

812,000,000, an increase of \$398,000,000 during the year. The total assessed value of personal property subject to taxation for local purposes is \$650,000,000, a decrease of \$13,000,000 over last year's valuation. Of course, nobody believes that the personal property in the state has not increased largely during the year. One of the important arguments of the advocates of the land tax has been that it cannot be evaded by falsehood. Land is always in plain sight.—Kansas City Star.

### THE VICE CRUSADES.

#### BEGIN AT THE TOP.

A syndicate interview from the Rev. Gustavus Tuckerman, of St. Stephen's House, St. Louis.

"Judge not, that ye be not judged" is an injunction to be heeded by us all.

I am far from unmindful of its applicability to myself. Nevertheless, to be honest, I must express my conviction that the "anti-vice crusade" movement is to be deplored on the ground that it is unintelligent, unethical and, above all, unchristian. Jesus said of Himself that He came to seek and to save the lost; and of those whom He commissioned, that they were sent by Him as He had been sent by the Father. He also said to the exponents of respectability and religiosity that by their blindness and self-righteous separatism they were blocking the way into the kingdom of God—adding, moreover, that those whom they most despised were more open to the truth than they.

More pertinent than these statements of the Christ I know of none unless it be His warning: "Without Me ye can do nothing."

In all efforts for the extermination of vice there is at bottom no alternative to the choice between the cross and the club as a tool—between drawing and driving as the method. No great length of time and no elaborate intellectual process is required to decide which of these was the tool and the method of Him whom we call Master. If justification for the use of force be sought in the double cleansing of the temple of Him it might be well to remember (1) the mote and the beam, (2) the con-sanguinity of poolroom, church-fair raffle and stock exchange, (3) the relative importance of retail and wholesale gambling, (4) the comparative criminality of physical and intellectual or spiritual prostitution.

If we must have "crusades," if the Philippines and China do not afford

sufficient vent for the martial impulse, why be so cowardly as to hound "the least of them, my brethren?" Why not be brave enough to attack "spiritual wickedness in high places?" Why not be honest enough to admit that the time is come for judgment to begin at the house of God—even at us who ostensibly constitute the church and call ourselves Christians? Why not in manly fashion face the fact that, however well meant, any movement which is tainted with self-interest, mercantilism, rotten respectability and religiosity is doomed to ignominious failure and confusion of face? Why not first cleanse the temple? Why not apply the whip there before attempting to wield it in the Tenderloin?

"He that is without sin among you, let him first cast a stone."

#### YOU ARE FIGHTING THE SYMPTOMS, NOT THE DISEASE.

Portions of a sermon delivered at Plymouth church, Rochester, N. Y., by the pastor, the Rev. W. T. Brown, December 16, as reported in the Rochester Herald.

When I think carefully and candidly of these crusades against vice and evil which are represented by such movements as that of the Anti-Saloon league and other similar organizations, and when I consider with equal candor and seriousness these other religious movements like that planned for the opening century, while I am compelled to acknowledge the sincerity and earnestness of those engaged in them, as I expect them to acknowledge the same qualities in me, I am obliged to regard them mistaken and wasteful. I cannot approve them and I cannot cooperate in them. And I will tell you why.

In the first place, they seem to me to be misdirected. And they are misdirected because they are not aimed, so far as I can see, at the real vice which threatens most dangerously the life of the individual and the welfare of society. In all my life thus far I cannot remember a crusade against vice which evinced any clear knowledge of what the most dangerous, the most menacing, the most destructive vice is. And I have never known of such a crusade which bore the remotest resemblance to the spirit or life or conduct of Jesus. Indeed, as a matter of fact, Jesus is not very generally invoked in such movements. The crusades which are going on most of the time here in our city under the auspices of the Anti-Saloon league, the Prohibition Union of Christian Men, the Good

Government club and other organizations are directed and always have been directed against the least harmful forms of vice, against the least guilty offenders, against the great laws of human life, whether you think of such laws as embodied in the teachings of the world's great prophets or as implicit in the constitution of man and of society.

What is it we are trying to do in these movements? We are trying to close the saloons, the brothels and the places where a petty form of gambling is carried on. Let me remind you that effort is always directed against those saloons especially which are patronized by the poor rather than against those places which receive the patronage of the rich. Understand, I do not say that the clubs where spirituous liquors are to be had are not included in the general indictment of our temperance reformers. No doubt they are. Nor would I be understood to have any sympathy with intemperance on the one side, or with these attacks on the liquor traffic on the other. I would be glad if there could be no drunkenness in the world. I yield to no man in wishing that all men might be sober, healthy, happy and prosperous. I do not doubt that over-indulgence in drink injures men and women. I understand very well that many of the surface crimes of the world are committed under the influence of drink, as their immediate occasion.

Whatever evil there be in a saloon wears no disguise. It has the virtue of honesty and it has in it no vestige of hypocrisy. I cannot and will not join any man in wholesale or retail condemnation of the saloonkeeper or any other man. I believe that the occupation of a saloonkeeper is quite as honorable and no more demoralizing than many other occupations which I can easily think of. I believe that all that is bad in the liquor business is so for exactly the same reason that makes many other forms of business bad.

Let me remind you again that the houses of infamy and the abandoned women, so-called, against which our crusades are undertaken, are very largely of the least dangerous sort. Moreover, effort is directed and thought concentrated upon the least dangerous form of a widespread social disease. I suppose the great majority of people entertain the idea that most of the licentiousness and lust of our city are to be found in these places where such things are