

and contends that there shall be license without responsibility, and that no matter what the public may suffer, they shall not have the power to redress the wrongs which they endure or take such steps as may be necessary to promote order and protect life and property.

The law forbids the sale of intoxicants to Indians; it forbids drinking establishments near public works in the progress of construction; it forbids sales to certain minors; it forbids sale by the great majority of the population. It has still to deal with a very small fraction of the population, whose especial franchise is but for a limited time. What is best to be done is that which is best for the peace and good order of society. If by withholding licenses drunkenness can be restrained, and violence and disorder diminished, then it would be better that no licenses should be granted. No doubt unrestrained sales without licenses would be much worse than a properly supervised license system. The experience of an earlier age established this fact, and the license system originated in the efforts of Government to restrain the disorders produced by drink. The stages in this matter have been unrestrained sales, restricted sales, prohibition. The question is, what will the community do. No doubt prohibition in form, with a total disregard of the law in fact, would be very unsatisfactory. But occasional violation of a law that is fairly well enforced is no evidence of its unwisdom. The whole community are not brought up to the same level by a single effort, and the Scott Act, where tried, may be repealed, but in our opinion it will be re-enacted with a larger number of supporters and with a better chance of being generally enforced.—*London Advertiser*.

WHAT THE BEER BUSINESS IS.

[FROM THE TOLEDO PLADE, P. V. NASBY, EDITOR.]

The brewers and distillers and their lieutenants, the saloon-keepers, stand in opposition to every class that makes any pretension to goodness or even decency. Their business is opposed to everything in the way of good morals, or of good order.

It is the one business which has demoralization as its basis, which lives and thrives only upon vice. It kills out of a man every good impulse before that man is valuable to it, and the customer becomes valuable exactly in proportion as he becomes bad.

It is a business which is opposed by every true clergyman in the country.

It is a business which the merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which is the constant fear of every father.

It is a business which is the horror of every wife.

It is a business which makes 90 per cent. of the business of the criminal courts.

It is a business which makes 90 per cent. of the pauperism for which the tax-payer has to pay.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold, and rags.

It is the business which fosters vice for profit, and education in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice. Drunkenness means speculation, theft, robbery, arson, forgery, murder—so: it leads to all these crimes.

It is a business which is at the bottom of all the political corruption of the country, the tool that has always been used by unscrupulous politicians from Boss Tweed to the very last bargainer in politics.

It is the business that is used for everything that is bad and demoralizing, and which has never been associated in any way with any good object or cause.

It is a business which is the drag upon progress, the enemy of civilization, and the bar to improvement.

It is the business that is the right hand of the gambler, the pugilist, the prostitute, the thief, and the vagrant.

It is the business that originated that peripatetic nuisance, the tramp, and is the father and mother of everything in the way of vagrancy and small crime.

It is the business that is answerable for a vast majority of the speculations and embezzlements and frauds by men in positions of trust.

It is the business that sweeps down every year thousands of young men, transforming them from the decent to the disreputable.

It is the one business in favor of which the only thing that can be said is that inasmuch as man owns himself he has the right to commit suicide, moral, mental, and physical.

It is a business based upon the lowest instincts in human nature, and the only one of which no one has ever spoken except apologetically.

It is a business which no one dares assert that it does no harm, the only dispute about which is as to the amount of harm it accomplishes.

And this business, this Pandora's box, insists that the law shall not touch it. This aggregation of crime insists that it shall go on unchecked, unrestrained, and unregulated. And more than that, it assumes to make the laws, and insolently asserts to control the law-making power.

Based upon vast capital and with an army of voters all in its interest, and controlling a still greater army of votes by the agency of appetite, it has taken possession of States as it long has of Cities.

It is undermining our institutions and destroying the country. There is but one way to meet it. There is no use in temporizing or compromising with it. The issue is made up. We have either to submit to its dictation, or kill it. If the people are wise they will kill it. No matter what it costs, the Rum Power must be destroyed. It has grown to too great proportions now, and it is time that it be killed. *Pulverize the Rum Power.*

THE VICE OF DRINKING.

We sympathize, indeed, with all honest efforts to repress not the vice of drinking alone, but all forms of vice; but our societies rest on the principle that total abstinence is the only sure and efficacious remedy for the evils of intemperance. And in holding this principle, we apply not merely to those who are or have been the victims of alcohol, but to society at large. Intoxicating drinks are not necessary to health, since women and children, to speak in a large sense, do not use them, and their health is quite as good as that of men who drink. They are not necessary and they are harmful, bringing ruin upon countless individuals, despair to the hearts of innumerable wives and mothers, changing homes which were created by love into dens of misery and hate, filling asylums with orphans to whom the deaths of fathers and mothers came as a blessing, turning loose the spirit of lust and murder, obscuring the brightest minds and withering the most generous hearts. Nor will any good or wise man say that all this concerns others, but not himself.

What I am I owe to a thousand influences not my own, and I am the shallowest of men if I imagine that it is possible for me to take care of myself without caring for others. What injures the neighborhood, the city in which I live, injures me, and when my faith or my country suffers wrong, I also am wronged; and a man becomes a total abstainer not necessarily because he has been a drunkard, or has special reason to fear that he may become one, but because he loves his fellow-man, his religion, his country; because he pities women who are the wives of brutal husbands and the mothers of the helpless children of drunken fathers, and maidens who are the victims of men for whom love means only lust.

He feels that in the presence of the sin, the misery, the crime and the degradation which hang like noisome reptiles around the wine cup, and spill their uncleanness upon the fair name of Catholics and Americans, nothing is worthy of a true man but complete renunciation of the whole business. Though he does not condemn those who go no farther than to persuade men not to drink in saloons, or not to invite others to drink, or to drink nothing more intoxicating than wine or beer, still, he holds, since alcoholic liquors are not necessary to health, and since they are the cause of three-fourths of the crime and misery which disgrace religion and society, that the proper thing is to abstain altogether, because, though we grant that many may drink with impunity, yet a given number of moderate drinkers will as infallibly produce a given number of drunkards, and another given number of incomplete and crippled lives, as a given number of cases of typhus fever will cause a given number of deaths.—RT. REV. LANCASTER SPAULDING, D.D., at the Catholic Temperance demonstration in Chicago, Aug. 6th, 1884.