

said of the constitution of the Board of Directors is equally applicable to that of the Board of Commissioners, and there is special force in *Fides'* point of the impropriety of any person occupying, at the same time, the positions of applicant for a license and grantor of the license. If the Directors of the Industrial Exhibition Association will go into the beer-selling business they must get out of the Board of License Commissioners, and it is strange that a gentleman could be found so far insensible to what is seemly and right as to place himself in so equivocal a position.

The lessons for temperance men are these:—1. We must see to it, that at the earliest opportunity the wording of our statutes is so harmonized with their intent, that such miserable evasions of them as we have recently witnessed will be utterly impossible; 2. The right, practical method of dealing with this treacherous, contemptible, unholy, drinking business is not that of hampering and limitation, but that of utter extermination.

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### Selected Articles.

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#### THE LIQUOR INTEREST.

Tramp, tramp, tramp, the boys are marching; how many of them? Sixty thousand! Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard! Every year during the past decade has witnessed the same sacrifice; and sixty regiments stand behind this army ready to take its place. It is to be recruited from our children and our children's children. "Tramp, tramp, tramp"—the sounds come to us in the echoes of the footsteps of the army just expired; tramp, tramp, tramp—the earth shakes with the tread now passing; tramp, tramp, tramp, comes to us from the camp of the recruits. A great tide of life flows resistlessly to its death. What in God's name are they fighting for? The privilege of pleasing an appetite, of conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison-homes with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time.

The prosperity of the liquor interest, covering every department of it, depends entirely on the maintenance of this army. It cannot live without it. It never did live without it. So long as the liquor interest maintains its present prosperous condition, it will cost America the sacrifice of sixty thousand men a year. The effect is inseparable from the cause. The cost to the country of the liquor traffic is a sum so stupendous that any figures which we should dare to give would convict us of trifling. The amount of life absolutely destroyed, the amount of industry sacrificed, the amount of bread transformed into poison, the shame, the unavailing sorrow, the crime, the poverty, the pauperism, the brutality, the wild waste of vital and financial resources, make an aggregate so vast, so incalculably vast, that the only wonder is that the American people do not rise as one man, and declare that this great curse shall exist no longer. Dilettante conventions are held on the subject of peace by men and women who find it necessary to fiddle to keep themselves awake. A hue-and-cry is raised about woman suffrage, as if any wrong which may be involved in woman's lack of the suffrage could be compared to the wrongs attached to the liquor interest.

Does any sane woman doubt that women are suffering a thousand times more from rum than from any political disability?

The truth is that there is no question before the American people to-day that begins to match in importance the temperance question. The question of American slavery was never anything but a baby by the side of this; and we prophesy that within ten years, if not within five, the whole country will be awake to it and divided upon it. The organizations of the liquor interest, the vast funds at its command, the universal feeling among those whose business is pitted against the national prosperity and the public morals—these are enough to show that, upon one side of this matter, at least, the present condition of things and the social and political questions that lie in the immediate future are apprehended. The liquor interest knows there is to be a great struggle, and is preparing to meet it. People

both in this country and in Great Britain are beginning to see the enormity of this business—are beginning to realize that Christian civilization is actually poisoned at its fountain, and that there can be no purification of it until the source of the poison is dried up.

Meantime, the tramp, tramp, tramp sounds on—the tramp of sixty thousand yearly victims. Some are besotted and stupid; some are wild with hilarity, and dance along the dusty way; some reel along in pitiful weakness; some wreak their mad and murderous impulses on one another, or on the helpless women and children whose destinies are united to theirs; some stop in wayside debaucheries and infamies for a moment; some go bound in chains, from which they seek in vain to wrench their bleeding wrists; and all are poisoned in body and soul, and all are doomed to death. Wherever they move, crime, poverty, shame, wretchedness, and despair hover in awful shadows. There is no bright side to the picture. We forget: there is just one. The men who make the army get rich. Their children are robed in purple and fine linen, and live upon dainties. Some of them are regarded as respectable members of society, and they hold conventions to protect their interests! Still the tramp, tramp, tramp goes on.—*J. G. Holland, in Scribner's Monthly.*

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#### BRAVELY SPOKEN.

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The Iowa Methodists closed their state conference at Burlington on the 9th inst. Before adjournment they passed the following manly resolutions.

Resolved. That we as members of the Iowa Annual Conference of the Methodist Episcopal church, will use our influence in public and private to carry to a successful issue what we believe to be the will of so large a number of the citizens of our Commonwealth, and which is so essential to the well being of society.

Resolved. That the temperance cause lies so near the welfare of our homes and churches that we will not be intimidated by the cry of meddling in politics raised by the rum power and their apologists.

The resolutions have reference to the prohibition issue, and the stand taken is at once courageous, noble and independent. It is time ministers of the gospel took such a stand, and it is time Christian men and women, the country over, sustained them in so doing. The cry of "mixing politics with religion" has been used to prevent christian ministers from doing their duty as such and as citizens long enough. There is nothing in the ministerial relation that gives the least excuse for neglecting a single duty of the citizen, and the plain duty of every citizen is to hold, advocate and vote for those opinions and measures that are most essential to the well-being of society.

Religion is not intended to prepare one for death alone. It is to permeate the every day life and determine every duty, personal, political and social as well as moral. Anything which is not in harmony with it is wrong. That system of politics into which religion cannot be carried is a false and dangerous system, and the religion that will not mix with and purify politics, as it brightens and betters every right thing in life, is not the true religion.

The outcry against ministers who carry their religion into politics did not originate with, nor has it been passed by the friends of christianity. It is the voice of the devil, uttered through the mouths of his prophets, the political tramps and tricksters, who recognize in politics nothing except ways and means for self aggrandizement and enriching themselves at the expense of the people. It should intimidate neither pastors nor people, and we congratulate the Methodists of Iowa upon the firm stand they have taken against it.—*Letter.*

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#### OBJECTIONS AGAINST ABSTINENCE.

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Hardly any sensible person now defends drinking upon the old plan; but when any one speaks about total abstinence or temperance, the usual mode is to "trot out" some objection against it, and then to endeavor to ride off upon that objection. It is common, for example, to say, "Why, wine is a creature of God, and what could it have been for but drinking?"