

# The Monroe Express.

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## A FEW OF MY REASONS FOR BEING A PROHIBITIONIST.

To the Citizens of Union County:

As I have been informed that I have been greatly misrepresented as to the position I have taken on the great question of prohibition now agitating our whole State, I take this method of informing my friends of a few of the many reasons I have for the position I have taken in favor of prohibition.

1st. I am opposed to the liquor traffic because there is no one factor in all the range of political economy so burdensome or destructive of wealth as the liquor trade. Dr. Edward Young, Chief of the Bureau of Statistics, at Washington, in 1867, estimated the cost of liquor to the consumers of the nation to be about six hundred million dollars. Again, Dr. Hargrave's calculation (Wasted Resources, page 48), makes the cost in 1872, seven hundred million thirty thousand and forty-eight dollars. Adding the consequential to the direct cost, the annual drain is about one billion five hundred million dollars. Now, if the gain from 1867 to 1872 be just what these figures show, what can be the amount now? If all this capital is so mispent, filling our jails with criminals, our poor houses with paupers, our asylums, orphan homes and charities with dependents, and our sober citizens burdened with taxes, that would not be needed but for this waste of money caused by liquor, I ask, what people or nation can long exist and prosper who waste or expend so much of their labor for poisonous drinks which deplete reason and produce insanity?

2d. I am opposed to the liquor traffic, because of its evil effects upon the morals of our nation. When we behold the murder, theft, gambling, blasphemy, Sabbath breaking, caused by its use; when we see the tears of heart broken mothers, wives and children; their distress, poverty and degradation; and our young men, the hope of our country, who have been ensnared by the giant evil, and chained down the perpetual devotees at the shrine of intemperance, and in them the hopes of loving and dotting parents blasted forever; and the flowers of bright anticipation, that bloomed so brightly once in the bosom of all who loved and admired them, destroyed by the fumes of intemperance, who can remain unmoved? Who can forbear to act?

3d. I am opposed to the traffic because it destroys the spirit and genius of civilized society. This is apparent at once, if we reverse the present use or custom. The father is the head and teacher of the family in civilized life. Now, let the use of liquor be reversed. Who drinks at present? Ans.—The father, the teacher and guide of the family. Now, let the wife take his place. Let her drink as he drinks; let her spend the earnings of all the family as he spends them for liquor. Again, let our ladies take the place of the gentlemen in the liquor business, and if it is right and honorable, why not?—then what would we see? Why, a state of things intolerable and insufferable. Our wives and daughters, mothers and sisters, drinking, carousing, gambling and fighting, who could or would long endure such a state of society?

Would not every man agree that civilization was destroyed? Then I ask, is it not equally destroyed by the father, husband and son? And why impose on helpless women and children, that which we could not and would not endure? Now I ask you, as honest men, if you were in the place of our helpless mothers, wives and children, would you not hail with delight as just and equitable, any act of the Legislature that would arrest the evil and restore civilization? Finally, as there has been on the part of the Anti-Prohibitionists, an effort made to show that the recent act of the Legislature relative to liquor is unconstitutional, in that, as they say, the Legislature passed the act without knowing the wish of the people, and thus by them the Legislature stands charged with outraging our commonwealth, I now submit, in defence of the act, a few facts for your consideration. First, every sensible man knows that the constitution of the United States and

every State in the Union, guarantees to their citizen the right of petition, whenever they may be aggrieved. This right not only belongs to the voters, but to every citizen, male and female; and as such our citizens of the State to the number of two hundred thousand or more, knowing their rights, and in the due exercise thereof, did petition the Legislature in session, and in accordance with that petition the body passed an act to be ratified or rejected at the ballot box, by the voters of the State—giving them sufficient time for discussion and reflection; what more or less could the Legislature do, than to submit to the people their act of relief for the petitioners, knowing that the people have at the ballot box the sole and exclusive right to regulate the government and the policy thereof? Hence, all men of sense know that the constitution is but an act of the people at the ballot box, through their representatives, subject to be changed or modified at any time the people may see proper. Furthermore, many of us able jurists as the State affords, decide that the act is constitutional; and I have not heard among jurists a single expression of opinion to the contrary.

Again, I submit, that if we grant that liquor is all that is claimed for it by its advocates—an antidote for every poison, a remedy for every disease, and if we were to discover that parched corn was equally the same, and equally the same in its final results with our children when administered—delivering them from poison and curing all the diseases of their bodies, but at the same time taking their senses away, making them curse and abuse their parents and one another, fighting, scratching and killing each other, just as whiskey does make men do, and the Legislature had passed a law against the use of parched corn with the same restriction as in this act, making it indictable and penal upon conviction of its use only as a medicine, would any sane man on earth raise one objection to such a law? Then how weak to oppose the law against liquor, as none can deny its evil results. Then granting that it is necessary as a medicine, do we not need the strong arm of the law to define its use, and prevent its abuse? This, then, and only this, is what the act of the Legislature does relative to liquor.

In regard to the efficacy of the present act I have only to say that its opponents know and understand its power, evinced by their desperate efforts to prevent its ratification by the voters in August next; as they claim, the law will not remove the liquor, why this great amount of money poured into our State from other States against it? Why do they work so hard against it? Now, the law proposed is this: First, an indemnified bond is required, securing the State against all violation of the law; secondly, the vendor is required to take an oath, binding him to conformity to the law. This was never so before, and is as efficient as the Legislature can make a law. But the opposers say that an oath is true or false, and that nothing is true or reliable but whiskey, and law is powerless to regulate society.

Now, in conclusion, I ask you, my friends, when you have read and studied this card, to hand it to your companion, son or daughter to lay away and keep as a witness against me, if wrong. I make you this proposition—on the morning of the election before you go to cast your ballot, that you ask your Heavenly Father, to direct you to so discharge that responsible privilege, as to best subserve your own and your country's good, with a clear conscience toward God and man, so that whatever may occur from its use hereafter, you can say, I did not by my vote, help to do that.

Respectfully, &c.,  
C. AUSTIN.

## IS IT THE DUTY OF CHURCH MEMBERS TO VOTE FOR PROHIBITION?

The following article which was published in the Charlotte Observer of July 14th, is appended here with the request that all church members especially give it a careful reading:

The Church is believed by all who believe in the holy Diety to be the great and only power that shields fallen man from wrong and fits him for the happiness that is promised the faithful after they have passed that bourne whence none even return, and to secure that happiness what is required of those who enlist under that banner—the banner of the cross?

Will simply connecting one's self with the Church secure it. I think not. We are commanded to let our light so shine that others seeing our good works will be constrained to follow us.

We are told to avoid the very semblance of evil.

Do not all, when they connect themselves with the Church, promise not only their fellow Christians, but the great God who rules the destinies of us all to do all in their power to promote the spiritual good of that Church?

How many stop as they journey on through life and think of that solemn promise that ought to be sacred to every child of God? How many ignore it entirely when their own worldly lusts come in conflict with the duty they owe to their Church, their God and their fellow man?

And knowing the desperate effort of the good people of this country to inaugurate a great moral reform how many of the professed followers of the meek and lowly Jesus, will aid in breaking down this most formidable barrier the Church has to surmount—intemperance—the crying evil of our country at the present day—the evil that is growing on our youth each year—the fell destroyer of domestic peace and happiness—this evil that every one will admit causes nine-tenths of the misery, crime and suffering in our land?

Are there any of you that will stand idly by and see this great banner of reform trail in the dust? Or will any of you aid in bringing it down? God forbid it.

Members of the Church, what do you think will be the impression you will make on the minds of those who have not yet entrusted their souls to the moral guidance of the Church if you cast your influence against this great social and moral reform?

Consider well that thing before you make up your mind to cast your ballot next August with the class that are working only for their own aggrandizement; who defy both the laws of God and humanity, and would gladly trample the heart-broken widow and her helpless children under foot.

Can you not hear the voice of omnipotence in tones louder than the mighty thunders. "Woe unto him that putteth the cup to his brother's lips and maketh him drunken?" Can you aid in doing that?

Can you cast your ballot with that class who assembled in convention at Raleigh, and who could not invoke the divine blessings of God on their deliberations?

Can you cast your ballot with that class that says, we, the liquor men of North Carolina in convention, do array ourselves against the ministers of the gospel; against the Christians of the country; against every thing that tends to the moral and spiritual welfare of our dear old State. We, who intend to make money out of you if the Church has to suffer, if Christianity has to stop; we care not if it is wet with a wife's bitter tears, if it is wrung from a loving mother's heart, or if it comes from the mouths of starving children, we want money and intend to have it.

Think a moment before you do that. Hear the awful denunciations that are hurled at the heads of that class expressed by the poet:

"Whiskey dealer you may sing, God will to you judgment bring. He will doon you for those crimes You have done for paltry dimes. In a world you will be found, Far from hope and heavenly ground, There you'll meet the drunkard race. And he will curse you to your face. 'Twas you bar men that did us rob, That made our wives and children sob, 'Twas you, foul fiend, that hurled us down, And robbed us of a golden crown. You took away our wealth and health You did it too as if by stealth; To whiskey you did us enslave And brought us to a drunkard's grave."

you to go to the ballot box in August and cast your vote for this great reformation and then when you come to lay your head on your dying pillow you will not have to retrospect the past and say I knew my duty and did it not.

Yours in Faith Hope and Charity,  
YOUNG MAR,  
Charlotte, N. C., July 11, 1881.

## Hot Weather Records in the North.

[Toronto Globe.]  
Some of the facts shown in the reports of the Toronto Observatory are astonishing. Spence's Bridge, British Columbia, reports year after year a spring beginning in February, a decidedly warm, spring-like March, a hot summer, a pleasant fall, and a very variable and extreme winter.

In summer the mercury sometimes ranges for days together up to 100 or 104 degrees in the shade. The rainfall at this station is light. Hamilton, Ontario, and several other Ontario stations, show summers as long and hot as those of Southern Europe. Parts of New Foundland appear to have autumns milder than the most favored parts of Ontario, and winters scarcely any colder than those of Essex.

Fort McLeod, in the far Northwest, shows a winter climate which will not permit snow to lie on the ground for more than a few days at a time, and also a greater shade of heat than has yet been recorded in the Northern or Southern States east of the Mississippi River—109 degrees having been reached at the Fort in 1877. But more surprising still is the summer record of York Factory, on Hudson Bay, in 1878. June opened with genuine winter weather, but within three days the mercury rose to 96 degrees in the shade, and reached a daily average of 96 degrees for six weeks in succession. On ten days the mercury was above 100 degrees, and on one day attained a height of 106 degrees, which is the highest on record at Calcutta. The rain-fall during this period was truly tropical, eleven inches falling in June and fifteen in July.

This hot spell far surpassed in intensity the "hot wave" which prevailed with such fatal results in St. Louis during a portion of the same time. But, of course, it was truly exceptional, as during some summers the mercury rarely exceeds 80 if it is wet with a wife's bitter tears, if it is wrung from a loving mother's heart, or if it comes from the mouths of starving children, we want money and intend to have it.

Think a moment before you do that. Hear the awful denunciations that are hurled at the heads of that class expressed by the poet:

"Whiskey dealer you may sing, God will to you judgment bring. He will doon you for those crimes You have done for paltry dimes. In a world you will be found, Far from hope and heavenly ground, There you'll meet the drunkard race. And he will curse you to your face. 'Twas you bar men that did us rob, That made our wives and children sob, 'Twas you, foul fiend, that hurled us down, And robbed us of a golden crown. You took away our wealth and health You did it too as if by stealth; To whiskey you did us enslave And brought us to a drunkard's grave."

And now I ask you, will you cast your influence with that class?

Dear friends, if you do, let me ask you for the sake of the Church, for the sake of religion, for the sake of morality, take your name from the Church record. If you will steep yourself in sin for the sake of all that is good and holy save the Church from the stain by withdrawing your name from its record, and then standing out boldly with its enemies.

Were you called on to vote to establish a bar room in the grove beside your Church, beside the mortal dust of your dear departed friends, would you do it? I don't think you would. Why? You would say it would not be right. If it is not right to establish it there I ask you in the name of humanity is it right to establish it anywhere else?

And now, dear friends, you on whom the good of society depends, you on whom the morality of our State depends, I ask you to ponder well the subject? If you have no one to save from a drunkard's grave, remember humanity calls on you. Think of the anxious, almost heart broken, mothers that are calling on you. Think of the young men of our country who are looking to you for this great crisis, and when you think of all that let me beg

## Pleasant Paragraphs.

It is not always the meanest man in the world who is the richest.

The world is growing better, but not that part of it which goes by the names of Missouri. Eight persons are to be hanged there this month.

An exchange speaks of a new fashion in gait for girls, but a stroll along some of our streets in the soft summer twilight will convince any one that the old gait has a tenacious grip on public favor.

A man who was fishing for trout in the Tionesta years ago, so the story runs, caught his hook on a bag of gold and brought it safely to shore. As he looked at the gold he said: "Just my luck; never could catch any fish."—Oil City Derrick.

If you want to get the reputation of knowing a heap, do as Prof. Proctor does. He guesses what happened three or four million years ago, and predicts what is to happen 15,000,000 years hence. It is only a few years since he commenced, and now he can get credit at any grocery.

Dr. Beard says the Americans are the most nervous people on earth because they are the most highly civilized and intellectual. Oh, well; if that is what ails us, we shall no longer complain; but there have been times when we should have preferred a little more nerve and less intellectuality.

Rev. Dr. Howard Crosby says that the old version of the New Testament has some "little insidious absences" running through it. We had noticed them, but said nothing about it, taking it for granted that the revisors would see them and wash them on their theological thumb nails.

The funniest man we ever knew had refused sixteen excellent offers to go to Europe as professional mourner to the crowned heads. He looked so frightfully dismal once at a marriage that the minister came up and asked him if the corpse was ready.—New York Commercial Advertiser.

Little Charlie is sitting in the parlor when Julia's beau enters. Wishing to make a friend of the stripling he has come to regard as his future brother in law, he talks to him about toys and picture books and Indians and finally asks him: "Have you seen the comet?" "You bet," answered Charlie, "and Julie says it reminds her of you."

"Of me! Come now, Charlie, what else did she say?" "Nothing, only that it reminds her of you because it is chiefly gas."

Shakespeare uses more different words than any other writer in the English language. Writers on the statistics of words inform us that he uses about 15,000 different words in his plays and sonnets, while there is no other writer who uses so many as 10,000. Some few writers use as many as 9,000 words but the great majority of writers do not employ more than 8,000. In conversation only from 3,000 to 5,000 different words are used.

A FOOL ONCE MORE.—For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her, she is now as well and strong as any man's wife, and it cost me only two dollars. Such folly pays.—H. W., Detroit, Mich.—Free Press.