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“Reform” in Kenosha

The saloon keepers of Kenosha have been seized with a violent spasm of reform. They have agreed upon a list of nine habitual drunkards to whom they will not sell drinks.

Of course this is an atrocious assault upon the personal liberty of these men, and some of them are threatening to go to court, but Levy Mayer, the whisky lawyer, says they have no case, so what's the use?

The Kenosha drink sellers evidently conceive it to be the mission of the saloon to make drunkards, and not to keep them drunk afterward. It is their business to create and build up a thirst to the point where it can be depended upon to drive its owner to the devil, and then let him go where it drives him.

Drunkards are not profitable customers as a rule. They take big drinks of whisky, object to foam on their beer, and then stand off the bartender for the price often enough to eat up what little margin is left.

“Get out of the way, you nine old bums. Make room for the fellows who still have money, for it's going fast and we want a chance at it.”

That's about the way the Kenosha “reformers” probably look at it. And it makes a hit with the gallery besides. Sankey used to sing about the “ninety and nine that safely lay in the shelter of the fold,” but these fellows have only nine that they're sure of, and it's the Ninety and One they're after.

There were nine old soaks that safely lay

In the drunkard's loathsome lair,

While the ninety and one were still on the way

To join the nine that were there.

What a way to save men! Wait till they're hopelessly lost! Fine lot of reformers these Kenosha rum-sellers. Why don't they begin at the other end of the line?

If those nine ruined men had been refused liquor when they first began to trifle with it, in the days when they didn't care very much whether they had it or not; when they only took it because the licensed saloon made it convenient and pleasant for them to take a nip now and then; when it wouldn't have meant any hardship to let it alone—if it hadn't then been thrust under their noses at every turn, they wouldn't be nine human wrecks today, turned down, kicked out and jeered and sneered at by the very men who have greased the foboggan for them.

When a saloon keeper turns reformer without ceasing to be a saloon keeper he becomes a good subject for the student of human monstrosities.

Alcohol and the Human Body

There is a strong probability that a bill will be introduced in the Illinois Legislature, the purpose of which will be to do away with instruction in the public schools as to the effect of alcohol upon the human body. Word has just come to our office, which seems to be authentic, to the effect that the United Societies and liquor dealers are saying that if they “do not succeed in doing anything else this session of the Legislature” they “expect to do away with the law which compels the teaching in the public schools of the effect of alcohol upon the human system.”

Their theory is that the reason for the adverse vote against the saloon today is due to the fact that for the last fifteen or twenty years this education against the use of alcohol has been going on, and that the boys thus instructed are today the young men that are voting out the saloons. We believe they are not far wrong, and in a large measure we agree with the country editor, who, in discussing the downfall of the saloon, asks the significant question, “What's doing it?” and then answers his own question by saying, “The boys who a few years ago were studying the chart of the drunkard's stomach as it was protrayed upon the school-house walls.”

That alcohol has a certain deteriorating effect upon the tissues of the