

# THE SON OF TEMPERANCE.

TO EDUCATE FOR INDIVIDUAL ABSTINENCE AND NATIONAL PROHIBITION.

VOL. I.

RENFREW, ONTARIO, JANUARY, 1892.

NO. 1.

## The Ungodly League Of Church and Saloon.

From the New York Voice.

Prohibitionists of America, the time has come for a new warfare. The ungodly league between churches and saloons must be broken, if the churches have to be split from turret to foundation stone in order to do it. A church that will any longer palter or stammer in the presence of these 140,000 gaping hells in America is one that is an enemy to God and a menace to the moral health of the nation. The minister that any longer supports by his ballot or his silence the policy of license or a license party is as guilty before God on this subject as a barkeeper, and no longer worthy to be a religious instructor or moral guide. The time has come when the truth must be shown in all its nakedness. The saloon exists because it is legalized and protected. Its legalization rests upon the voters of America. There is the responsibility for all this immeasurable woe and sin. Men who deliberately shut their eyes to this fact are men unfit to take seats at God's table, and a church that will let them do it is unfit any longer to be called a church. We say this in all deliberation, conscious all that it implies. If we cannot condone this sin in a party or a political leader, much less can we do it in a church or a minister.

What is this institution that is tolerated, perpetuated, protected by nearly four million voters who are church members? Here is a description of it by the New York Tribune four years ago:

"It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It is at the centre of all social and political mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears aloft a mass of evilly-inspired power which at every salient point threatens social and national advance; which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of advantages of modern progress; which debauches and degrades millions, brutalizing and soddening them below the plane of healthy savagery, and filling the centres of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation."

Every word of this is true, none the less true because extorted from a journal ally of the traffic, and it is this "monstrous evil" that men are commissioning to carry on year after year by professed Christians. If the saloon-keepers are "poisoners-general," as John Wesley said, then those who commission them for this business stand side by side with

them in their guilt. If they are "traffickers in human blood," as Lyman Beecher said, thousands of ministers and about four million professed followers of Christ have on their hands the same blood and have nothing like the same stress of temptation to palliate their guilt. "This question should not be dragged into the pulpit." In God's name isn't murder to be dragged into the pulpit and censured? "To sell rum for a livelihood seems bad enough," said Horace Greeley in words that burn to-day. "but for a whole community to share the responsibility and the guilt of such a traffic for a beggarly \$10 seems a worse bargain than that of Eve or Judas.

Men and brethren, there are stains of blood on the pulpit. There is blood in the pews. The foundation stones are wet with it. The words of Lowell's "Parable" are truer to-day than when they were written:—

"But still, wherever his steps they led,  
The Lord in sorrow bent down his head,  
And from under the great foundation-stones

The Son of Mary heard bitter groans.  
'Have ye founded your thrones and altars  
then,

On the bodies and souls of living men?'"

What is to be done about it? There is but one thing to do. The guilt which we refuse to share politically is one we should refuse to share religiously. The Church must be purged of this guilt. Persuasion, argument, entreaty, have failed. Resolutions have been passed by conferences and synods and councils, and official declarations delivered, but the guilt of the Church remains. Resolutions, even the strongest, will not remove it. Do not even the liquor dealers pass good resolutions? The guilt of the Church remains so long as a man who deliberately supports the legislation of drunkard making is allowed to remain in its pulpits or in its pews. It is time the Church be put to the test. A blood-guilty Church is even worse than a blood-guilty party. It is as bad to share in the one as in the other. If any church or any minister or church paper refuses hereafter to free itself or himself from complicity with this "traffic in human blood," every true Prohibitionist, in our opinion, ought to repudiate such a church or minister or paper and withdraw his or her support. We want some sanctified cursing done. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

One thing more. A few years ago, J. W. Bruce, of Canastota, N. Y., said that the Church is the bulwark of the rum power. We criticized Mr Bruce for the utterance. We want to apologize to him now. His vision was clearer than ours. Thank heaven there are churches (a very few) and ministers (also few) who are shining exceptions, but the controlling, dominant power of every large denomination in America is in league with the saloons and slums of our land, and that league is ratified yearly at the ballot-box. More than that, the attitude of the Church is a bar, though it ought not to be, to the action of those outside the Church.

The attitude of the churches of America is the bulwark of the rum-traffic. God pity us, it is the truth.

## AWAKENING EUROPE

### A Call to Total Abstinence from Intoxicants by the Scientific and Thoughtful Classes on the Continent.

The following appeal to total abstinence from intoxicating liquors as a beverage, having attached to it some of the foremost names of Europe, is being widely circulated on the Continent. It emanates from the Zurich Society for combating the Alcohol Habit, and presents, from a scientific and humanitarian point of view, the awful dangers, political and social, which menace the future of Europe, as the result of the almost universal use of intoxicants. We give the appeal in full, which has been specially translated for "The Voice."

#### APPEAL.

In recent years the question has been propounded for public consideration whether one of our most wide-spread practices, the use of alcoholic beverages, does not threaten a serious danger. In the course of discussion of this question, no one has denied that immoderate indulgence is injurious. Science has shown beyond question the changes that are wrought in the organs of the body by the often-repeated and free use of such beverages. It characterizes these as changes occasioned by a process of poisoning, in many respects akin to arsenical poisoning, and recognizes them as causes of degeneration, sickness and death. Not less clearly understood is the direct action of alcohol as a narcotic, resembling ether, chloroform and morphine and, like them, bringing a more or less profound paralysis of the mental functions. The close relation of these poisoning effects to the social consequences that attend drunkenness and the drunk habit, begins to make itself manifest to the general intelligence. If penury and misery follow the steps of the drunkard, it is his weakened mental grasp—weakened by the workings of the poison—that inflicts these misfortunes upon him, just as the destruction of the internal organs inflicts pain and disease.

These established and clearly perceived facts have not hitherto shaken the satisfaction with which the moderate use of alcohol has been regarded, or the belief in its benefits. There is no doubt that the moderate use does not have the same ruinous results that spring from the immoderate; and daily experience seems to teach that the highest mental and physical performances may be associated with temperate indulgence. Yet have we not also observed persons with feeble eyes, or blind in one eye, epileptics, and persons hard of hearing, who have been able to place themselves among the most exalted of the race, notwithstanding the defects that such obstacles have cast in their path? Because the blind Milton and the lame

Heine were great poets, is it to be assumed that they did not feel their physical deprivations? Therefore, let no one conclude that alcohol is harmless because the strong are able to withstand it. And if into the life of every individual is introduced a factor that tends to enfeeble the strong and to kill the weak, must not the effect upon the people as a whole be to prodigiously diminish the aggregate capability?

Should we not give some little heed to those friends of humanity who complain that their efforts for the rescue of infirm and easily seduced natures are brought to naught by the constant glorification of this agency of seduction that is so truly the central influence in our social life? And should we not vouchsafe some attention for the peril that is in store for future generations, if it is true not only that the drinker transmits to the child an inferior constitution and a nervous system predisposed to all kinds of maladies, but also that the injurious effects of alcohol increase from generation to generation? To this reply may be made by citing a familiar argument, and pointing to the much extolled drinking powers of our forefathers. If alcohol is potent for the destruction of a nation, how is the existence at this day of the descendants of so many generations of drinkers to be explained? But, in reality, we of to-day are not of the indicated descent. The great mass of people in our ancestors' times were wholly unacquainted by alcohol, excepting on great feast days their drink was water. And if the families of the eminent and the wealthy suffered debasement through drink, they could always find renewal by intermarriage with the untainted.

It was not until our own days that manufacturing took such strides, and the earth was made to yield alcohol and liquors so abundantly, as to create a ramifying and menacing traffic in such liquors as articles of daily request among the entire people. Not until now has the problem been of a kind to touch the whole Nation, instead of separate circles.

But let us pass from this sad subject of the hereditary effects upon the nervous system of the continuous use of the poison, and let us look at alcohol from the point of view of its best friends—as an ever-ready means for the alleviation of sorrow. But this sorrow-alleviator—is it not indeed, a mischievous Danaid's gift, and does not our utilization of it proceed from a vitiated understanding, from instincts disqualified for perception of the danger that threatens the bark of our being? Must we not trace our acceptance of it to the same causes that blunt the sensibilities of the masses, and make it possible for them, in times when they ought to be spurred to seek release from the economic conditions that hodge them in, to rest satisfied with rude and unpalatable fare, with the unadorned and comfortless home, with the dirty groggery, and with the boory discourse, that

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