The Columbian.

G. E. ELWELL, J. K. BITTENBENDER, } Proprietors

BLOOMSBURG, PA., FRIDAY, APRIL 26, 1889.

THE COLUMBIAN, VOL. XXIII, NO 17
COLUMBIA DEMOCRAT, VOL LIII, NO 2

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Jan. 5th 1888, tf.

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June 1, 1888, tf.

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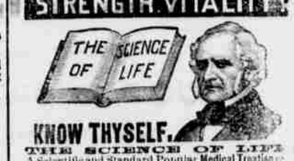

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More Talk on the Amendment.

EDITORS COLUMBIAN.

DEAR SIRS: In reply to my friend A. J. D. on the amendment question, I am surprised that any sane person entertains such ideas, much less advocates them. His entire argument is one of entire exaggeration misconstruction and misrepresentation, which I am able to and will prove. The eloquent Jacksonian is undoubtedly laboring under a great mistake. When he undertakes to mix whiskey with Christianity, he might as well attempt to mix water with oil, they are as far different as day and night, which is readily seen by daily observations. The causes and effects of each make them in direct opposition to each other, for instance, Christianity elevates, improves civilization, protects society, is honorable, puts happiness into every household, decreases crimes and pauperism, lowers taxation, and establishes peace in our country. While upon the other hand whiskey degrades, debases, lowers civilization far below the brute creation, destroys society, is disgusting, and dishonorable, forces misery wretchedness and poverty into every household, is the father of crime and pauperism, increases taxation, and establishes despotism, anarchism, and ruination to our land, and more than this, it cuts down youth in its vigor, manhood in its strength, and age in its weakness; it makes wives widows, children orphans, fathers fiends and all paupers, producing weakness, not strength, sickness not health, death not life. The tree is known by its fruits. Now it is an established theory that they are in direct opposition to each other, and I think we will all frankly confess that Christianity is for good, and for the cause of good, as this is its only mission, and as they are opponents, then whiskey must necessarily be an evil, and for the cause of evil. Having fully proved the above fact I uphold that ministers of the gospel have a perfect right to preach it from the pulpit, on the ground that it is an evil, and the cause of a great many evils, and I ask you if it is not the duty of every minister in advocating the word of God, whether from the pulpit or elsewhere, to instruct suffering humanity how to be good, and to despise evil of every character. The Bible is full of such doctrine, and the Lord not only placed Adam and Eve in the garden of Eden, pure and without sin, but he warned them against evil, "the forbidden fruit." They had but one temptation placed before them and yet the Lord interfered. Now are the preachers of to-day to change the plan of preaching as laid down in the word of God and as taught by our Saviour, and adopt a new system, to please the rum traffic? To entertain such an idea is foily and ridiculous; it is a duty they owe to God, to preach against rum and all kinds of evil even if they do offend some where the shoe fits, for the devil himself is angry at Christianity. It is said he goeth around like a roaring lion seeking whom he may devour. It was not necessary for Paul to say "woe is me if I preach not prohibition," neither did he say "woe is me if I preach not murder, idolatry &c." and yet you admit that these are evils, for when he said "woe is me if I preach not the gospel" it included all these.

The person in question says the amendment party publishes some very silly things. Perhaps he may think the following is very silly, for example: A young man ripening into manhood, his parents have both taken great interest, care, and pride in rearing him, have expended the larger portion of their hard earnings in educating and giving him a start in his future life, he leaves home a pure and modest young man, finally he is thrown among strangers, and his surroundings now are of a far different nature. Having no parents now to consult, he associates with comrades who are in the habit of drinking and occasionally becoming drunk; the temptation being very great and forgetting all about home, he yields and becomes a drunkard. In one of his drunken spells he commits murder and is tried and sentenced to hang. Just think of that for poor father and mother's hearts as they approach the gallows on the day of execution. Their hearts at one day beaming with joy over the future prospects of their only son, and to-day he is doomed to hang till he is dead, *dead, dead.* Did you ever stop and think that you might be placed in this same position, for there has been many such instances.

In speaking of our Saviour drinking wine, admitting that he did, it was undoubtedly pure wine, and no place in the word of God do we learn that Jesus was ever drunk, or under the influence of it, as it was pure, and he allowed no impurities or unclean things to enter his mouth, nor did he allow such to pass from his mouth, and your correspondent does not say what this wine was made from, except at the marriage feast in Cana of Galilee, he mentions where he turned water into wine. This clearly shows that he took the purest thing possible to make it, and such will not injure nor intoxicate any person, but this was taken figuratively solely for the purpose of performing a miracle, as was other miracles he performed. While here on earth for instance, the loaves and fishes, curing the leper, maim to walk, healing the sick, blind to see, &c. We have just as good right in our day to make use of these other miracles as we have of the wine miracle, for Solomon said "wine is a mocker and strong drink is raging and whosover is deceived thereby is not wise." Again, "look not upon the wine when it is red, for in the end it biteth like a serpent and stingeth like an adder." The Saviour undoubtedly had not reference to wine made from water or to pure wine, but to fermented wine. This miracle that he performed was not to advocate drinking wine, but to show his power in all the cases where he performed these miracles. We as prohibitionists would not complain or object if the wine of to-day was made as Christ made it from pure water. This is what we advocate, that pure water or wine is the only wholesome thing for man to drink, and there would be no need for licensed houses and laws to govern the same. We would have less jails, penitentiaries, asylums, almshouses, murderers, thieves, vagabonds, blacklegs, drunkards, misery, poverty, wretchedness, starvation, weeping, beaten and neglected mothers and homeless children.

Your correspondent also asserts that the Apostle Paul in speaking to Timothy requests him thus, "Drink no longer water, but a little wine for thy stomach's sake and thy oft infirmities." The language of Paul itself shows it was for medical use. Just here a history of wine in those days will explain all. The translation of the Hebrew words, Fagin, means all kinds of wine unintoxicating, and intoxicating, Shekar, sweet drink generally intoxicating, Alesis, unfermented, Mesek, wine mixed with water or with drugs, Kleouietz, fermented but not intoxicating. The translation of the Greek words, Onios, all kinds of wine fermented and unfermented, Gleokas, sweet wine unfermented, Sikera, sweet drink, unintoxicating so you see the term wine is variously applied in the Bible, fermented and unfermented, intoxicating and unintoxicating, that among the Jews, Greeks and Romans, there were different kinds of unintoxicating wines, that the same still exists in many eastern countries, and was extensively used by the ancients. You can very readily see the Bible informs us that there was two kinds of wine made and used, the same kind which our divine master made and the Bible sanctioned was unfermented, and the other kind which the Bible condemns was fermented wine, the one being wholesome and the other poisonous. The Bible teaches us to abstain, and abstinence is in accordance with health; it also contains warnings against drunkenness, habitual drinking, and even drinking at all, as the following quotations show, "who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without cause, who hath redness of eyes, they that tarry long at the wine, they that go to seek mixed wine, look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright, at last it biteth like a serpent and stingeth like an adder. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." So you see that tarrying long at the wine, drinking mixed wine, and strong drink, and putting the bottle to his neighbor's lips and making him drunken, are clearly condemned.

I admit we were not put here on flowery beds of ease, but it is your interest, and my interest, to have as few evils as is possible, to have only such evils that are impossible to blot out of existence, that it is our imperative duty to eradicate any evil, such as the one mentioned, from the catalogues of crime. We have enough temptations to resist without putting more in the land. We had better abandon some, if we cannot entirely exclude it from the country, we desire the law to prohibit the manufacture and sale of it as a beverage the same as it prohibits murder. Murder is not legalized, neither should rum be. Well, but they say that you can't prevent their getting it, they will have it, neither can you prevent murder for they will murder, but you can give it all the restriction the law affords, as in the case of murder, and this will modify the crimes that would be perpetrated very much. It is certain it will cure the ten cent drunkard, and this is the worst enemy to contend with. I admit that those persons who have the means and faculties may get it from other states, but the majority can not do this, and besides this, if we undertake to have all the states act upon this amendment at the same time, it would never carry; It must be accomplished by degrees, one state at a time. Yes, but you say it will not prohibit. It will to the same extent that other laws prohibit various crimes, for example, you compare two places, the one has a licensed house, and the other none. I know of such places, and my experience is, that in places without license the old confirmed drunkards will have it if they can get it, but the young generation have grown up to manhood, sober, industrious, honest and upright men, with scarcely an exception. But the places having license are quite the reverse, the old confirmed drunkard always get it, and three fourths of the young men have met their fate, and are on the downward road to ruin. I appeal to you if this is not the case. Place the evil and temptations before them, and it has its power, and a mighty one too, but take it away, and its power is useless, it is gone forever. One ounce of prevention is worth a pound of cure. And now the taxpayers, you ask, what will become of them. Did you ever stop and think what makes all this burdensome tax? Does not the rum traffic compel us to build commodious jails, asylums, penitentiaries, and almshouses to hold her criminals? Who pays this I ask. Do we not pay for the keeping and trial of such criminals, directly and indirectly? Are we not compelled to keep all extra police force for the protection of ourselves and property? I for one will be willing to double my tax and have every one else happy and comfortable.

A great many try to persuade farmers that it will lessen the price of their grain, which is a great error. Farmer do you know that the money expended for whiskey would bread this whole nation and more too?

Taking this as a basis, suppose the amendment throughout the United States should carry, would not the poor have extra what they expended for rum, and the time they occupy while on sprees, to make their homes happy and comfortable, would they not live better, instead of starvation staring them in the face all the while? They would have everything full and plenty, thereby purchasing more bread, potatoes, &c. of you for their families. It would not only raise the price of grain, but it would give you a better market. For instance, what signifies a farmer driving up to a drunkard's house to sell something and feed them without money. It would be rather a poor market, but transform that drunkard into a sober, industrious man, and he has money to purchase of you, and you find a market. Again you say, it deprives me of my personal liberty, I ask in what way? Do you know in what personal liberty consists? I answer, it consists in just so far as I am protected; for example, my life in a barbarous nation does not amount to much, my liberty is limited because I have no protection, but you place me in a civilized nation and give me all the protection I need, and my liberty is almost unlimited, and I feel free to go where I please, because the laws serve as a body guard. Now may I ask what are laws for, to keep down all crimes, vices and evils in the land, consequently the better laws we have, the better state of civilization we attain to, and the more civilization is elevated, the more liberty I have. And as we have already proven that whiskey is an evil, and the cause of a great many crimes, we should have a law sufficient to prohibit the manufacture and sale thereof, as a beverage. But you say that destroys my liberty. Do you think that liberty means for each and all of us to go and do as we please. Mr. A is arrested for stealing and sent to the penintentiary, and he proclaims that you are taking away his liberty by imprisoning him Mr. B commits murder and is sentenced to be executed, and he protests, saying "don't hang me, you are depriving me of my liberty." Mr. C declares he would rather see his right arm severed from his body than give up whiskey. Is not this man under the most abject slavery and bondage, do you call this liberty. And now when we insist to have a law to prohibit another evil, you say that we are taking away your liberty. God forbid, you say it is unconstitutional. Is it wise for you and me to compare our judgments with such men as the supreme judges of the United States, when seven out of eight voted and declared that it was constitutional. Then again, when a man is sober and clear headed, he is himself, and has the liberty to go and act as he desires, but you fill him with rum and he is indolent, thick headed, not capable of attending to business, and he is in the power of the rum seller, yes, but you say, I have no right to say what you shall eat, drink or wear providing you steal it, and this is what thousands are doing daily, stealing the clothes and food that should go to the support of their families, and expending it for rum. I protest again that I have a perfect right to, and a duty I owe to suffering humanity, to say what they shall drink, and above all this is a duty I owe to God.

Others say that I can take care of myself, and every other person can do the same, and it is none of my business what others do. If they wish to kill themselves with whiskey that is their lookout, but pause a moment. Cain said: "Am I my brother's keeper." Is there not then a great responsibility resting upon us. There are hundreds, yea, thousands of drunkards say they will vote for the amendment, because as long as it is at my next door my ravenous and craving appetite will have it, but exterminate it and I can do without it, and they reach out their hands and cry for us to come and help them. Now if I refused to go to their rescue I would be a very indolent and selfish sort of a man, I will go feeling that my conscience is clear.

You also state that you ignore drunkenness, but you believe in drinking, with moderation and decency, and not to excess.

Perhaps you can do so, but we are not all constituted alike, and the majority of people cannot, it is utterly impossible for them to control their appetites; this is why we are willing to aid them. My friend finishes by saying the definition of temperance is moderate indulgence of the appetite, moderate, sober. May I then ask if it is possible for a man to indulge in the liquor made to-day and remain sober. But the word temperance is not what we are advocating, it is the word prohibition. Please give us the definition of this.

Others say it is not right to deprive a man of his licence after allowing him to go to the expense of improving his property, and building breweries, &c. Now the absurdity of such an argument, while the law legalized him the right to obtain wealth and increase the valuation of his property, it also legalized him the right to decrease the valuation of his customers property, rendering some entirely penniless, and others homeless. Now while the law had a right to do this, it has on the other hand the same right to reverse it, to legalize a law that will increase the valuation of these hundred homes, and decrease the valuation of the landlords property. For illustration, suppose the liquor men have gone to so much unnecessary expense on buildings and property, for the purpose of degrading humanity, causing the rich to shorten their days, and the poor to become poorer. Does not the burglar go to an unnecessary expense, to equip himself with the finest tools to steal our hard earnings, and make us poorer. We might as well say it is unconstitusional and not right for us to deprive the burglar the the use of his tools to rob people, as for you to say it is unconstitutional and not right to deprive the liquor men of the right to manufacture and sell alcohol in these buildings, to steal our daily earnings, from our families who depend upon us for their support and not the liquor men. They stand not on equal footing, for the burglar has the preference in the argument.

Again the Bible says, 'Habakkuk 2-15' "cursed is he that putteth the bottle to his neighbor's lips, there are different ways of doing this, it can be done by the usual way of treating at the bar, or in handing him a bottle, or it can be done by signing a landlord's license, thereby deputizing him to do it for you, and lastly it can be done at the ballot of the coming election. Every voter that places a vote for whiskey, places the bottle to his neighbor's lips, by enacting laws that deputize others to do it. On which side do you stand, come to the front, or summing it all up in a nut shell, is whiskey as we now have it an evil and a curse, or a benefit and good to the community and country? Did you ever think that every ballot you cast for whiskey, you are virtually taking or causing to be taken hundreds and thousands of lives, thereby making you a wholesale murderer, in the full sense of the word, by becoming accessory before the fact. It is admitted by all that thousands of men kill thousands annually using liquor. A man before he commits murder, theft, or any crime, desires a stimulant, for his courage fails him, his conscience checks him in his cruel intentions, but the devil steps forward with his stimulant, and an awful crime is perpetrated. Reader you see it in almost every crime, and the amount of crimes it causes would astonish you, to say nothing about the misery and wretchedness it is daily the instigator of. Did you ever see it in any good cause, yes, you say some church members drink it, just so, the devil is in the church as well as outside, he sometimes accomplishes more in the church than elsewhere. A man can belong to the church without a spark of christianity in him, and still remain the devils best friend, in order to get his bitters.

Some cry that it is going to take a great industry from our country. I will give you statistics showing how much of an industry it is. There is $85,828,000 expended yearly for drink in Pa. and in exchange we receive $1,759,474 as wages for the manufacture of the same. Now you expend this same amount $85,828,000 for the necessaries of life, and in exchange you will receive as wages $12,118,913 or seven times the amount you are now receiving from this so called great industry.

This miserable license, what is it? It does not give protection from the saloon, but it does protect and tends to perpetrate the saloon.

It does not restrict the amount of liquid poison sold, but it does give a monopoly and legal sanction to the business of selling the poison, and in this way increases consumption.

It is not the enemy of the saloon, but it is the enemy of the homes of the people. It is a screen through which a grasping monopoly of unscrupulous men, combined on a large scale to attract the people through costly and fascinating allurements, into their dens of pollution and maelstroms of death and destruction. It is a permit and a monopoly to vicious men, to poison and kill their victims.

But on the other hand Prohibition is to exterminate this terrible snare and monopoly of abomination.

Keep the ball moving, the more it rolls, the more votes it gathers.

H. B. Low.

Wanted to Jine.

HOW A TAR HEEL'S MORMON TRIP WAS INTERRUPTED.

From the Detroit Free Press.

While waiting at a station in North Carolina one day I was joined by a man who carried an old-fashioned satchel on his shoulder, and who had evidently walked many miles through the mud. He was fully sixty years of age, scrawny and homely, and he simply nodded to me and sat down on a bale of cotton. In about ten minutes along came a woman in homespun fully his age and about as homely. She had also had a long walk. She nodded to me and sat down on another cotton bale. Not a word was said between us for ten minutes. Then as the whistle of the train was heard in the distance she said to the man:

"Then, Jim, you ar' gwine off ter jine the Mormons?"

"I am, Hannah," he replied.

"An' you won't take me?"

"No."

"And I'm to be left?"

"Yes."

"And it won't do no good to argufy?"

"Not a bit."

"Wall, then, good-bye to you."

She started forward with extended arm, but passed his hand and seized the satchel and flung it thirty-feet away. Then she grabbed him by the hair and they went off the platform into a mud hole together, and as the train moved away she was on top and jamming his head into the old-gold soil and saying between the jams:

"Want to jine the Mormons, do you? Want to leave the old wife who's dun lived with you forty years. Want to jine—jine—jine, you old rascal, you?"

And fifty passengers gave her three cheers and a tiger as she got a new hold on his patriarchal whiskers.

Seeing How it is Done.

Some time ago when Janisch, the pretty Austrian actress, was playing in New Orleans, she visited one of the engine houses. It was proposed for her especial benefit to call out the fire company as in regular answer to an alarm. The madame was invited to a seat on the hose carriage, where she could better watch the firemen as they slid down the pole into their places on the engine. All unconscious she lifted her dainty skirts and climbed up into a seat. The alarm was sounded, the fireman came tumbling down, the big horses sprang into their places and before Janisch could say "Jack Robinson" she was whirled out of the engine house and up St. Charles avenue, clinging to the driver and shrieking "Mon Dieu!" at the top of her voice. The experience was altogether a genuine sunrise to the actress and one that she will not likely forget.—*New Orleans Picayune.*

"Thump-rattlety-bang" went the piano

"What are you trying to play, Jane?" called out her father from the next room

"It's an exercise from my new instruction book. First step in music," she answered.

"Well, I thought you were playing with your feet," he said grimly; "don't step so heavy on the keys, it disturbs my thought."

Fortunate Father and son.

"I am as certain as I now live," says Bartholomew, of Kalkaska, Mich., "that Dr. David Kennedy's Favorite Remedy of Rondout, N. Y., saved my life when I was a victim of that renal disorder—Brights disease. My son had a fever sore on his leg. He, too used Favorite Remedy, and is now well. But for this medicine I am sure both father and son would have been six feet under the sod. 4-26 4t

Champion Sprinter—Who is this "Unknown" who is to race me to-morrow?

Trainer—All I can learn is that he has been doing business in the city and living in the suburbs for the past twenty years.

Champion Sprinter (dejectedly)—Mercy on me! I'm lost. I can't win a race with a man who has been catching trains for twenty years.

Perhaps no newspaper writer was ever more disturbed by a trifle than was the society reporter who, in describing the belle of a recent fashionable party, intended to say, "She looked as fait," but found that an unfeeling blacksmith had made it, "She looked all feet."

WARNER'S Log Cabin Remedies—old fashioned, simple compounds, used in the days of our hardy forefathers, are "old timers" but "old reliable." They comprise
WARNERS LOG CABIN SARSAPARILLA, "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract," for External and Internal Use, "Plasters," "Rose Cream," for Catarrh, and "Liver Pills." They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.