

**SCHOOLROOM VER-
SUS BARROOMS.**

There is an eternal conflict between the schoolroom and the barroom. The schoolroom makes men, the barroom destroys them. The schoolroom takes the child and trains him to a useful life. The barroom takes the boy and trains him to a life of wrong doing. The schoolroom fills the home with bright, happy boys and girls. The barroom fills it with ignorant, aimless, lawless inmates. The schoolhouse fills the pulpit with educated, eloquent ministers of the Gospel and the pews with godly men and women. The stillhouse fills the jails and penitentiaries with criminals and murderers. The schoolroom sends men to the Legislature, to the bench and to the executive office. The barroom sends them to the scaffold and to hell. The schoolroom gives to a community an intelligent, thrifty, enterprising, refined manhood and womanhood. The barroom gives it a thriftless, lawless, ignorant, worthless citizenship. The schoolroom carries light and knowledge into the home and community. The barroom carries darkness and sorrow and death into the home and community. The schoolroom leads to higher and better things. The barroom leads to lower and baser things. The schoolroom stands for the good, the barroom for the bad.

The people that multiply and replenish the schoolrooms and destroy the barrooms are building for their posterity a future that will grow brighter and greater as they continue to multiply and replenish the schoolroom and utterly destroy the last trail of the barroom. The people of North Carolina have made wonderful strides in the last few years in multiplying the schoolrooms and destroying the barrooms, but the final conflict is just before them. On the 26th of May, 1908, the final battle is to be fought. Shall the schoolroom or barroom triumph? On that day every citizen must stand with the schoolroom or the barroom. He must stand for the work of the schoolroom or the work of the barroom. There is no middle ground.

The election is to be a State election and the issue involved appeals to every citizen in every section. The cry from the friends of the schoolroom, from those who would give to the State a strong, great, noble citizenship for protection from the curse of drunkenness, should be heard and answered by every lover of his fellow men, no matter where his home may be.

While North Carolina is divided into counties and towns and townships, yet these all make the State. The good of every section should be the aim of every citizen. If the people in any county, city or town have rid themselves of the curse of the whiskey traffic and have found peace and profit in it they should be at the ballot-box on the day of election and vote to confer a similar blessing upon their fellow citizens in every other section.

The time was when the different sections of the State were separated from each other by long distance and time. To go from one extreme to another was a long, tiresome journey and but few attempted it. Now it is easy and enjoyable, and the men of the east and the men of the west often meet and shake hands. The time was when it took a long time to get the news from Currituck to Cherokee, from Wilmington to Asheville. Now the citizens of these once remote communities can converse with each other as if they lived by the side of each other. The railroad, the telegraph and the telephone have annihilated space and time, and made us one people in all our aspirations, plans and purposes to become a great people and a great State. The people of one county cannot be indifferent to the welfare of the people in another county. Hence, I can confidently appeal to the friends of the schoolroom and the enemies of the barroom in every section of the State to be at the ballot-box on the 26th day of May and vote "against the manufacture and sale of intoxicating liquors in North Carolina." I use the term barroom to represent every means for the sale and traffic in liquor and I earnestly appeal to the people to put an end to this traffic no matter under what name or guise it may be carried on.

A favorite argument with those who want to stand with the bar-

room, but try to give some excuse for doing so is that prohibition does not prohibit. Oh, they say if prohibition really prohibited they would vote for it. This argument is not sincere. Those who use it do so because they are ashamed to stand for the barroom with all its horrors and evils without some cloak to hide behind. If they are sincere why do they not say the same thing about other prohibition laws? We have had a law against stealing which has been on our statute books for ages and yet some men steal. Our statutes are full of prohibition laws, which are violated by some one almost every day. Do we hear those men say these do not prohibit and therefore let them be repealed? Nay, verily. It is only when it is proposed to prohibit by law something of the wreck and ruin produced by the sale of whiskey that we hear the cry that prohibition does not prohibit.

I now propose very briefly to show that prohibition does prohibit—not absolutely, but largely and beneficially. In the first place I remark that no human law is perfect in its construction or execution. We have to take all law with its human limitations, but the law which prohibits the manufacture and sale of intoxicating liquors CAN BE MADE as efficient as any other law if the people so will it. In the next place I remark that we are all more or less creatures of habit. If we have the habit of going to bed at nine o'clock, when nine o'clock comes a sleepy feeling creeps upon us. If we get in the habit of getting up at six o'clock when six o'clock comes we become wakeful. If twelve o'clock be our dinner hour, when noon comes hunger comes with it. Men even contract the dirty filthy habit of chewing tobacco and when the habit gets a good hold upon them they are never satisfied except when they have a wad of the stuff in their mouth. So with drinking. It is largely a habit. The man who has the habit wants his drink at the usual hour. The man who is free from the habit does not want it. Now anything that tends to get men out of the habit is helpful. As you make it more and more difficult to get liquor you more and more get men out of the habit of using it. If men can't get it they can't use it, and if they get out of the habit of using it they soon cease to want it. And I submit that prohibition makes it difficult, if not impossible, for that very class of men to get whiskey, who can ill afford to waste their hard earnings and scanty means in some thing that can do them no good. After all, the effectiveness of prohibition, like all other prohibitory laws, depends upon the local authorities. If we have sheriffs and constables and police and magistrates who are in sympathy with blind tigers, the blind tigers will flourish. If these officers are at enmity with the blind tigers and in full sympathy with the rigid enforcement of the law, the blind tiger will soon seek other fields for his devilish operations. Hence the necessity for a great big majority for prohibition. Let us make it so large that the officers of the law will know that the people are in earnest and that they mean to see the law enforced. Let us make it so big that the wretch who would engage in the illicit manufacture or sale of liquor will know that there is no hiding place for him in North Carolina and that if he would engage in this wicked business, he must go beyond her borders.—Thomas J. Jarvis in News and Observer.

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