

will fulfill the law; nothing, without this, will redeem mankind from the rampant vice and iniquity.

### The Relations of Extravagance to Crime.

*But a foolish man spendeth up.*—Prov. xxi: 20.

As a people we are living too high. We spend too much money by far in ministering to pride, sensuality, and vain show. We are yet in our "teens," and yet there is not a nation on earth that spends so much on luxuries, on mere adornment and display, as we. It has become a *passion*, and it rages everywhere and among all classes with ever-increasing and destructive fury. And its corroding, corrupting and demoralizing effect is seen in every direction, and deplored by many. It is a "foolish," insane mania, that has seized upon the people, mainly caused by our sudden and wonderful material prosperity, and it threatens to eat up the wealth of the land, to exhaust and waste our prodigal resources, overwhelm us with the vices and corruptions of the Old World, and crowd our land with gigantic swindlers and a new race of criminals.

That there is a direct connection between our extravagant habits in living and the tide of monstrous corruption and criminality which is sweeping over the land, threatening the utter subversion of personal and public virtue, no one will question. It is palpable to all observers. It is made clear by the

records of our courts of justice. It is the confession of thousands of our defaulters and ruined men of business. The truth is blazoned in the columns of the daily press. They live beyond their means, and bankruptcy is only a question of time. They live as the "foolish man" in the text lived, and when they have spent all their own, they covet and are tempted to use their neighbor's, and the result is speculation, embezzlement, forgery, exposure, downfall, State-prison! This is unquestionably true of the vast majority of criminals. It holds true among the lower class as well as the higher. It is, indeed, the cause of the poverty of multitudes. Even the wage-class among us—better paid than in any other nation—live from hand-to-mouth. They spend a large part of their earnings for drink and tobacco, in wantonness and riot, and when a slack time comes they are on the verge of starvation, and become the willing tools of demagogues, committees of Knights of Labor, and are ready for "strikes," riots, arson, and even murder.

Until this passion for extravagant living is *checked*, and our means are sacredly husbanded for legitimate necessary expenditures for the support of life, for education and social improvement, it will be impossible to check the prevalence of crime. They are so intimately associated as cause and effect that they are sure to stand or fall together.

### EDITORIAL NOTES.

#### Law Educative.

Why not advocate High License as a stepping-stone to Prohibition? If you cannot get the whole loaf of bread, why object to a part of a loaf? Is it not wisdom to take Prohibition in parts, if we cannot get it as a whole? E. T.

To the latter question, "Yes," provided the part of loaf is bread. But License, High or Low, is not Prohibition bread. Aroused as the moral sense of the public now is on the liquor evil, it would be disastrous in the extreme to compromise on license. Whatever may be the meaning of license to a legal mind, or the theory concerning

it held by a scholar or philosopher, to the average mind license is legal permission; and that is, recognition of the right of the thing permitted to exist. "Prohibition," it is urged, "is never more than partially successful." The Ten Commandments, for thousands of years, were only partially successful; yet God never substituted license for prohibition against idolatry, theft, or murder. The "Thou shalt not" has thundered in the ears of the people, and has been educative, throughout all these centuries. To have licensed