

# The Carolina Watchman.

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SALISBURY, N. C., WEDNESDAY, MAY 20TH, 1908.

WM. H. STEWART, EDITOR.

## THE LUTHERAN CHURCH MISREPRESENTED.

Rev. Geo. H. Cox, D. D., Sets the Matter Straight and Comes Out for Prohibition.

HOW THE LUTHERAN CHURCH STANDS.

W. B. Smoot, Chm. A. S. L. Salisbury, N. C.

Dear Sir:

The Liquor Party is circulating literature purporting to be a report of the proceedings of a Lutheran Conference in New Orleans, which favors the liquor traffic.

I wish to say that whoever or whatever those Lutherans of New Orleans may be, they are not the Lutheran Church, nor do they represent the sentiment of the Lutheran Church in America.

Every General Body of Lutherans in America is opposed to the liquor traffic and have adopted strong resolutions declaring that fact.

The United Synod of the Evangelical Lutheran Church in the South is composed of eight District Synods, in Virginia, Tennessee, North Carolina, South Carolina, Georgia and Mississippi; that is it is the whole of the Lutheran Church in the South. The following is a resolution adopted unanimously by that body.

"Inasmuch as the Scriptures say, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,' and Paul, speaking by the Holy Ghost, declared, 'For me to live is Christ,' and inasmuch as the liquor saloon does not make for God's glory, neither tends to mold character into likeness of Christ,—but on the contrary is fraught with incalculable evils to church and state, to the community and to the individual; therefore be it resolved, That we give it our earnest Christian judgment that the members of our churches would most promote God's glory and the welfare of men by abstaining from all connection, direct or indirect, with that business."

The Evangelical Lutheran Synod of Tennessee, which has churches in North Carolina, South Carolina and Virginia, has unanimously adopted the following.

Resolved, 1, That we recognize with sorrow the deep and widespread desolation occasioned by the use of intoxicating drinks. 2, That we recognize our duty again to clearly define our attitude as one of uncompromising opposition to this as well as other forms of sin. 3, That we consider the traffic in intoxicating liquors, as well as their use, as a beverage, inconsistent with the conduct of a Christian.

The Evangelical Lutheran Synod and Ministerium of North Carolina, at its recent meeting at China Grove, adopted the following without a dissenting vote.

"Whereas, the drink evil is one of the greatest curses of our time, a blight upon temporal welfare and a burden to the churches and the kingdom of God, therefore,

Resolved first, That the Evangelical Lutheran Synod of North Carolina would encourage its constituency and all others to the utmost devotion in the cause of temperance, both in preaching the Gospel to the repentance of drinkers and the building up of the sentiment that will prevent the traffic in intoxicating liquors.

Resolved, second, That we approve the present civil movement in this State looking to the suppression of this great evil and that it is our judgment that we should adopt and faithfully use the present opportunity to banish this iniquity from our State."

If it were necessary, similar resolutions could be produced from almost every Lutheran body in America.

The Lutheran Church stands unanimously opposed to the traffic.

You are at liberty to make such use of these facts as you may deem best for the cause.

May God give us a glorious victory.

Yours respectfully,  
GEO. H. COX.  
Granite Quarry, N. C., May 8, 1908.

(Dr. Cox was Pres. of N. C. Synod for several years, up to last meeting of Synod.)

Vote for prohibition May 26th.

THE SALOON AN UNADULTERATED EVIL.

Granite Quarry, N. C., May 5, '08.

ANTI-SALOON LEAGUE, Salisbury, N. C.

Dear Sirs and Brethren:

In response to yours of the 28th ult., I regret to say that absence from home has delayed my reply.

The evil influences of the liquor traffic are absolutely undeniable, besides being impossible to exaggerate. The saloon is an unadulterated evil to church, school, home and country; there is no good in or of it. It is abolishing caldron out of which has come from eighty to ninety per cent of all the crimes that have been committed.

It is impossible to intelligently study the progress of civilization, the physical health and happiness of the human family or its spiritual condition and culture, without finding this monstrous evil of the liquor traffic at the very heart and center, blocking the way.

It is the source and strength of all social impurity. It is at the bottom of all political crookedness, and is a power that is paralyzing the work of the church. Whatever else may be said of it, it is undeniable that the saloon is antagonistic to the church, the school and society, and is mighty in its power to destroy both body and soul, and to neutralize every human effort for the betterment of the world; and so long as the traffic is permitted, these conditions will continue to exist.

Therefore, though it may make or destroy political parties; and though it may defeat candidates; and though it may lessen the revenue of nation, state, county, corporation or individual, I am first, last, now and all the time in favor of prohibition.

May God give us such a victory on the 26th as will annihilate the foe, and emblazon the name of North Carolina where it belongs in the advancing column of temperance!

Yours respectfully,  
Geo. H. Cox

## PROGRAMME OF TEMPERANCE

MEETINGS UP TO AND INCLUDING ELECTION DAY.

A Big Torch Light Parade—Monday Night and Plenty of Good-Speaking all Along Everybody Invited to Come Out.

WEDNESDAY, MAY 20.—Dr. John S. Rutledge, the great Irish orator from Ohio, will make a short talk to women and children at 4 p. m., and also address a great mass meeting at 8 p. m. Both these meetings will be at the tent, corner Bank and Main Street. Everybody invited to the latter meeting.

THURSDAY, MAY 21.—Dr. Rutledge will speak to women and children at 4 p. m., and to men only at 8 p. m. in the gospel tent.

FRIDAY, MAY 22.—Dr. Rutledge speaks to women and children at 4 p. m., and to men only at 8 p. m. in the gospel tent.

SATURDAY, MAY 23.—Big parade at 11 p. m.—Rev. Geo. Stuart at 8 p. m. at tent, and also to men only at 8 p. m. at tent.

SUNDAY, MAY 24.—Geo. Stuart to men only at 8 p. m. at tent and also at 8 p. m. to men only.

MONDAY, MAY 25.—Women and children at tent at 4 p. m. and everybody at tent at 8 p. m. Big voters' torch light parade.

W. B. Smoot speaks at Pond's school house, Morgan township, Saturday, May 23rd, at 8 p. m. Mr. Smoot will also speak at Luther's church, Morgan township, Sunday afternoon, May 24th at 2 o'clock.

## Believes in Prohibition.

China Grove, N. C., Apr. 30, 1908  
ANTI-SALOON LEAGUE,  
Salisbury, N. C.

Dear Sir:

Yesterday I received two communications from the League. In reply to No. 1, let me say I am not in charge of any congregation. It was merely incidental that I introduced Mr. Price at a speaking at a school house near my home, when I took occasion to request friends and neighbors to vote for prohibition next month. I have taken little active part in the present temperance work simply because I have had no occasion to do so in my present retired life. Several weeks ago I heartily commended my pastor for preaching a sermon in which he urged people to vote for the prohibition measure. All during my active ministry I took a bold positive stand for temperance, and upon occasion, for prohibition. Being now in private life, and not being called upon for special advocacy of the cause, I have not felt it a duty to put myself forward in the work. But you can rest assured that the cause has my hearty sympathy and also such support as I am in position to give.

In reply to your communication No. 2. I want to say: First, If your request for a letter for publication is based on a supposition that I am actively engaged as a pastor, this you see is a mistake. Second, If you desire such letters from me any way please let me know and you shall have it. You are at liberty to use this letter any way you deem fit. I am sorry a false report has been in circulation as to my stand in the matter. I knew nothing of such report till you informed me. I cannot imagine how it got started. Yours sincerely,  
B. S. BROWN.

## It Reached the Spot.

Mr. E. Humphrey, who owns a large general store at Omega, O., and is president of the Adams County Telephone Co., as well as the Home Telephone Co., of Pike County, O., says of Dr. King's New Discovery: "It saved my life once. At least I think it did. It seemed to reach the spot—the very seat of my cough,—when everything else failed." Dr. King's New Discovery not only reaches the cough spot; it heals the sore spots and the weak spots in throat, lungs and chest. Sold under guarantee at all drug stores. 50c and \$1.00. Trial bottles free.

## POSITION OF EPISCOPALIANS ON LIQUOR.

Bishop Robert Strange Comes Out Strongly for State Prohibition After Weeks of Thought and Prayer.

THE BISHOP DELIVERS AN ADDRESS.

Wilmington, N. C., May 11.—

Bishop Robert Strange, of the Eastern Carolina Diocese, last night to an audience of men only in St. James Episcopal church, delivering an intensely practical, eloquent address upon the subject of temperance with a special application to the moral issue presented in the State prohibition campaign.

The Bishop came out strongly in favor of prohibition, prefacing his remarks with the statement that for some time he was inclined the other way, but after some weeks of thought and prayer, he had come to the conclusion that the present bill, even with its imperfections, provided a relief that was eminently preferable to the present order of things, stating that a defeat of the bill would mean conditions ten times worse than they are at present. He based his position solely on Biblical grounds and eloquently appealed to the Christian manhood of the country to support prohibition at the polls.

He counseled temperance first in all things and then took up the influence of intoxicating drinks, exhorting the men before him first to temperate themselves and to remove the temptation from those less fortunate than themselves.

The larger part of his address was devoted to answering six objections to the adoption of prohibition, however, giving those of a contrary opinion credit for the courage of their convictions and counseling others in favor of prohibition to demean themselves accordingly. That the adoption of prohibition would destroy the revenue of the schools, he took up first as the weakest argument against the bill. He was curious to know why this revenue from liquor had not been turned into the general fund and could not understand why the proceeds from the traffic, "blood money" as he

characterized it, should be turned to the education of little children.

Money should not be a consideration where a great moral issue is involved. That the law was sumptuary, he answered, by defining sumptuary laws as those that prescribed the cut of one's garments and what he should eat and not laws that prevented the toleration of a condition that worked an injury to others. Taking up personal liberty, he said that the only human species that enjoyed liberty was the savage who roamed the jungle; that wherever civilization began, there commenced an abridgement of one's liberty when it resulted in the hurt of others. Answering the question that prohibition doesn't prohibit and declaring this the one point with which he contended longest in making up his mind on the question, he said that while prohibition doesn't prohibit, it decreases and removes the temptation from the young who have not contracted the habit. There would be blind tigers, he admitted, but the evil would be reduced; especially was this true of the negroes, "child race" as he described them. The law prevented the sale of liquor to a minor; it should as well prevent the sale to this child race, but this being impossible, prohibition offered the next best thing.

The Bishop also referred to the baneful influence of the saloon in politics and expressed the belief that the closing of the saloon would result in a higher citizenship in that men would take an interest in the affairs of government and strive to see that the law was enforced. The argument that prohibition wouldn't prohibit was a confession of weakness on a part of men who had resisted bravely the encroachment of the crown at Moore's Creek and by the men who had fought and were crushed by overwhelming odds at Fisher—Special to News and Observer.

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DIocese AGAINST SALE OF LIQUORS.

The 92nd annual convention of the Diocese of North Carolina now meeting in Raleigh declared for prohibition. The Rev. E. A. Osborne, of this city, introduced the following resolution which was carried.

"Whereas, The State of North Carolina is about to decide a great moral issue by an appeal to the popular voice of the citizens, and believing that the Christian forces of the Commonwealth should unite in eradicating all evil and immoral influences which are wrecking the lives and homes of our people.

"Therefore, be it resolved, "That this convention is opposed to the manufacture and sale of alcoholic liquors within the borders of the Diocese, save for medicinal purposes."—Charlotte News, May 8th, '08.

## THE CASE IN A NUTSHELL.

You can't have general whiskey selling without making drunkards. You will admit that, won't you?

If a man votes, May 26th, "For the Manufacture and Sale of Intoxicating Liquors," and before he votes to make drunkards—that is the effect and meaning and you can't help it. You will admit that, won't you? Well then—

If you vote to make drunkards some home must furnish boys to be these drunkards. And the point is—

Are you willing for that home to be yours?

If you are, then you can conscientiously vote against prohibition; if not, we do not see how you can. Certain it is that when King Alcohol comes for new victims it would be a fairer thing and more natural thing for him to turn to homes where votes were cast to welcome him to the State; and most of his victims this next generation will come from such homes.

A vote to make drunkards—and then not to be able to add a provision or amendment saying, "Provided, however, that this curse shall not fall on my own son!"

Isn't it a serious responsibility? We think it is, and we want you to think about it seriously.—Progressive Farmer.

## Prohibition is Christian Work.

ANTI-SALOON LEAGUE, Salisbury, N. C.

Dear Sirs:

I think prohibition is a Christian work, and in the form of a missionary cause. I preach prohibition with a heart full of love to God and for the welfare of my fellowman as much so as when I advocate the cause of missions; for this is a missionary work, and every man who has a real human feeling for his brother should vote for prohibition.

I believe that the bill now before the people is strictly biblical. It makes provisions for church and medicinal purposes—a little wine for thy stomach's sake and often infirmities; this the bill provides for, hence it is biblical; but our enemies misconstrue this part and try to make the bill appear unscriptural.

I believe that the whiskey stills and bar-rooms are agents of the devil and the greatest enemies of mankind that we have in our country.

I believe that the greatest object, and the only object these men have in view is selfish greed at the expense of their patrons and families; many of those advocating whiskey now are led to do so through an appetite formed through these fiendish holes; through them the usefulness of many good young men is jeopardized, besides the dreadful influence they have over the less respectable and the negro. It also causes our hearts to bleed with sympathy when we think of our fair and beautiful female sex when we know that some of them will be drunkard's wives, with all the woes and horrors arising therefrom, if the bar-rooms are permitted to exist in our town and state. We pray for our young men and our girls, we pray for the souls of men and the good of our country; O God, Give us PROHIBITION.

R. L. BROWN.

## SENSIBLE MEN ARE PROHIBITIONISTS.

Rev. Jno. A. Summey, of Rockwell, Gives Advice to Church Members.

DEAR EDITOR:—Being asked for my judgment in regard to the great crisis now upon us, I put this question—As a Christian County and State should we vote on the 26th of May, 1908, to make and sell intoxicating liquors to our fellowmen or vote to shut down every distillery and bar-room in North Carolina?

It seems to me to be no hard matter for a thinking man; and to the converted and regenerated man this was decided when he gave up sin and accepted Jesus Christ. Paul asks the question: "How shall they who are dead to sin live any longer therein?" (Romans 6-2) Strong drink is condemned by all good men—and greater than them, the word of God condemns it. The judges of our land declare that 75 to 85% of all the crimes coming before them come directly or indirectly out of strong drink; and it must be admitted by the close observer that one-half or more of all wrecks occurring on railroads, street cars, dirt roads—yes, whether by sea or land—come out of this traffic. It has separated more husbands and wives, destroyed more homes, caused more mortgages, homeless widows and children, filled more orphanages, deprived children of advantages, shoes, clothing and food than all things else combined; yes, more the same accursed traffic has caused more distress in Rowan county than typhoid fever, small pox, pneumonia and all other diseases together.

If God in heaven would allow a man at one vote to remove all these plagues, would you account him foolish if he voted or stayed at home, which? If you go to the polls and vote for distilleries, you vote for bar-rooms to open and sell your neighbor and your own boy something that kills more men, women and boys every year than all these diseases mentioned; and the word of God plainly says they go to hell! Listen—"No drunkard hath eternal life abiding in him." Do you believe in God. If not, I have no time to throw away on you. Besides this, this traffic is the worse enemy the church of God has. It has done more to destroy, demoralize and tear down churches than any other evil. In my experience for 20 years as pastor, there have been more church disturbances, more men excluded from my churches, for hauling their fruit, drinking liquor, and aiding in its manufacture than for all other crimes put together.

Shall we as sensible men go to the polls led by a few men made rich by selling this cursed stuff?—selling it to poor men and making them fools, demons, when they reach their homes after having spent the money for whiskey which should have been taken home in shoes and clothing, meat and bread for their poor wives and children so they might attend Sunday school, church, etc., etc., as well dressed as they see the whiskey men's wives and daughters dressed?

(Continued on 2nd page.)

## ROWAN COUNTY FOR PROHIBITION!

Rev. James Willson, of Gold Hill, Gives Important Reasons for Consideration.

If North Carolina can be taken for prohibition—and it can be—then, why not Rowan county? The whole State includes every county. To capture the State is to capture Rowan, and that includes Salisbury—The Gibraltar of rum in Rowan county and western North Carolina. We want a special victory in Salisbury and Rowan county within the general victory in the State. There is no good reason why we should not have it; there is every good reason why we should. Let us take our heritage and enjoy our rights.

## NOT A POLITICAL ISSUE.

The question may involve politics, but it is not a political party issue. It is independent and outside of party politics. The Democratic and Republican parties have been widely divergent in their views and contentions, but both of them stood for the liquor traffic. Now neither one stands for it. For once they are agreed and are waging a common warfare against it, and are working zealously in concert for the ratification of the prohibition bill. Both of them voted for the bill in the Legislature, and now the leading and influential men of both parties are zealously campaigning the State for it.

## NOT A DENOMINATIONAL ISSUE.

Nor is it a denominational issue—a question about which the Christian denominations of the State and County are divided and opposing each other. Prohibition is an economic, a civic, a moral proposition upon which there is

not a dissenting denomination and hardly a dissenting minister. There is unity of thought and action, and all are working together in harmony for its adoption as a law of the State. It is a righteous proposition, looking to the betterment of the town, county and the state in every possible way, and should be sustained by the people upon the high grounds of economy and civilization, and for the still higher humanitarian and moral reasons which are incontrovertible.

## EVERYBODY IS FOR IT.

Those who are for it are by far more than those who are against it. Both of the political parties are for it, all the churches are for it, the Masonic fraternity is for it, the Odd Fellows and all the other fraternal orders are for it, the business men, the merchants and manufacturers (excepting the liquor manufacturers) are for it, twenty-five per cent of the cotton mill men of the state (and they are many) are for it, the Insurance Companies are for it, the Railroad Companies are for it, the professional men, the doctors and lawyers (though it may materially effect the bread and meat of the latter) are for it, the religious press of the State is unanimous for it, and all the secular newspapers of the State of any note and influence with hardly an exception are for it, and of the perhaps half dozen that oppose it, I know of none that are actively opposing it, the town and city

(Continued on page 2)

## Saloons Wholly Bad.

There are a few things in this world wholly good, or so nearly so that every man and woman with a spark of appreciation of the good can readily commend them. There are many more things that are badly mixed with good and evil, so that our commendation or condemnation, in strict justice, can be only in part. Then there are some things in this world which are wholly bad. Probably chief among these is the saloon, the most fruitful source of misery, corruption and crime. So withering and blighting are its effects that no reasonable justification for its continued existence can be named; no good work can be said for it. It is WITHOUT ONE SINGLE COMMENDABLE OR REDEMPTIVE FEATURE. An enlightened public conscience is placing its seal of condemnation upon it, and a long-suffering people will bury it in a grave so deep that it can never be resurrected. In view of its unlawful outrages and its evil fruits, the wonder is that we have tolerated it so long. The coming generation will be astonished at our unfaithfulness in our guardianship of the highest interest of the whole people, that we have allowed a few men to get rich at the expense of the prosperity and usefulness and happiness of so many men, women and helpless children, that we have been so tardy in the abolition of this monster evil.

At the close of one of Napoleon's great battles he gave to each surviving soldier a simple medal with this inscription, "I was there." Let every voting lover of mankind in North Carolina be able to say in the coming years, "I was there on the 26th of May and had a part in ridding the State of this great enemy of man and God."  
R. D. SHERRILL,