

Tasmanian Temperance Council

TEMPERANCE

A Moral Issue

Two Archbishops on

The Evils of Alcohol

Most Rev. the Archbishop of Sydney

Dr. H. W. K. Mowll

Most Rev. the late Archbishop of
Melbourne

Dr. F. W. Head



Temperance a Moral Issue

ALCOHOL, AN AGE-LONG EVIL.

One of the most important questions which can occupy the minds of thoughtful people is concerned with the use of alcoholic liquors as beverages.

There are evils attendant on the practice which have been a long time with us and are therefore very deep seated. Our Anglo Saxon forefathers passed a law forbidding the courts of justice to sit after the principal meal of the day.

The State in modern times has proved itself solicitous regarding the effects of this habit.

There are social and spiritual consequences patent in the community which it would be foolish to ignore.

DRUNKENNESS IN AUSTRALIA.

It is only necessary to refer to the fact that there have been one million and a half arrests for drunkenness in Australia to bring home to us the magnitude of the evil which we are considering. Crime and poverty follow in the train of over indulgence, with lamentable consequences to the weak and the innocent. Family life is frequently destroyed. Many sad tales in the Divorce Court can be referred to this evil as the cause of mutual distrust and repugnance growing to a complete rupture of the sacred bond that binds the family together.

Children suffer from mal-nutrition and are stunted in body, mind and character through the pernicious practices of one or more parents.

YOUNG WOMEN AND COCKTAILS.

Two modern features call for special comment. There has been an alarming increase in the cocktail habit. Young women who might not be induced to drink openly at houses of entertainment, so prolific in our midst, are tempted in the more secluded atmosphere of the social party. Those who lightly encourage this modern evil cannot have reflected on the evils that are laid by in store for those who are persuaded to indulge in it. The responsibility of raising to the level of a convention a habit that the best medical evidence assures us is fraught with grave peril to the health of the participator and also the well-being of prosperity is so grave that we wonder that more do not shrink from it.

MORAL DECLENSION.

The introduction of alcohol at social functions, and particularly at dances, has led to a loosening of healthy restraint and consequent moral declension. To stand idly by and witness these assaults upon the moral and spiritual well-being of the community is not the part of a Christian.

It is not too much to say that we are condemning victims of an age-long habit to continued bondage. We are providing and permitting tempting lures to indulge a disordered appetite at the very time that the disorder renders resistance weak and calls for corrective measures.

THE CHRISTIAN DUTY.

We spend large sums cheerfully in combating physical menaces such as tuberculosis. It is time we realised the need for a strong educative programme that will create a healthier public opinion on the ravages caused by strong drink.

Indifference to a social evil from which we happen to be immune personally is a refined form of selfishness utterly foreign to the spirit of the Master who took our sicknesses and bore our infirmities. The responsibility we each bear to our brother forces us to consider seriously how far we can be actively or passively a party to a system that is bound to involve a considerable portion of our fellows in misery and moral loss.

HOWARD SYDNEY.

Temperance a Moral Issue

ALCOHOL A HANDICAP ON SPIRITUAL LIFE.

My attitude towards alcohol is based on five principles. First, I believe that the use of alcoholic liquor on the whole acts as a weight upon the spiritual life of the individual, for it emphasizes the claims of the body against the demands of the spirit. In the little choices of daily life it makes it easier to choose what makes for comfort rather than self-control, for ease instead of hardship. Most of the men who have done the greatest things for the Kingdom of God have been those who have ruled out the use of alcohol. This is not true of all, but I think that it is true of the majority. For the ordinary man and woman of to-day the great need is to substitute the ideal of service for that of selfishness. The best way to do this is, I believe, to rule out even a moderate use of alcohol.

TEMPTATION TO YOUNG PEOPLE.

Secondly, the use of alcohol puts an unnecessary temptation before the young people of to-day. There is a growing tendency to luxury in our social life, and the standard of what is expected at social gatherings and entertainments is rising. It is more difficult now than it used to be to say "No" to the offer of liquor, and I believe that it is a danger to our young men and women, if those who refuse to drink are regarded as exceptional and old-fashioned. We need to enlist public opinion on the side of those who desire to enjoy innocent and legitimate pleasure without running the risk of being expected to drink, even if it is only in moderation.

EXCESSES ARE IMMINENT.

Thirdly, the danger of drinking to excess is always present. Intemperance has wrought so much havoc on a number of lives that it is cruel to expose our people, and especially our young people, to this danger unnecessarily. Many people can, no doubt, drink without doing themselves any harm, but we ought to be prepared to deny ourselves a pleasure if it does harm to some others. I believe that just now Christian men and women, when they act as hosts and hostesses, should set their faces against the use of alcohol at their entertainments, so that those who may be inclined to drink to excess may not be led to disaster by what has been begun at parties in Christian homes.

EXAMPLE NECESSARY.

Fourthly, I believe that the clergy should set their faces against the use of alcohol by themselves or in their own homes. As a parish priest in London I found that the great hindrance to a Christian life among my people was drink. Until then I had not been a teetotaler, but I became one then and have remained one ever since. There is no way in which those who stand against this public danger can protest so effectively, as by the fact that they themselves do not touch alcohol, or have it in their houses.

THE CHRISTIAN DUTY.

Fifthly, I dread the financial power that is wielded by the brewing interest. It is rich and influential and relentless, but it makes its profits at the cost of human lives. It is, to my mind, definitely a dangerous trade, and although good men may be engaged in it, its growth and success does do so much harm, the effects of which the Church, in its various branches, has to try and undo, that I believe that in standing for temperance, and, where possible, for teetotalism, is to serve the best interests of the Community and to help forward the Kingdom of God upon earth.

F. W. MELBOURNE.

Tasmanian Temperance Council

186 Collins Street, Hobart

MEMBERSHIP

All persons in sympathy with the objects of the Temperance Council, and contributing not less than 3/- per year to its funds, are entitled to Membership.

The support and co-operation of all friends of the Temperance Cause is invited and needed.

**I Desire to become a Member of the
TASMANIAN TEMPERANCE COUNCIL
and enclose herewith an Annual Membership
Fee of 3/-.**

NOTE—This amount is to cover my subscription to "The Australian Temperance Advocate" which I understand will be posted to me monthly at the address given below.

Name

Address

.....

Date.....