. This is his first step towards making the State dry as well as the capital, a great city of 250,000 people.

But Sir Ali Imam had scarcely set out on his plan to achieve complete prohibition for Hyderabad when troubles began. The British Government controls the city of Secunderabad, five miles away, and also administers that part of the actual city of Hyderabad that lies outside the ancient city walls within which walls are the 250,000 people living under prohibition. As soon as the Prime Minister shut up the grog shops in Hyderabad, the British authorities licensed a lot of new grog shops just outside the walls and within their jurisdiction. And so the drama goes merrily on, with prohibition in force inside the walls and new grog shops springing up in that part of the city outside the walls administered by the British. The State of Hyderabad is a progressive State with

a Legislative Assembly, its own postal system and coinage, two State Colleges and 3,556 other educational institutions affliated to its own Osmania University. It has a population of 13,374,676.

Somebody had been busy distributing broadcast the following leaflet:

EXTRACT FROM *MADRAS MAIL*

Dated 21st July, 1921

"DRY AMERICA"

PERILS OF PUSSYFOOTISM

One of the most impressive protests yet recorded against Prohibition was uttered on June 28 at the annual convention of the Allied Medical Associations of the United States. In his inaugural address the President of the Association, Dr. W. Wallace Fritz, of Philadelphia, declared that the Prohibition Enforcement Act had proved a curse to the public and the country, adding:

"It is teaching the public to drink secretly. It is causing gambling and immorality in homes. It is causing those who used to take a 'nightcap' at bedtime to take dope. It has caused a large increase in the sale of narcotic drugs and a daily increase in the army of dope fiends. It is making imbeciles of many and before long our lunatic asylums will be overfilled. It is causing diseases of the stomach, liver, kidneys, eyes and heart, all due to the consumption of home brew containing fusel oil, wood alcohol, copper, and other deleterious substances. We physicians must decide

whether Prohibition and home brew or the free use of light wines and beer properly made under Government standards, is the greater evil."

Do you want to be driven to harmful drugs ?
Do you want India to come to this ? No!!
Then you will know what to say to Mr. "Pussy foot" Johnson when he comes to your town.

In spite of the petty and childish manner in which the responsible authorities handled 'this delicate matter' in Hyderabad it was an unqualified pleasure to all who heard almost identical words of praise uttered in appreciation of this notable man from so different persons as the Rev. Mr. Sackett and General C. A. C. Godwin. For while at the Mahboob College, the Rev. Mr. Sackett finished his speech by saying "Now boys ! let us give a rousing good cheer to Mr. Johnson, for he is one of the best and the rarest of Christian gentlemen "—and the boys responded by raising a thunderous cheer.

At the rink in the open air meeting General C. A. C. Godwin, C.M.G., D.S.O., the Officer Commanding in Secunderabad, who presided, introduced Mr. Johnson by saying "Now men, let us take our hats off to Mr. Johnson, for he is one of the best and bravest of good sportsmen." And the men did take their hats off, one and all, and in addition gave "Three cheers for the good sportsman, Mr. Johnson."

At lunch at Mr. Sackett's house Mr. Johnson met Mr. Hydari, the Excise Minister of the Nizam's Government. Besides giving the official report on the excise administration of H.E.H. the Nizam's dominions during the current year, Mr. Hydari gave Mr. Johnson much valuable information as to what the administration was doing with a view to bringing about complete prohibition at an early date. After lunch Mr. Johnson called on Sir Ali Iman, officially designated as the President of the Council of Administration of his H.E.H. the Nizam's Government. Sir Ali Imam had a great deal to say to Mr. Johnson about the temperance reform that he was determined to bring about in the Nizam's dominions, and also about the conviction that he had arrived at while a judge that drink was responsible for more than 75 per cent of the crimes in India. After leaving his card at the Residency, Mr. Johnson drove round the city and stopped and chatted with the owners of several of the new grog shops outside the city walls.

At 4.30 p.m. Mr. Johnson met the Christian temperance workers of Hyderabad at the Wesleyan Church when after Mr. Johnson's speech the Rev. Sackett got nearly a hundred of the following forms filled.

If you are convinced that for your own individual and home life Total Abstinence is the only safe Temperance principle, and are willing to abide by the same as a rule of life, kindly sign this form, giving us your address so that we may inform you of further projects, involving the development of this principle in the life of the community.

Signature..... .....

Address.....

.....

At 4.45 p.m. Diwan Bahadur Seth Ramagopal gave a social entertainment in honour of Mr. Johnson where all the elite of Hyderabad were present. Following this entertainment, at the Ramagopal theatre at 5.30 there was a public meeting, where all the Indian part of Hyderabad's population was represented. Diwan Bahadur Padma Rao Mudaliar, who was proposed to the chair, thanked Mr. Johnson for his very able and useful address and the meeting terminated amidst great enthusiasm. At 8.30 that night Mr. Johnson, with Sir Ali and Lady Imam, were guests at dinner at the palatial residence in Secunderabad of General and Mrs. Godwin. After dinner there was an open-air meeting in the skating rink where the Honourable Lieutenant Colonel H. G. Knox, C.S.I., C.I.E., the officiating Resident-designate, in thanking

Mr. Johnson made his first speech in Hyderabad. Colonel Knox declared that Mr. Jobnson had cleared many of his doubts, and at the very end of the meeting General Godwin said that though he would not admit having been converted to Mr. Johnson's views, yet (taking his cap off) he asked the men to "take our hats off to Mr. Johnson". The men cheered as only soldiers know how, and in that enthusiastic cheering it was good to see Nawab Salar Jung Bahadur, Nizamet Jung Bahadur, Sir Ali and Lady Imam join in with enthusiasm.

At 9.30 next morning Mr. Johnson left by train for Madras.

Friday, 28th October, 1921. The Bezwada mail puffed into the Madras Central Station at 7.50 a.m. On the platform was a very distinguished gathering, representing the various temperance organisations in Madras, and headed by Justice Sir T. Sadasiva Iyer. It consisted amongst others of the following gentlemen, Dewan Bahadur M. Ramachandra Rao, M.L.C., Rao Bahadur Dr. C. V. Rama Rao, M.L.C., Rao Bahadur T. Varadarajalu Naidu, Khan Bahadur M. Sadulla, Rev. D. G. M. Leith, Mr. W. L. Berguson, Messrs. E. C. Wormen of the Y.M.C.A., S. Subbaya of Messrs. Ganesh & Co., C. Selvaraju of the Madras Temperance Federation, Rev. W.

MacFarlain, who were at the railway station to be the first to offer Madras' cordial greetings to this great man from America. When Mr. Johnson stepped down for his carriage Sir T. Sadasiva Iyer garlanded him and introduced the others to him. After an exchange of cordial greetings and general handshakes, Mr. Johnson drove to Spencers' Hotel where he stopped during his stay in Madras. Mr. Johnson spent the morning in visiting the grog and liquor shops in Madras and studying the reforms which the Madras temperance federation has been carrying on amongst these shops. At 2.30 p.m. he met the representatives of the Temperance Committee of the South Indian Missionary Conference, and discussed with them many valuable suggestions that the committee brought before him with a view to establishing and financing a temperance campaign in South India. At 5.30 p.m. in the Y.M.C.A. auditorium the Madras Temperance Federation gave a social entertainment. This was followed by a meeting under the joint auspices of the various temperance associations in Madras. Sir T. Sadasiva Iyer, the President of the Madras Temperance League, presided on the occasion, and one after another the various temperance organisations presented to Mr. Johnson the following

addresses most beautifully printed and artistically got up, each of which, apart from its recognition of Mr. Johnson's work, gives some special piece of information regarding temperance work in India.

To

WILLIAM EUGENE JOHNSON, ESQ.

Representative of the World League against Alcoholism.

DEAR BROTHER,

We, the members of the Madras Temperance League, extend to you the right hand of fellowship and offer you a most cordial welcome to the Metropolis of Southern India. Your visit to this country is opportune in that the citizens of this great empire are endeavouring to solve the drink problem for themselves in the wake of the new political concessions granted to them. Like other schools of thought in India the Temperance School too has its extremists and moderates with differing methods of work in the pursuit of a common ideal.

Our League was founded in 1890 with the object of promoting unity and co-operation among the various temperance organisations in the Madras Presidency, and generally of extending the temperance cause. Our aim is Total Abstinence for the individual and Prohibition for the nation. We move forward towards the goal along progressively liberal lines. We are prepared to accord our hearty support to the World Movement of International

Prohibition you have the honour to represent. We have followed with great interest your disinterested work in the West, particularly in the United Kingdom. Through your selfless efforts regardless of personal danger and malicious slander you have opened the eyes of millions of your fellow-beings to the enormity of the drink evil and the realisation of the dangers of alcoholism.

You come to us, Sir, from one of the greatest and freest countries of the world. Nation-wide prohibition has become an accomplished fact in the United States of America, largely through the mighty efforts of temperance reformers like yourself. Temperance reform in America, we are glad to learn, has by gradual and successive stages progressed from Local Option to State Prohibition, and from State Prohibition to National Prohibition. The American example is indeed an inspiration to those in other lands working along similar lines. We take this opportunity to request you kindly to convey our warmest fraternal greetings to the members of the Anti-Saloon League with which you have identified yourself for many years as well as to the members of the World League Against Alcoholism under the auspices of which you visit this country.

We are very thankful to you for your visit to India in response to the invitations of Indian Temperance organisations made a year ago through the Anglo-Indian Temperance Association of London with which is affiliated our League along with quite a large number of temperance associations throughout the country. Your visit has not only infused new life into our associations but will accelerate the pace of our temperance progress in the direction of Local Option leading eventually to Prohibition. We hope and trust that this, your first visit to India, will not be your last visit.

We wish you a successful tour in Southern India the happy recollections of which you will carry with you to distant America, and a happy voyage home. May the Almighty shower on you His choicest blessings is the earnest prayer of

Your comrades in the cause,

Madras MEMBERS OF THE MADRAS

28th October, 1921. TEMPERANCE LEAGUE

To

W. E. JOHNSON, ESQ.

DEAR SIR,

We the members of the Indian Christian Temperance Association, have much pleasure in availing overselves of this auspicious opportunity of your visit to this historic city of Madras, to express our real and sincere appreciation of the invaluable services you have rendered to the cause which we all have at heart in successfully carrying on your campaign of prohibition in America and then in carrying that message to Britain as well, where we grieve to learn your treatment by a section of the people has deprived you of the sight of one of your eyes for life.

This association was started in 1893 with only 3 members and in a coachhouse in St. George's Cathedral Road, but when its objects and the good work it commenced to do became known, more members joined, and when the need was felt for a permanent building to hold meetings, Mrs. Norton,

wife of that famous lawyer Mr. Eardley Norton, M.L.A., came generously forward and purchased the site and met the expenses of building the present Hall of the Association, the foundation stone for which was laid by Mrs. A. Acheson Williams, wife of the late Bishop Acheson Williams of Tinnevelly when Archdeacon of Madras. This building has witnessed many memorable meetings to promote the cause of Temperance not only in this great city but throughout India.

Our Association continues to increase in membership and we at present have 66 members and the work we are doing at present is mainly of an educative character by holding meetings at short intervals, and specially during the festive season, in the popular Halls of the various divisions of the city and in the places where the poorer classes known as the Dravidas or depressed classes live.

The Association at one time started and conducted with widespread approval for ten years, an Anglo-vernacular monthly Temperance Magazine known as the "Madras Temperance Herald" which circulated extensively throughout India, Burma, Ceylon and also Great Britain and the United States of America. This monthly organ of the Association had to be discontinued temporarily owing to various causes; but it is intended to start it once again. The activities of the Association include regular and systematic distribution of Temperance tracts and leaflets throughout the city and the suburbs, and open-air preaching by the members. The Association and its many-sided work have been appreciated by Temperance workers in Great Britain such as Mr. Fredrick Grubb, the General Secretary, Anglo-Indian Temperance Association, the late Mr. W. S. Caine, M.P., as well as Officials, Church dignitaries and Missionaries. Hindus and Muhammadans also

have appreciated the work of the Association. Two of the Vice-Presidents of the Association—Hon. Mr. B. N. Sarma and Hon. Mr. Justice M. D. Devadoss—are known throughout India as worthy advocates of the Temperance cause, and hold high appointments in the service of the Government.

It is a source of great satisfaction to the members of the Association to welcome you, Sir, as a worthy and ardent supporter and exponent of Temperance and Prohibition principles, to our midst. We earnestly hope and pray that under Divine guidance, your visit to this country and city will result in a further increase of steady support and encouragement to all Associations and individuals working in the same blessed cause. We hope your stay in our midst will witness the growth of genuine Temperance and Prohibition principles and practice among all classes.

We beg to remain,

Dear Sir,

Your most obedient Servants,

MEMBERS OF THE INDIAN CHRISTIAN

Teynampet, Madras. TEMPERANCE ASSOCIATION.

28th October, 1921.

INTERNATIONAL ORDER OF GOOD TEMPLARS

Welcome Address to Brother W. E. Johnson, Representative of the World League Against

Alcoholism, from The International Order of Good Templars!

DEAR SIR & WORTHY BROTHER,

On behalf of the officers and members of the International Order of Good Templars of the Madras District in the Jurisdiction of the Grand Lodge of Southern India, we greet you warmly and bid you a cordial and hearty welcome to our city.

We have been following with deep and genuine interest the progress of the Prohibition Movement in the United States. The ratification of the National Prohibition Amendment by 45 out of 48 State Legislatures, the passing of the Volstead Enforcement Act, and the decision of the Supreme Court that the Prohibition Amendment and the Enforcement Act were constitutional have stirred our hearts to the very depths, and we rejoice with you over the complete victory of Prohibition in your great country.

We are exceedingly grateful to you for all your consecrated and self-sacrificing efforts in the fight that is being waged against the liquor traffic all the world over, and we would beg to offer you our heartfelt congratulations on your having been able to witness the cause of Prohibition, to which you had devoted your life, achieve such a great triumph in the United States.

It is peculiarly gratifying to us to know that you are a member of our world-wide Brotherhood and that as such we can claim you as one of our own. In this connection it may be interesting to you to know that since the introduction of Good Templary in this Presidency 40 years ago the watchwords of its membership have all along been 'Total Abstinence for the individual and Prohibition for the State'.

You have come to us at an opportune moment. A wave of enthusiasm is spreading all over the country for the suppression of the liquor traffic, and the temperance situation is rapidly developing into a question of vital national interest. Prohibition in India is no longer a dream—it looms largely on the horizon of practical politics.

In conclusion, we wish you God-speed in your world-wide propaganda for the promotion of Prohibition, and earnestly pray that the day is not far distant when alcohol as a beverage will be driven from the commerce of the world, and that the flag of International Prohibition will fly over all the nations of the world.

We remain,

Dear Sir and Worthy Brother,

Yours very sincerely and fraternally,

THE GOOD TEMPLARS OF MADRAS.

Madras

28th October, 1921.

To

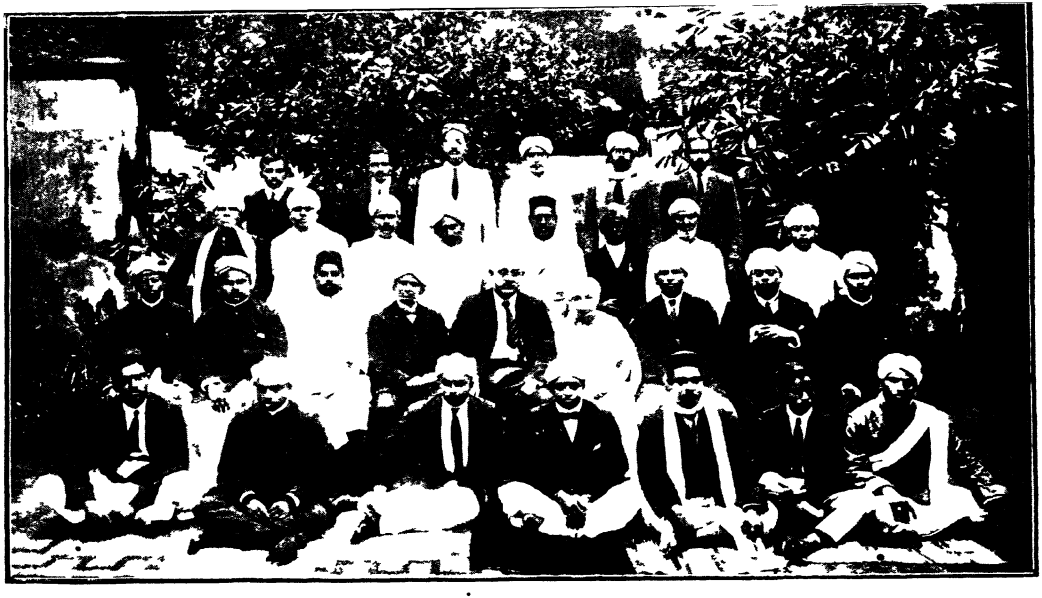
WILLIAM EUGENE JOHNSON, ESQ.,

"Field-Marshal of the Prohibition Forces of North America."

DEAR SIR,

We, the members of the Madras Hindu Good Templars' League, the oldest of the Hindu organisations established for the express purpose of promoting total abstinence, beg to offer you our most hearty welcome on the occasion of your visit to this City.

We deeply appreciate the noble part played by you in one of the most remarkable crusades of



At the meeting of the ... d Lodge ... the Hindu ... Jewellers Madras

To face page 378

modern times, and wish to avail ourselves of this opportunity to express our unbounded admiration for the constancy and devotion with which you have all through your life strenuously fought for the cause of prohibition. The incidents that gave birth to the name of "Pussyfoot," which is now a household word throughout the civilised world, and the unfailing courage and good humour which have ever distinguished you, even amidst the most disconcerting circumstances, are a source of great inspiration and encouragement to us.

The success that has attended your efforts in America has been acknowledged on all hands. We cannot feel sufficiently grateful to you for coming to our land at great personal inconvenience to tell us of the benefits resulting from the successful operation of prohibition in the United States of America. The receptions accorded to you, during the progress of your tour in this country, encourage us to hope that your visit will not be in vain, but lead to adequate steps being taken by the Government of this country to meet the popular wishes and adopt a scheme which would take us early to the goal of prohibition.

Assuring you and the cause you so worthily represent, once again, of our continued esteem and support.

We remain, Dear Sir,

Your devoted and humble fellow-workers,

THE MEMBERS OF THE

MADRAS HINDU GOOD TEMPLARS' LEAGUE.

85 Audiappa Naick Street

Madras

28th October, 1921.

To

W. E. JOHNSON, ESQ.,

DEAR SIR,

We, the Members of the Madras Hindu Temperance Union, beg to accord you a most cordial welcome on the occasion of your momentous visit to this, the Metropolitan City of the Presidency.

It is a source of peculiar pleasure for us, Sir, to have been given the rarest opportunity of having in our midst one whose cause and mission in life is identical with ours, who has rendered the greatest service ever known for the social and moral uplift of mankind. We are aware that the task of reform from the drink habit is by no means easy, and in you, Sir, there is the visible proof of tangible success as a result of strenuous activity; we are proud to offer you our hearty congratulations on the glorious achievement of a wholesale conversion of a country addicted to the drink evil.

In this country where drink is considered one of the five great sins, drinking by some way or other has found its hold and is eating into the vitals of the nation: to root it out is our earnest endeavour.

You have made the world alive to the immense possibilities of ceaseless agitation and propaganda. Your life of self-sacrifice and devotion has accordingly been an object lesson to the whole world.

May we hope that in the long run your inspiring example will justify our present expectations and enable us to win a victory over the demon of drink and reach our goal, *viz.*, total prohibition in India as in America.

In conclusion we earnestly wish that you will carry with you our good wishes, and pray God for

your long life to carry on the noble mission for which you have dedicated your life.

We remain,

Dear Sir, Yours sincerely,

MEMBERS OF THE HINDU TEMPERANCE UNION.

Madras

28th October, 1921.

MADRAS, *28th October, 1921.*

To

W. E. JOHNSON, ESQ.,

DEAR SIR,

We, the Members of the Total Abstainers' Fraternity, Madras, beg to offer you a most hearty welcome to our city, the oldest of the Presidency Cities in India.

It is a matter of gratification to us and to the whole of the Temperance world to learn that the United States of America have gone "dry" mainly through the efforts of the Anti-Saloon League of America, and of reformers like yourself. No greater blessing could have been conferred upon the people of America than to prohibit absolutely and for ever the manufacture, importation and sale of intoxicating liquors as beverage. Your advent to this city at a time when the movement for total prohibition of the liquor traffic is meeting with a certain measure of success in the Northern parts of India is a providential encouragement to those who are engaged in the struggle against the Demon

Drink. You will be glad to learn that an effort is being made for introducing Local Option in the Madras Presidency by means of legislation. With such endeavours reinforced by your zeal, your strength of conviction and your self-sacrifice, we are confident that India may expect to become dry at no distant date. It is our earnest desire that though your programme does not allow of a prolonged stay in this city, your goodself will not hesitate to favour us with your helpful suggestions.

To us who have had the privilege of making your personal acquaintance, it is no surprise to find that those moral and social qualities which have gained for you the good-will and esteem of all classes of society in America and other places have not been less appreciated in India.

We pray that by the blessings of God you may be endowed with health and strength to fulfil the noble object of your mission and thus help to promote the happiness and prosperity of the people of this country.

We esteem it a high honour that you have been good enough to receive a word of welcome from an association like ours wedded to the noble cause of Temperance.

We trust that you will carry away with you and retain pleasurable recollections of your visit to this historic city.

We beg to subscribe ourselves,

Your Ardent Admirers,

THE MEMBERS OF

THE TOTAL ABSTAINERS' FRATERNITY.

THE ARYAN YOUNG MEN'S
ASSOCIATION, MADRAS.
Established 1898.

TO
WILLIAM EUGENE JOHNSON, ESQ.,
of America.

REVERED SIR,

We, the members of the Aryan Young Men's Association, Madras, have great pleasure in according you a most cordial welcome to this our city.

We have been watching with much interest and admiration the movement in America with which your name will for ever be connected, and which, thanks to your energy and perseverance, pertinacity of purpose and almost heroic sacrifice, has been carried to a successful issue. Your disinterested devotion and unflagging zeal in your mission have excited our admiration, while the success that crowned your efforts in America and elsewhere has filled us with much hope and enthusiasm.

Sir, you have come to us at a most opportune moment, opportune not because you have visited our city during the Deepavali festival when the temperance campaign is every year at its highest, nor because the abstinence propaganda has been preached with admirable success by the exertions of Mahatma Gandhi and his followers, but because the Madras Temperance Bill is on the anvil of our Legislative Council and is engaging the attention of the best temperance reformers of this Presidency. At this juncture we feel confident that the

advice and counsel of one who has made it his life-work to make the world 'dry' will be of the utmost benefit and immense value.

We, your admirers and followers, beg to offer you our heartfelt thanks for your untiring service in the cause of temperance. Our thanks are no less due to the various Temperance Associations whose words of advice you have been deputed to convey. We cannot help, in passing, expressing our regret for the late Mr. W. S. Caine, in whose death the movement has lost one of its ardent advocates. Though dead, he yet speaketh to us through the Anglo-Indian Temperance Association, London, under the noble guidance of Lord Clwyd, (better known to the Temperance World as Sir J. Herbert Robarts M.P.) and Mr. Frederick Grubb the trusted lieutenant of the departed leader.

Abstemious though by tradition stretching back to far ancient times, it has not been given to us to be the pioneers of the modern movement against the drink evil. But it is our firm resolve to be the first country in the Orient to extinguish the liquor traffic.

We pray the Supreme that His blessings may rest on you and on us and may you long be spared to us to be our guide, philosopher and friend.

We beg to subscribe ourselves,

Revered Sir,

Yours most lovingly and gratefully,

Madras
28-10-21.

MEMBERS OF THE ARYAN YOUNG MEN'S ASSOCIATION.

To

MR. W. E. JOHNSON,

From the Woman's Christian Temperance Union, Greeting.

SIR,

It is but fitting that the Woman's Christian Temperance Union of Madras should give you greeting, since it is a branch of one of the oldest and most aggressive of all of the organisations which have helped to bring about the new day in the United States. We greet you here and congratulate you on the great part you have had in helping the cause of Prohibition in the States first and now in other parts of the world.

The Woman's Christian Temperance Union of Madras not only gives you a cordial welcome to the City and to India, but rejoices that it has been possible for you to come at just this time, and we trust to receive from you not only inspiration but practical help in planning the compaign for total prohibition of the liquor traffic in this great land.

We realise that the fight here is only just begun, as well as the fact that in the United States it is not by any means yet ended, and we are anxious to learn all that we can to help us to make most effective our efforts in this battle.

The Woman's Christian Union here, as in the States, has done much to put temperance instruction into the schools, and I am glad to say that our efforts in this direction have been seconded by Government. We are trying to train the young people of our land to take the right attitude toward this question. We realise that we must have an enlightened, educated body of voters if this evil is

to be done away with, and so we are trying to reach the young, firmly believing that when these now studying this subject come to the time when they too shall have a voice in the government of this land, prohibitory laws will be passed.

To the end that this time may be hastened and the great day brought nearer than it seems at present, we pray God's blessing upon your labours in India and most heartily welcome you here, pledging you our prayerful interest and practical support in all of your efforts.

ON BEHALF OF THE WOMAN'S CHRISTIAN
TEMPERANCE UNION OF MADRAS.

Mr. Johnson made a joint reply in the course of which he said that he had been very much touched by the brotherly feeling that surrounded him on all sides wherever he went since his landing in India last August. This brotherly feeling he declared had been increasing in volume everyday until it had reached the vast proportions which everybody witnessed there that afternoon. "Until very recently I had such things thrown at me as brick-bats, bad eggs and rotten vegetables; and I am ill prepared for demonstrations such as these" he said. Mr. Johnson thereupon thanked one by one the various organisations in suitable terms. Sir T. Sadasiva Iyer in his concluding speech

observed that he, as a fanatic in the prohibition cause, was happy to have presided at a function where another, and by far the greatest, fanatic in the prohibition cause was given honour. "Mr. Johnson," the judge concluded by saying, "has clearly demonstrated in his speech that even a fanatic may be a reasonable gentleman." With more hand-shakes and personal exchange of greetings, this meeting ended late in the evening. That night Mr. Johnson was the guest of Mr. M. Ramachandra Rao at the Cosmopolitan Club where, amongst many others, Mr. Justice Ramesan Pantulu, Mrs. Annie Besant, Sir T. Sadasiva Iyer, Rev. Mr. Leith, Rev. Mr. MacFarlain, Sadulla Badsha Sahib, Rao Bahadur T. Rangachari, Justice Deva Doss, and Mr. G. A. Natesan, were present. Sir T. Sadasiva Iyer, who, at the request of the host, proposed the toast of the guest, said that he had always associated eating and drinking amongst the sacred rites. These two rites in particular, he said, were for the protection and maintenance of the body, which was the divine vehicle for the service of mankind, even as Mr. Johnson was using his vehicle. He, therefore, while proposing to drink to the health of Mr. Johnson, asked the friends present to drink the toast in a spirit of reverence, and, while so doing, wished

for Mr. Johnson the very best of success in his efforts to save mankind from the evil of drink. Both in the Hindu and Buddhist religions, he said, there were five identical deadly sins mentioned—murder, adultery, intoxicants, thieving and lying; a bad company are these. Muhammadanism condemned drinking as the worst of vices. Such being the condemnation of the prominent religions of the East, the people of India, the judge assured Mr. Johnson, would be most highly gratified when the vice of drink ceased to exist. Everything in the world, he said, had its place. A thing very useful for manure would not be a thing to be served at dinner. Similarly, to make men and women the world over realise the proper and beneficial use of alcohol, is the mission of the prohibitionists. "May Mr. Johnson, who has had such great success in bringing the message of prohibition to so great a part of the world, succeed in bringing it to every part of the world," were the last words with which the judge proposed Mr. Johnson's toast. Everybody present responded heartily to the toast.

Saturday, 29th October, 1921. At 8 in the morning under the auspices of the Young Men's Indian Association, in the Gokhale Hall, Mr. Johnson addressed a meeting of students.

At the end of the meeting there were a lively lot of questions asked of Mr. Johnson to which he replied. The meeting had to be brought to end at 11 a.m. when Mr. Johnson left for Adyar to pay a call on Mrs. Besant. Unfortunately Mrs. Besant is not out and out for State prohibition. Her objections are not based on the ground that prohibition interferes with the personal liberty of a citizen, but on the ground that the preaching of abstinence is the duty of the priest and no business of the State. In explaining his attitude, Mr. Johnson concluded by saying, "I do not know if it is sin, Mrs. Besant, but I do know that it hurts my neighbour." This remark, however, did not alter Mrs. Besant's doubt whether the prohibitionists had any right to move the State to enforce prohibitive legislation on a moral question such as drinking, any more than a section of people had a right to move the State to enforce any particular religious belief on everybody because, according to the best and honest belief of that section of people, that religious belief was the only one that 'saved one's soul'. In his characteristic irreverent American fashion Mr. Johnson laughed, "If that is all that you can see in the prohibition movement, Mrs. Besant, then you are only half-civilised! Why, you will agree with

me when I say that the most primary duty for every Government is the protection of its weaker citizens against the greed and lust of the stronger and more unscrupulous ones. In fact, to my mind, that is the corner-stone on which all honest governments stand. Well, all Governments with a view to honestly discharging their duties, do pass such laws as prohibit greedy people from selling impure milk, or rotten meat. As to leaving the whole question to the moral suasion of the priest; I do not underrate the influence of the church, for I am well aware of what Buddhism accomplished in that line in India, and what Islam continues to accomplish till this day amongst its followers, and what, to come to a more recent date Mahatma Gandhi is accomplishing amongst his own people even round about here. I would give a most emphatic No, for if you leave this vice to the church, why not leave the other vices too—especially the other vices on which all the religions of the world are unanimously united in condemnation, such, for instance, as theft and adultery? I only expostulate that if the State has any right to take these vices in hand and frame laws about them, it has just as much and more right to take the drink evil in hand and frame the law about it too." Mrs. Besant after

this confessed that she had not thought enough on the subject, and hoped to hear more from Mr. Johnson on the following morning when she was presiding at one of his meetings. Mr. Johnson after seeing and admiring the beautiful Theosophical compound and its location and the quietness of the place, then drove back to his hotel. On the way he called on Mr. S. Kasturiranga Iyengar, editor of the "The Hindu," with whom he had a few minutes' talk. At 3.30 that afternoon at the women's gathering in the Memorial Hall under the auspices of the Madras Temperance League, over which Miss MacDonald, M.A., presided, Mr. Johnson spoke, and his speech was translated into Tamil. At 5.30 p.m. at the Memorial Hall again there was a public meeting, this time under the auspices of the Madras Temperance League. Dewan Bahadur M. Ramachandra Rao, M.L.C., who presided, spoke at great length about Mr. Johnson's services in the cause of prohibition, and the successful results already accomplished in several countries of Europe. After Mr. Johnson had finished his speech there were many questions put to him that he answered. The meeting terminated at rather a late hour in the evening.

Sunday, 30th October, 1921. At 8.30 in the morning Mr. Johnson addressed a meeting of

students in Annamalai Hall under the auspices of the Grand Lodge of Hindu Good Templars. It had been raining hard, and except for Mr. Johnson's speech, which by the way being full of humour was by no means a *dry* one, everything and everybody more or less was *wet*. The hall was none the less crowded to its utmost capacity, half the audience being dripping wet. Mrs. Annie Besant, who presided at the meeting, spoke very warmly of Mr. Johnson's courage in doing all the good work that he had done in America. From this meeting Mr. Johnson drove straight to another huge meeting at the Globe Theatre, the weather having then cleared somewhat. This meeting was held under the auspices of the Y.M.C.A., and was presided over by Rao Bahadur T. Rangachariar, M.L.A. The Chairman in the course of his speech expressed his unshakeable determination to keep on fighting in the Council for total prohibition for India until it was an accomplished fact, or at least as long as he was in the Council. A hurried lunch at Spencer's hotel—and then Mr. Johnson was addressing another overcrowded meeting in the Temperance Hall at Teynampet. This meeting was organised by the members of the Indian-Christian Temperance Association, and was remarkable for its

enthusiasm. The meeting which, it appeared, would go on for ever, had to be terminated to give Mr. Johnson time to go to Wesley College, Royapettah, where the Madras Temperance League had organised a tremendous and enthusiastic demonstration. Mr. Arthur Davis, the Principal of the Madras Law College, presided over the function, and with clever manipulation brought the demonstration to a close just in time to enable Mr. Johnson to go to the Wesleyan Church, on the opposite side of the road. After the church service was over Mr. Johnson had just enough time to drive to the railway station where he caught the 9 o'clock mail for Bangalore.

Monday, 31st October, 1921. Mr. Johnson arrived at Bangalore at a very early hour in the morning and was met at the railway station by the local temperance workers headed by the Rev. E. Brockbank of the Wesleyan Mission. The Boy Scouts of Mysore were at the station and raised a ringing good cheer of welcome to the dry campaigner from America as only the Boy Scouts can. At 8 o'clock in the morning at the Government School Hall there was a Conference of temperance workers. It was a fairly large and very influential gathering that was present there to welcome Mr. Johnson.

He arrived at 8.15 a.m. escorted by a troop of Boy Scouts. Among those present were Dewan Bahadur K. P. Puttanna Chetty, C. I. E., Rao Bahadur Sama Rao, Rev. Father Tabard, Mr. P. F. Bowing, the Commissioner of Excise to the Government of H. H. the Maharaja of Mysore, Mr. A. R. Fuller, Dr. P. Amritaraj, Mr. B. K. Govindachary, President of the Bangalore Municipality, Mr. C. S. Balasundaram Iyer, Director of Industries, Mr. E. R. Thiagaraja Iyyah, Director of Statistics, Mr. S. Subramanya Iyer, Inspector-General of Police, Mr. C. Raghunatha Rao, Private Secretary to the Dewan, Mr. K. P. Sreenivasa Iyengar, the Director of Commerce, and many others. Rao Bahadur Shama Rao, the Inspector-General of Education, was voted to the chair. After occupying the chair and extending his welcome to Mr. Johnson, he turned to the audience and said: "Gentlemen, we have a brother amongst us to-day, and I ask your permission to tell him on your behalf to feel perfectly at home and speak to us words that come from his experience and are sure to be of help and guidance to us in our fight for our uplift." Amidst loud applause Mr. Johnson arose. He spoke for about an hour and was followed by several members of the audience who made short speeches. Then

there were questions asked to which Mr. Johnson made reply. To a question from Mr. Puttanna Chetty whether toddy, in view of its having nutritious qualities, was also objected to in America, Mr. Johnson said: "Everything which is intoxicating is prohibited in America. There is 8 per cent of alcohol in toddy and it is decidedly destructive and harmful. Anything that makes a man drunk is to be prohibited, is our policy in the States." Mr. Ramiah thereupon wanted to know if there couldn't be some substitute for toddy as the labourers wanted some kind of drink or other. Mr. Johnson said: "What! would you like to have a substitute for cholera and dysentery too?"

At 4.15 that afternoon Mr. Johnson was escorted by a very smart troop of Boy Scouts to the Second Bangalore City Boy Scouts' rally in the ground of the Tippu Sultan Palace. At the rally the scouts declared that Mr. Johnson was one of the greatest scouts alive: and at the end of the rally the cheer that they gave him made every one believe that they meant what they said about Mr. Johnson. It was a troop of Scout Masters that now escorted Mr. Johnson thence to the open space in front of the Government School Hall, where a huge crowd had already gathered and was awaiting the

arrival of the lecturer. On Mr. Johnson's arrival Dewan Bahadur K. P. Puttanna Chetty, C.I.E., the Retired Senior Member of Council and the much beloved and popular leader of Bangalore who commands the esteem and confidence of all classes and communities in the State, was voted to the Chair. The venerable leader, in introducing Mr. William E. Johnson, spoke as under and his remarks were punctuated with applause.

Before we begin the afternoon's proceedings, it is my privilege to read the gracious message of welcome which H. H. The Yuvarajah, the Patron of our association—Civic and Social Progress Association, under whose auspices the addresses in the city were arranged—has been pleased to tender Mr. Johnson.

CHAMUNDI VIHAR,

Mysore.

30th October, 1921.

MY DEAR SIR,

His Highness the Yuvaraja is very pleased to hear that Mr. Pussyfoot Johnson will arrive in Bangalore tomorrow and will deliver a lecture under the auspices of the Civic and Social Progress Association. His Highness wishes him every success in his efforts in the cause of temperance.

Yours sincerely,

(Sd.) M. G. MEHKRI.

To

RAJASABHABHUSHANA
DEWAN BAHADUR
K. P. PUTTANNA CHETTY, C.I.E.

This message extends a warm welcome to Mr. Johnson and wishes him every success in his mission. To His Highness' welcome message the people of this State add their own greetings to our illustrious visitor from across the seas, from the land of great men and great deeds, the United States of America. We warmly grasp the hand of fellowship extended to us in this mighty campaign.

Mr. Johnson comes to us as a practical reformer to urge us to put into practice those wonderful precepts against drink taught by the great religious teachers of the Eastern world—Hindu, Jain, Buddhist, Muhammadan, Christian and Parsi. We must remember that none of them taught temperance, that is moderate drinking, but they all taught total prohibition.

Is it not strange that a messenger should come from the young and vigorous and go-ahead American nation to preach this doctrine to the weary East? The ways of providence are mysterious.

We all know that the drink evil has spread enormously in recent years. Witness the large increase of drink revenue. The Government of Mysore has adopted the same policy as that of British India, and it is time we did something to turn down that policy. The people should make up their minds to abolish the drink evil through their representative institutions such as Municipal Councils, District and Taluk Boards, Representative Assembly, District and Taluk Conferences

and Legislative Council, and then I am sure that H. H. The Maharaja, who is the beloved father of the people, will be only too glad to comply with the wishes of his subjects. Our Sangha should concentrate all its attention on this subject. The question of sacrificing the revenue is a mere trifle compared with the large question of the happiness and uplift of his subjects. By retrenching heavy and unnecessary establishment and by making suitable readjustments, it should not be difficult to restore the financial equilibrium under the wise guidance of able Ministers. All the stock arguments now used in favour of the present policy have been urged over and over in America and elsewhere and found to be quite untenable. The response of India should be one, not of temperance, but of absolute unalloyed prohibition. I warned Government at the last Budget meeting of the Legislative Council to "Remember, remember the first of November," when Mr. Johnson would be in our midst.

Mr. Johnson's speech was interpreted to the audience, and after the meeting was over, the Boy Scouts, under the indefatigable Scout Commissioner, Mr. Sanjiva Kamath, were still bubbling with great enthusiasm, and gave an excellent display of scout craft in which Mr. Johnson was deeply interested.

Tuesday, 1st November, 1921. At 8.30 in the morning at the Y.M.C.A. Hall, Cenotaph Road, under the presidency of Bishop J. F. Robinson, Mr. Johnson conducted a conference of temperance workers. In the afternoon Mr. Sanjiva Rao,

a press correspondent, had a long interview with Mr. Johnson in the course of which interview he put before Mr. Johnson the condition of affairs under the Mysore Government, as he saw them. In the evening at 6 Mr. Johnson addressed a meeting in the Indian Defence Force Hall, Cubbon Road, over which Rev. J. J. D. Borlase presided. The audience which consisted chiefly of the European and Anglo-Indian population of Bangalore seemed to be very responsive, and the meeting came to an end amidst enthusiastic cheers for " Pussyfoot ". That night Mr. Johnson left for Erode.

Wednesday, 2nd November, 1921. On arriving at Erode at 6 o'clock in the morning, Mr. Johnson was met at the railway station by the Rev. Mr. and Dr. Mrs. T. C. Witney of the London Mission, whose guest Mr. Johnson was during his stay at Erode. A temperance delegation from the adjoining districts of Salem and the Nilgiris who had come to Erode to meet Mr. Johnson met him at 10 o'clock at Rev. Mr. Witney's house. At 2 o'clock in the afternoon there was a group photograph and at 3 in the local school hall there was an exceedingly pleasant function over which presided Sir T. Sadasiva Iyer who had come all the way from Madras for the purpose. The following two

addresses, one from the citizens of Erode printed on beautiful silk cloth, and the other from the several temperance and prohibition organisations in the Nilgiris, artistically decorated and written on parchment paper, were presented to Mr. Johnson.

An Address of Welcome presented to W. E. Johnson, Esq., by the Public of Erode :-

HONOURED SIR,

We, citizens of Erode, in meeting assembled, beg to offer to you our most hearty welcome on this historic occasion of your visit to our town. We consider it a unique privilege and a rare honour to be permitted to welcome into our midst one of the world's great benefactors. That a visit to Erode should have been included in your crowded programme is a matter upon which we congratulate ourselves and which gives to us a coveted distinction. The honour that has been denied to many a large city in South India has been vouchsafed to Erode. We are proud of this great privilege and feel deeply grateful of you.

Eloquent reports of the great services you have rendered to regions beyond the seas have preceded you and our eyes have indeed been blessed to look upon him who, like Wilberforce of happy memory, has laid humanity under a deep obligation. His was the glory of snapping the fetters that bound the hands and feet of slaves of old. To you belongs the proud distinction of helping modern slaves to break off the shackles that bind their minds and souls.

The mission you have embarked upon is by no means an easy one. You see drawn up against

you institutions and powers. Vested interest and a certain type of industrialism look upon you with suspicion. The "moderate drinker" and the "confirmed drunkard" consider you a meddler. You have had to pass through storms and tempests. But that dauntless courage and stern determination that have hitherto characterised your endeavours, will, we feel assured, carry you forward from success to success. Your achievements so far, though they do not follow history do make it. Your labours in the cause of temperance will, we trust, be crowned with success, and your name will go down to posterity as one of the saviours of civilization.

May the great God whom we all worship strengthen your heart and hands for the mighty work that you are doing for the emancipation of the human race, and establish the work of your hands upon you.

We are, Honoured Sir,
Your grateful admirers,
THE CITIZENS OF ERODE.

WELCOME ADDRESS

To

WILLIAM EUGENE JOHNSON, ESQ.,
The World's Greatest Prohibitionist
of the United States of America.

DEAR SIR AND BROTHER,

We, the members of the International Order of Good Templars, of the various Sub-Lodges in the Nilgiris, Southern India, assembled here [at Erode]

have great pleasure in offering you a cordial and fraternal welcome this evening, to our ancient and sacred land. The pleasure is not unmixed with feelings of regret, as we had not the good fortune to welcome you in our own district, the Nilgiris.

It is no exaggeration to state that you have laid us under a lasting and deep obligation, by readily consenting to visit India, in response to the request of the Anglo-Indian Temperance Association, London, with which our Lodges are affiliated. We are much indebted to the United States of America, the land of liberty not only for its being the birthplace of the International Order of Good Templars, but also for its vigorous campaign in the promotion of Total Prohibition, and thus setting an example to the whole world. We sincerely assure you of our cordial and genuine co-operation in this mighty work of Total Prohibition.

Sir, our district, which is the smallest one in the Presidency, having a population of about one hundred thousand, contributes about six hundred and fifty thousand rupees in the shape of excise revenue, whereas its revenue from other sources including land revenue is only about three hundred thousand rupees. This will convince you of the magnitude of the situation. It is with regret, that we have to lay before you the fact that 50 per cent of the population of our district, who form the aboriginal tribes, have been ruined by indulging in this pernicious drink habit. Our programme comprising magic lantern lectures, public lectures on Temperance, and distribution of leaflets, has been partially successful in persuading people to abstain from taking intoxicating liquors and drugs. We have been successful in bringing to light some of the illicit practices of liquor sellers, contractors and manufacturers. Our representation to Government to close some liquor taverns, the removal of others

to sites outside the town, and the closure of some on Sundays, Tuesdays and festival days had been complied with and had the desired effect in the reduction of consumption of liquor.

However there is a ray of sunshine in this dark outlook of intemperance which we mentioned above; for lately a vast movement has been set on foot for Total Prohibition among the aboriginal tribes, which has resulted in the sending of memorials to Government from the various parts of the District signed by the hill tribes, and we are sanguine that in the near future the united voice of India will prevail in securing Total Prohibition.

Sir, your advent to our land at this juncture, when at the bidding of Mahatma Gandhi our people are voluntarily abstaining from liquor, has been a Godsend. We thank you from the bottom of our heart for touring in India with your mission of preaching to our people how the United States of America has attained the goal of Total Prohibition.

While bidding you a safe voyage home, may we entreat you to continue to evince a special interest in the great work that you have at present set your hands to and leave behind on the sands of time a substantial contribution to the cause of Prohibition, by publishing a book on your reminiscences of your visit to our Motherland, along with your suggestions for combating the one solid argument and excuse adduced by our Government, *i.e.*, the making up the loss of the excise revenue?

In conclusion we pray to the Almighty to shower His choicest blessings on you, and that you may be spared to see the fruits of your campaign

in India. We trust that should an occasion arise when we may need your presence here for our guidance, you will not fail to respond to our invitation and visit this sacred land a second time. Finally we bid you farewell and a safe voyage home.

We beg to remain,

Dear Sir and Brother,

Yours in the Prohibition Cause,

THE MEMBERS OF PRIDE OF THE HILLS, NO. 14, COONOOR.

" PRIDE OF THE NILGIRIS, NO. 13, OOTY.

" STAR OF WELLINGTON, WELLINGTON.

" HOPE OF KAITY, KAITY.

Erode
2-11-21.

By the time those addresses were read there was twice as big a crowd outside the hall as there was in the hall, and so to everybody's satisfaction, but not their comfort, Sir T. Sadasiva Iyer accepted the popular demand for an open-air meeting in the blazing hot sun. The meeting from the hall adjourned to the open space just outside. Mr. Johnson held a sunshade over his head while he delivered his speech, which had, at the demand of the audience, to be translated to them sentence by sentence.

Almost everybody was holding a sunshade over their heads too, and the sight of this public meeting was rather a queer and weary one. At dinner that night at Rev. and Mrs. Witney's home Mr. Johnson met several government officials who were also keen temperance reformers, and who in the course of the conversation expressed regrets at their own actions in which they had 'punished' the 'non-co-operating agitators' 'who, whatever they did, *did* bring down the sale and consumption of liquor' in the District. After attending a lodge meeting of the local I. O. G. T. that evening, Mr. Johnson left for Trichinopoly, again sleeping the night in the train and arriving at a new town in the morning for a whole day's heavy programme.

Thursday, 3rd November, 1921. Mr. Johnson arrived at Trichinopoly at 5.30 in the morning and was met at the railway station by the Rev. J. J. Ellis who drove him to his residence at Woriyur.

After breakfast he addressed a meeting of the pupils of the Girls' College in their college hall, and thence drove over to the Fort Railway Institute where about 125 delegates from the various local bodies in the Trichinopoly, Tanjore, Madura, Ramnad and Tinnevelly districts had gathered in their annual conference. At

the request of Dewan Bahadur V. K. Ramanujachariar, Mr. Johnson addressed this conference and exhorted the delegates to clean up their respective localities of all the evil that the drink traffic brought in its train, just as the Americans had done by getting rid of the traffic itself. In the afternoon Mr. Johnson paid a visit to Srirangam where he was deeply impressed by the magnificence of the ancient temple. In the evening, under the presidency of Sir T. Sadasiva Iyer, Mr. Johnson addressed from the balcony of the college a vast crowd of university students gathered in the open space in the college yard. At the end of his speech the students put a lively set of questions to Mr. Johnson which he answered with an equal amount of liveliness. In reply to a question as to whether the prohibition laws were not being violated in America Mr. Johnson said, "Yes, they are being violated: and so are many of our other laws. Our murder laws are being violated: and our theft laws are also being violated almost every day. But then, please, do not run away with the notion that we are a nation of criminals; for are not laws being violated in your country? England has had laws against theft for more than a thousand years now, and I had not been in England

three months when somebody stole my watch. Well, I didn't go about demanding the repeal of the English laws against thieving, and the substitution of an excise law in place of the present prohibition laws. No! friends I did not go all over England suggesting that the excise laws on theft should forbid all kinds of legalised thieving between the hours of 11 a.m. and 6 p.m. and that further it should altogether penalise all theft committed on children under sixteen years of age: and that the Government should auction licences to thieves on the explicit policy of a minimum of thieving and the maximum of revenue." This answer brought the wildest applause from the students, and the meeting dispersed with hearty cheers for "Mr. Pussyfoot Johnson of America" and "Our Pussyfoot Sir Sadasiva Iyer".

Friday, 4th November, 1921.—Mr. Johnson left Trichinopoly by the 9 o'clock morning train, and arrived at Madura soon after midday. At the station there was a pretty little ceremony of reception and the introduction of all the temperance workers of Madura. This being over, Rev. Dr. Banninga drove Mr. Johnson to the American colony of Pasumali where Dr. Banninga is the head of the Union Theological College and Seminary.

At 5 o'clock in the afternoon the American missionaries in Madura gave Mr. Johnson a garden party at the bungalow of the Rev. Mr. Zembro, the Principal of the Madura College. At 6.30 that evening at the American College there was a tremendous demonstration of students of all the various colleges and schools of Madura. Quite a good few of the girl-students were also present at this demonstration. Mr. Johnson was made to mount a platform from which he addressed the students. After his speech there were again lively questions put. In his own characteristic frank manner Mr. Johnson replied to the questions put to him. To a question as to what he thought of picketing the drink shops as it was done by the Non-co-operators, Mr. Johnson explained his position at length and finished up by saying: "I do not know of any reason, on the other hand, why a man shouldn't ask another man to keep away from the drink shop. But then there is one thing which must be borne clearly in mind, and that one thing is that the very loyalty of the cause demands that picketing be done in such a manner as not to cause the least bit of riot or disorder. For if any of these things were to happen, it would hurt the cause, and react on the success of the movement." To another

question, "Do you think we can get prohibition by co-operation with the Government?" Mr. Johnson replied, "No! you can never get prohibition by co-operation. The only way you can get prohibition is by forcing the hands of governments, even as the Punjab has forced the hands of Sir Edward Maclagen. In your own Province Mr. Ramachandra Rao has put a bill before the legislature. I would say, never mind how far the bill goes; let the legislature pass the bill and force the Government to give effect to it: and while the Government is thus engaged in giving effect to that act let the legislature push on other bills demanding more and more prohibition, and not stopping until complete freedom from the shackles of this bondage is won." In reply to a voice from the back of the hall asking if Mr. Johnson did not think that the underlying motive of Mr. Gandhi's temperance campaign was more to hurt the Government than to serve the temperance cause, Mr. Johnson said: "As long as the Government licenses and protects the drink shops, I do not see how Mr. Gandhi, or any other person for the matter of that, can work to eliminate the drink habit and drink shops without causing hurt to the Government. As to Mr. Gandhi's underlying motives, I do

not know. When I eat an apple and find it is good, I say it is a good apple. I do not care whether at the bottom of the tree that bears good apples there is dirty manure or a gold mine. I do not think I would ever know what the real motive of Mr. Gandhi is: many of us most of the time do not know our own real motives. To me it seems to be a huge gamble to guess what the real motive of Mr. Somebody or the other is. I do not know and I do not care about it either. For all that I care Mr. Gandhi in his heart may be a pirate, a thief, or a murderer. But what I do care about is the result of his doings, and there I see that by the sheer effort of his moral suasion this man has actually succeeded in reducing by half the drink bill of 320 milions of the people of this earth. There is only one other person that I know of who also achieved what Mr. Gandhi has achieved, with this one difference however, that what the Great Prophet Muhammad, the founder of the Islamic faith, took 1,200 years to accomplish, this half-naked man from Gujerat has accomplished in a little less than 2 years." In reply to a further question from a student as to what Mr. Johnson thought of Mr. Gandhi, Mr. Johnson said: "Madura is the last town on my schedule, and I should have really been sorry to have

left the country without being able to say, as I do say in so many words here and now, that I have the greatest respect and the greatest reverence for Mahatma Gandhi. I thank you for giving me this opportunity to say so." This raised a tremendous cheer in which the girl students enthusiastically joined. After many short speeches of thanks from the students the meeting dispersed. Mr. Johnson dined that night with Rev. Mr. Zembroo.

Saturday, 5th November, 1921. At 8 o'clock in the morning Mr. Johnson addressed the congregation in the Pasumali Church. Rev. Mr. Taylor of the seminary interpreted Mr. Johnson's speech to the audience. At 10 o'clock Mr. Johnson addressed the students at Madura College, when Mr. K. Chinnaswamy Iyer, the Professor of History, presided. At the end of the meeting the students declared that henceforth in commemoration of Mr. Johnson's visit to them the 5th November, was to be recorded as "their proud day". Mr. Johnson addressed another congregation in the church of Swedish Mission. Rev. John Sandegren, after interpreting his speech to the audience, told them of the great work Mr. Johnson had done in Sweden which ultimately resulted in getting complete prohibition for the Swedish people. He concluded

by saying that to the Swedish people Mr. Johnson was always a fellow Swede; for indeed as his name indicates it must have been from Sweden, in the old old days, that his people had gone out to live in that great country from which Mr. Johnson now comes. At 5 o'clock in the afternoon Mr. Johnson addressed a big gathering at the Victoria and Edward Hall where Mr. A. Rangaswamy Iyer presided. From the meeting Mr. Johnson drove straight up to East Madura where an enormous open-air meeting of the weavers of Madura was gathered under the chairmanship of Mr. N. K. Thulasiram, the Chairman of the Madura Municipal Council. At the conclusion of the meeting Mr. Johnson received a great ovation from the workmen and thus ending the day's labour he returned home at 9 p.m. for some food and rest.

Sunday, November 6th, 1921. As usual on a Sunday, 8 o'clock in the morning found Mr. Johnson addressing the congregation assembled for the morning service, this time in the American Mission Church at East Gate, Madura. The occasion of Mr. Johnson's presence in this church was celebrated by one of the officers of the church bringing in his new baby which was duly baptised with the name Swamikan Johnson Devaram. Swamikan in English is 'the

Eye of God'. Mr. Johnson was deeply impressed by the depth to which his visit had aroused the sentiment of all classes and of people of all religions in India. From this service in the church Mr. Johnson proceeded direct to the railway station where a delegation of citizens headed by the Mayor of Madura saw Mr. Johnson off in his train. The Mayor placed a beautiful floral garland on Mr. Johnson's neck and bade him farewell and Godspeed. In an exceedingly courteous manner he asked for forgiveness for the shortcomings of his people and expressed an eager hope that Mr. Johnson would again come next year to this ancient land which was full of great love for him though perhaps her people may not have been able to express all that they had in their hearts.

Before getting into the boat to cross over to Ceylon Mr. Johnson's mail was brought to him, and it seemed particularly appropriate that before leaving the shores of India Mr. Johnson should have read amongst others these two letters of appreciation of the services he rendered in India. One of them was the following:

METHODIST EPISCOPAL CHURCH IN SOUTHERN ASIA

Lucknow Area:

Bishop F. W. Warne.

Bombay Area:
Bishop J. W. Robinson.
Calcutta Area:
Bishop F. E. Fisher.
Bangalore Area:
Bishop H. Lester Smith.
Secretary, Executive Board:
Rev. F. R. Felt, Jubbulpore.
Treasurer, Executive Board:
Rev. D. H. Manley, Calcutta.
Secretary, Sunday Schools:
Rev. A. A. Parker (on furlough).
Secretary, Epworth League:
Rev. J. R. Chitambar, Lucknow.

COLABA, BOMBAY, INDIA,
October 20th, 1921.

W. E. JOHNSON, ESQ.

DEAR MR. JOHNSON,

The Executive Board of the Methodist Episcopal Church in Southern Asia was held in Baroda recently, and I was asked, as the Secretary of our Board of Bishops, to convey to you the keen appreciation of our people of the work you are doing in this land, and to extend to you hearty congratulations on the complete success of your tour.

While we recognise that in a way the sentiment of the land is in opposition to the use of intoxicants, we keenly realise that the inertia of this opinion and its present-day admixture with

political agitation are a real menace to an otherwise hopeful situation. We believe the speeches you have been giving have helped India to a more intelligent conception both of the objectives to be attained and the obstacles to be overcome, and you have thus made a most valuable contribution to the cause of temperance in this land. We wish you every success. I heartily regretted being called away from Bombay while you were here. With warm personal regards.

Very sincerely,
R. W. JOHNSON.

The other was this:

INDIA SUNDAY SCHOOL UNION
Jubbalpore, C. P.,
India.
24th October, 1921.

W. E. JOHNSON, ESQ.
"PUSSYFOOT"

DEAR MR. JOHNSON,

I am watching your tour and work with the greatest interest and pleasure.

You have fought a good fight and have pluck for more years of fighting still.

May the stars in their courses fight for you.

Prohibition is possible in India and the boon is nearer than most folk suppose.

I hope to be able to help your cause in England.

Yours sincerely,
(Sd.) R. BURGES,
General Secretary.

CEYLON

In 1801, not long after the British had settled comfortably in the island, the Government agent at Colombo reported as follows: "I cannot here omit mentioning that if Government could be induced to extend the arrack rank throughout the country by degrees, it would be attended with good consequences and in time to come be productive of a considerable revenue."

The Portugese and Dutch rulers had followed such a policy, which the British administrators copied only too faithfully. Not only so but they gradually extended the system, in the manner suggested by the Government agent of Colombo, to such an extent throughout the country as the following extract from an address to the Legislative Council, dated September 25th, 1872, of that good and righteous-minded Governor, Sir William Gregory, clearly shows.

"There is one subject more on which I cannot be silent, and that is, the extension of drunkenness throughout the island. English rule has given to Ceylon many blessings which the inhabitants are ever ready to acknowledge . . . but we have at the same time extended a curse throughout the Island which weighs heavily in

the other scale, namely, drunkenness. Some years ago, as I am informed, a drunken Kandyan would have been disgraced in the eyes of his fellows. Now the occurrence is so common that the disgrace has passed away; drunkenness is extending itself gradually into villages where it was before unheard of; and even the women are accustoming themselves to intoxicating drink. . . . I may mention that in the majority of cases where the sentence of capital punishment has been pronounced, and which have been referred to us, arrack has been connected with the crime."

Not long after this speech was delivered the temperance movement in Ceylon was founded. Rev. J. Simon de Silva writes:

I believe the first Temperance Societies in Ceylon were started by Christians. Those for children and young people were known as Bands of Hope.

This interest in the Temperance cause has been kept up by those who have succeeded the earlier workers. Several names of the latter might be mentioned, but I shall content myself with naming one who is happily still with us. I refer to Mr. J. C. Jansz, of Colombo, whose faithful and consistent advocacy of the cause of Temperance, maintained through a great many years both in the press and on the platform, has been of very great value to the cause. I should like to couple with Mr. Jansz another veteran Temperance worker, Mr. Martinus

C. Perera, who as a good Buddhist has been singularly loyal to total abstinence principles.

It is a somewhat remarkable circumstance that the Christian Church in Ceylon has not quite maintained its early enthusiasm for this cause. The subject of Temperance finds very little mention in most ecclesiastical assemblies in the island, and even in that section of the Church which is supposed to be more nearly interested in it, the interest is not as evident and widespread as one could wish.

It is unnecessary to discuss the causes of this state of affairs, but the fact remains that today it is the Buddhists who are doing most for the Temperance cause and showing the greatest keenness about it.

It was, as far as I am able to judge, in connection with the modern Buddhist "revival" that the interest of Buddhists in Temperance reform began to take definite shape, and the coming of the Theosophists probably proved a valuable reinforcement in this direction. I remember being present at a meeting in Galle some 16 or 17 years ago at which the late Colonel Olcott made an earnest appeal to Buddhists to bestir themselves in the cause of Temperance. It is interesting to note, by the way, that it was an American who made this enthusiastic appeal.

It was about this time or a little later that Buddhists and Christians began to join hands in Temperance work, and this happy alliance has been maintained to this day.

But the real aggressive work of temperance reform, they say, did not begin in the Island of Ceylon until some ten years ago when the Mudaliar, D. S. Senanayake, a Buddhist gentleman, started

preaching abstinence from drink for the first time in the villages and amongst the peasant people.

Later the Singalese Buddhist Temperance leaders—Messrs. F. R. Senanayake, W. A. de Silva, Arthur Dias, D. B. Jayatilaka, Hewavitarne and others—gave the Temperance movement a powerful stimulus; and when several of these leaders were called upon to undergo unmerited ignominy and suffering during the sad days of 1915, they received what one may call their "baptism" for their work, the fruits of which have been growingly apparent ever since. If ever there was a case of good coming out of evil, this was such an one. Moreover, the incarceration of these Buddhist Temperance leaders sealed the doom of the drink traffic in Ceylon.

As a result of the continuous labour of love and also the further fight put up by this band of selfless workers, Ceylon got her first local option laws in 1919. But even while this law was being granted the excise officer of the head of the administration was frank enough to confess that the restrictions that he was going to impose were actuated with the intention of making the working of the bill impossible. It required that 25 per cent of the tax-paying inhabitants in an area served by a tavern should demand a poll, and that 75 per cent of those who have paid taxes should vote for or against the abolition of the tavern. In no country in the world is such an absurdly high percentage

required. In many countries such as New Zealand, Canada or the United States a bare majority, or 60 per cent of those who go to the poll, would be enough to decide the issue. Even in Scotland, a whisky-producing country, a "No License" resolution would be carried if the majority of votes cast in its favour equalled 35 per cent of the total electorate and 55 per cent of the total poll. This means, if there were a hundred electors in an area it is enough if 35 of them attend the poll and 35 vote for the abolition. But in Ceylon at least 75 must attend and all the 75 must vote for or against the abolition.

In spite of this handicap, the success of the temperance movement in Ceylon is a story of romance. Young boys have run away from their fathers' homes, and when found have refused to return home until the father had given up employing men to draw toddy from the coconut and palmyra trees in the compound; until he had given up making money from this sinful source; and until he had smashed all the vessels in which toddy had been stored. Parents left dead bodies of their children behind and willingly walked several miles to the polling booth to cast their votes for the shutting up of the drink shops, and then

came back home to perform the last rites over the bodies of their dead children. It is in Ceylon that the marvel had been achieved, not once or twice but repeatedly, of more than 85 per cent and not infrequently as high as 94 per cent of the registered voters turning up at the polling booth and casting their votes for shutting up one or other of the drink shops.

The tempest stirred up in Ceylon by the five-day whirlwind visit of "Pussyfoot" Johnson culminated quickly in tangible results. On the third day of his tour (November 10) a motion demanding the introduction of a prohibition law into the Legislative Council was introduced by the Hon. Ford Duraiswamy. It was discussed and passed by a majority of one. The motion calls upon the Government to introduce a law to bring about speedily complete prohibition for the island. A conference between Mr. Johnson and His Excellency the Governor, Sir William Manning, the day before, entered conspicuously into the debate. In his conversation with Mr. Johnson, the Governor had declared that he intended to govern the island in accordance with the wishes of the people, and that if they really wanted Prohibition, they could have it. In closing the debate of the Legislative Council on the following day,

His Excellency repeated what he had stated to Mr. Johnson the previous day. "The Times of Ceylon," reports the Governer's speech and the proceedings of the Council as follows:

There are just one or two small points I should like to make. I should like to state, first of all, that yesterday morning I had a visit from the great temperance advocate now touring this island. Honourable gentlemen will recognise the gentleman I mean, and in the course of a few minutes conversation I had with him, I pointed out to him a fact, which I do not think was fully realised by him when he came to Ceylon. I told him that so far as I was aware—and he would be able to correct me if I was wrong—there was no part of the British Empire where local option had been developed as it had been in Ceylon. I told him that we should be actuated by the will of the people in regard to the liquor traffic in Ceylon. It was not a question of the revenue the Government was making. It was a question as to whether the people desired eventually that there should be total prohibition of the sale of liquor in this island. But I could not help remarking to him that to introduce total prohibition in Ceylon would be an extremely difficult matter, because there existed almost all over the island in the backyards of a majority of the inhabitants of Ceylon, trees that could be tapped for toddy. There also existed in many of the same backyards means whereby this same toddy can be converted into fermented liquor. He saw with me the peculiar difficulties which had to be faced in Ceylon and agreed with me that we were doing what was best for the abolition of the sale of intoxicating drink. I told him that a motion was to be moved in this Council, and I informed him that the line the Government would take would be to see

that we shall be governed by the will of the people —and we shall be so governed.

After declaring his opposition to an amendment that had been proposed to the resolution, declaring that the Government did not oppose the resolution as drafted and resquesting members of the Government to abstain from voting, Sir William concluded: "We will be guided by the will of the people in all matters connected with this question."

Because the sentiment of the colony is so overwhelmingly in favour of the prohibition of the liquor traffic, this declaration of policy on the part of the head of the Government means complete prohibition within a short time.

Mr. Johnson's five days' tour in Ceylon was both strenuous and spectacular. After having travelled the whole of the previous day by train and boat, his first day in Ceylon, the 7th of November, 1921, was spent in Patna, the educational capital of the north, beginning in the morning at 7-30 a.m., and with the help of an American automobile Mr. Johnson addressed six meetings of students in six different colleges. After a hurried American lunch at the American colony, Mr. Johnson was present at the conference of the temperance workers of Jaffna at the Jaffna Central College Hall. This

conference, after a prolonged session, adjourned in the evening to the open air space on the esplanade just opposite the Jaffna Central College. Mr. A. Sabapathy presided over this gathering of over 3,000 people. Mr. Johnson did not have time to answer all the questions that were put to him after he had finished his speech, for he had to hurry to the railway station in time to catch the train for the south.

Mr. Johnson spent his second day, the 8th of November, in Anuradhapura, where his speech in the evening in the open space in the temple yard, which was beautifully decorated with flags and paper lamps, was translated sentence by sentence into Singalese, Tamil and Hindustani, and consequently lasted for more than three hours.

Mr. Johnson arrived in Colombo the next day, his third. Several of the Ceylon papers brought out a Pussyfoot Johnson issue. According to one of them, "Mr. W. E. Johnson arrived in Colombo this morning (November 9)." An expectant crowd of Temperance workers and others awaited his arrival on the platform at Maradana Station from 7 a.m. The Talaimannar train, by which the great American Prohibitionist was travelling from Anuradhapura, was, as usual, late. Eager enquiries were

made from the station authorities at every moment with regard to the arrival of the train, and some relief was felt at 8 a.m. when the train steamed into the station. By this time the eager crowd of waiters had increased, and they hurried past each compartment in search of Mr. 'Pussyfoot'. There was no mistaking the portly figure as he stood by the side of the refreshment room ready to be greeted by the gathering. Mr. St. Nihal Singh was about the first to greet him, and as their hands met in a cordial grip, the whole gathering surrounded Mr. Johnson. Mr. F. R. Senanayake introduced the gathering one by one to the visitor, who in spite of his tedious journey was more than equal to the task.

A number of people, including railway porters, policemen and workmen, mercantile clerks and Government clerks, etc., had poured into the station in the meantime to see the great American Temperance worker, and when he was just about to depart in a motor-car with Mr. F. R. Senanayake and Mr. D. B. Jayatilaka, three ringing cheers were given by the crowd.

Mr. Johnson is the guest of Mr. F. R. Senanayake at "Grassmere," Gregory's Road, during his stay in Colombo.

The Medical Students created a diversion by an attempt to kidnap "Pussyfoot," but their plan did not work out as well as they expected. Mr. Johnson was expected to lecture to the Law Students at 9 a.m. Shortly after Mr. Johnson's arrival at "Grassmere," Mr. Senanayake received a telephone message that the Law Students were sending a decorated car to convey Mr. Johnson to Hultsdorf. A few minutes later a car arrived with two young men in it. They got out and told Mr. Senanayake that they had come to accompany Mr. Johnson. But neither Mr. Senanayake nor Mr. Johnson were too credulous. Mr. Senanayake had a shrewd suspicion as regards the identity of the two gentlemen, and while thanking them for their kind offer told them that Mr. Johnson would travel in his car.

There was an expression of keen disappointment on the faces of these two students, and their plan was further upset by the unstrategic advance of about two-hundred of their fellows a few minutes later on "Grassmere". Students rushed into the premises from all sides scrambling over walls, upsetting flower pots in their mad rush, and crowded round the car. They cheered "Pussyfoot" and begged that he would come to the Medical College and speak to them

for five minutes. They would not go, they said, unless "Pussyfoot" consented to go with them. This Mr. Johnson declined as he was already late for his address at the Law College. Mr. Jayatileka appealed to them to desist from their unreasonable demand. The programme did not include a visit to the Medical College and would they leave the private premises of a gentleman. The students were uproarious and in a loud voice they persisted in their demand. The students began singing their usual songs and remained there. Mr. D. Hewavitarne appealed to the students to desist on the promise that he would bring Mr. Johnson to the Medical College after his visit to the Law College. No, they would not listen; they were determined to carry "Pussyfoot" to the Medical College. At last, Dr. Hewavitarne got into the decorated car with Mr. Johnson and the medicoes had their way after all. An escort of students on bicycles in front and behind accompanied the slow moving car and the procession got along, the students shouting themselves hoarse, and clinging on to the car, some sitting on the hood, others on the footboard. The car made its first halt at the Medical College where the visitor was cheered by the students. An attempt was made to detain Mr. Johnson, and some students

actually barred the gates and others hung on to the car from behind, but the timely appearance of Dr. Garvin Mack, one of the lecturers, had the effect of the group of students melting away. The car proceeded and arrived at the Law College at 10 o'clock, the Law Students greeted Mr. Johnson in that hearty way that students the world over know.

Mr. Johnson was late in arriving at the Law College owing to his experience with the Medical Students. The College hall was full by 9 a.m., and in addition to the students there was a good number of visitors present. Vague rumours reached the hall from outside every now and then concerning the attempt of the Medical Students to "kidnap" such an interesting person as Mr. "Pussyfoot" Johnson before he could have known Colombo for one hour. These rumours subsequently gave way to interesting demonstrations by some of the medicoes who had come to the meeting. Placards bearing the names "Johnnie Walker" "Hannapier's Brandy" and "Dewar's Whisky" were boldly displayed, while the more boisterous students sang the well known chorus: "Another little drink, another little drink and another little drink won't do us any harm." The singers carried empty bottles in their hands. While

the students inside the hall were thus making merry, His Lordship the Chief Justice entered with Mr. "Pussyfoot" Johnson at about 10 a.m. Order then prevailed.

Sir Anton Bertram presided, and in introducing Mr. Johnson said: This is an occasion, gentlemen, when the Law Students' Union has distinguished itself by securing the first public deliverance in Colombo of a gentleman who has made himself a world reputation. I may say that this is nothing to what the Law students would do if they had a free hand. If they had, they would also entertain the Prince of Wales. Now, this morning we are going to have an address from Mr. Johnson, and I am sure that the Law Students' Union and all those present will give him a hearty welcome. Casting my mind back to Law Students' Dinners, I have the impression that the Ceylon Law Students' Union is not a Unanimous Temperance Institution! But I am nevertheless sure of this, that Mr. Johnson will receive a hearty welcome both from those who sympathise with him and from those who do not. From the first, because they do sympathise with him, and from the others because they followed the old French maxim that "the philosopher ought to understand

what he rejects with the same breadth and fullness as he understands what he adopts." I am glad that we have rescued Mr. Johnson from the base attempt that a group of Medical students have made to kidnap him. I hope it is not true; but they tried to convince him that the Medical College was the Law College. In case there is any doubt about the subject, let me assure you, Sir, that this is the Law College. I now call upon you to address the audience.

Mr. Johnson than addressed the meeting. He said that he had just loosened himself from the hands of several hundred medical men and he now knows as much about medicine as he did an hour ago. He had to talk to them about the law question and not the medical question. He knew something about the Law, because he had been arrested several times. He knew little about medicine as although he had been sick he had been so far able to get well in spite of the efforts of the doctor.

At the close of this meeting, Mr. Johnson paid a call on Sir William Manning, the Governor of the Colony, with whom he had a very satisfactory conversation about the future of prohibition in Ceylon. After a huge demonstration

at the Town Hall, where Mr. Jayatilake interpreted Mr. Johnson's speech in Singalese, Mr. Johnson dined with the Chief Justice of Ceylon, Sir Anton and Lady Bertram. On the fourth day of his stay in Ceylon, the 10th November, Mr. Johnson left early in the morning for Attanagalu, where he was given a remarkable reception. A floral arch opening into an avenue of palm leaves had been prepared. At the entrance, twelve trained elephants trumpeted their welcome in volleys on signals from their trainers. Then thirty Buddhist monks chanted the *Gaya Mungella Ghata*, the famous hymn of blessings, after which he was presented with an illuminated address mounted in a large frame.

Then at Kandy, there was another demonstration of unique character. A great procession, fully half a mile long, met the Johnson automobile party a mile from the city. The procession was headed by six big elephants followed by 200 school children carrying flags. Next came a musical band of grotesque "devil dancers", followed by several hundred banner-bearers carrying all sorts of banners, flags and curious designs of coloured paper. Following these came four acrobatic boy dancers, who danced all the way backwards, performing all

sorts of acrobatic feats on the way. Next came the personal escort of Mr. Johnson's car, composed of a tambourine band of sixty half-nude Kandyan dancers who went through the various evolutions for which this particular crack band is famous. All along the way flowers and bits of coloured paper were thrown into Mr. Johnson's car. At one place, an enthusiastic Moslem ran out and drenched Johnson and all in his car with perfume—about a gallon of it. Mr. Johnson was entertained by Mr. Vijyakoon at a temperance dinner at the Town Hall that night.

On the fifth and last day, the day before Mr. Johnson's departure from Colombo, he motored to the ancient city of Galle where, on 24 hours' notice, five thousand people assembled to greet him. A thousand people met him a mile out of the city and formed a procession headed by four floats. The first represented a tavern or drink shop. The next float was a police office, the third the police court and the fourth was the jail.

Thus ended the five days whirlwind tour in Ceylon. Before coming to Ceylon Mr. Johnson had sent the following message which on the day of his departure with a photograph of him was given out by the Ceylon Temperance Society

as a souvenir in honour of Mr. Johnson's visit to the island.

TO MY BROTHERS IN CEYLON

It is a fundamental American principle that an injury to one is the concern of all. Whenever one is stricken down under a great wrong, it is the duty of all to do what we can to relieve the sufferer and not add to his burden.

For two centuries, we licensed drink sellers to take advantage of the weak—those who had an appetite over which they had no control. We licensed drink shops to destroy our weaker brother, to ruin his family and scatter his little ones on the streets of our cities.

We got ashamed of this sort of thing and prohibited this destructive traffic instead of licensing and authorising it. Since then, great happiness and prosperity has come to my country.

It is this message of peace and joy that I bring from the great heart of my country. We would that the people of Ceylon be wholly free from this great wrong, just as we are now free.

We are all children of the great God that created all things, and so I greet you all as brothers. Because you are my brothers, I greet you as such and wish for you the same happiness and freedom from the drink evil that we now enjoy in my own land.

WILLIAM E. JOHNSON.

On the following morning, the 12th of November 1921, Mr. Johnson after breakfast left for the jetty from which he got into a steam

launch to embark on board his ship the s.s. "Sardinia" lying in deep water in the harbour.

He was visibly affected when saying good-bye to his friends on the jetty; and later, when some of us who had gone on board the ship, while wishing our farewell to him as the ship was blowing its blast, could very well see that Mr. Johnson's glass eye completely failed him on this occasion. For though he succeeded well in concealing his feelings otherwise, the famous glass eye of his gave the secret away, for he could not successfully hide the drops of moisture that had gathered round about its glass pebble. He said he had hoped to love India when he came out here, but that he had no idea that the love of the people of India would so completely win his heart. He shook hands, said goodbye, and to conceal his further emotions abruptly turned round and walked away only to watch us from a little distance descending the steps to get into our boats. I fancied I saw this gentleman, once the high police officer of the United States Indian Service, very much affected as he kept on waving his handkerchief to us. Thus he bade good-bye to us.

May we hope that he will never forget us, and that in the very near future there may arise yet

a tie the fruit of Mr. Johnson's labours in India—to permanently link Pussyfoot Johnson's name with the good and prosperity of the Indian people in just the same affectionate manner as it is held in every other part of the world where he has worked and served, as brave and noble men do.

Printed by J. R. Aria at the Vasanta Press, Adyar, Madras.

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