

SHERIDAN ROAD NEWS-LETTER

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SATURDAY, DEC. 19, 1903

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MAKING BUSINESS.

"Breathes there a man with soul so dead who never to himself has said," this old town seems a little dead, what can I do to wake it?

The Ladies Home Journal tells "How Christmas Made a Town." First, "the people were neighborly and sociable." They had read in their bibles "be not forgetful to entertain strangers for thereby many have entertained angels unawares."

They did not feel that they had a monopoly on all the "social life" and therefore proposed to make it as unsocial as possible for the stranger within their gates, by affirming to begin with that they "never went anywhere." Had they uttered this proclamation of "keep out," some daring soul might have responded, "never go anywhere? Well, you'd be a lot brighter if you sometimes went 'somewhere' and got new ideas."

The people in the little town that Christmas made, not only made much of the strangers within their own gates, but they heard of three girls in a neighboring town at school who lived at too great a distance to go home for the holidays and they straightway made up a Christmas box and sent to the distance-bound home-sick girls.

One of their girls was so deeply impressed by the act that she concluded that a town having women in it of this kind must be a good place to live in. When

some years later she married and found that her husband could reside in one place as well as another she suggested a visit to the town of the Christmas box. They were so delighted with the spirit of the town, the generous, social hospitable atmosphere, that they bought property and erected a beautiful home. Later the husband erected and donated a church building, costing twenty-five thousand dollars. Half a dozen women, with their Christmas-box made the financial prosperity of a town.

Who would buy a home or make business for a town where the women greet a stranger with the announcement that they "never go anywhere," where the men hate and back-bite each other, and where the very children have a strained and unnatural air of struggling to maintain "a complacency totally unwarranted by facts?"

If you own property in a town you certainly want it to increase in value. If you do business there you would like to do more business. Whatever your place in the town, that town's prosperity is your advantage and you can add to or take from the growth of the town by your own personal agreeableness or "pure cussedness."

No matter if your neighbors are dull; be a little brighter yourself and make up the deficit. No matter if they are somewhat gossiping and ill-natured; be the more cheery and tolerant and trust in the possible stranger that may at any time drop down upon you to help you to make your town a pleasanter place to live in.

A PLEA FOR THE CHURCH.

Rev. Mr. Pfanstiehl preached at the Presbyterian church last Sunday morning on the importance of cherishing high ideals. The sermon was a scholarly one and a finished intellectual effort. Those who go to church for mere excitement of the senses, or who have "a canine appetite for knowledge," in the direction of strange doctrines, or plausible subterfuges for the performance of plain duty, might have found the sermon "heavy." Indeed, judging from the empty pews in orthodox churches, the majority of people are in search of what in news-

paper parlance, may be called 'yellow' theology, which is to say a creed, or pretence of a creed, contradicting the old warning, "In the day that ye eat thereof ye shall surely die."

The old condition, "If any man would come after me let him take up his cross daily and follow me," seems too difficult. That way is too straight and narrow "and few there be that find it."

The new statement rejects the cross and teaches: If any man would have anything let the lust for it enter his soul until he sees only what he desires and demands only what he wants and lo his own shall come to him.

Let him reject the love that would induce self-denial and cling only to a "principle" of selfishness whose aim is not to "take up the cross daily" but to flee as far from it as possible.

In the rage for "popular preaching" and rank sensationalism, it is restful to find those who "dare to be in the right with two or three."

Sermons such as Mr. Pfanstiehl preaches have an educational value to the young in training them to listen to what is serious and scholarly.

It shows them what has been learned by mental drudgery, and what will have a tendency to counteract the lawlessness and crime that menace civilization.

It would seem as if even the most worldly minded would recognize the benefit of listening even for an hour on Sunday morning, to the utterances of one who has made scholarship his trade and the cultivation of high ideals his profession.

Even refinement of manner and definiteness of purpose in life depend on regular church going—where the feelings excited are not in the direction of more laxity of conduct, but where ideals of self-sacrifice to make others happier cultivate a capacity for heroism.

Church going should not be regarded as an amusement nor as a means of "putting in the day." It should be a deliberate effort to feed the flame of aspiration until it shall warm and brighten the world in words of love and deeds of mercy to those nearest at hand.

The Chicago managers of messenger service, in employing negro messengers, have perhaps acted merely from a habit of "getting things down in black and white."

Anthony Comstock, in his raid upon the vile literature, distributed to corrupt boys and girls, has done a great work for the cause of purity. Is it not time for him to have some law passed in regard to the demoralizing records that may be found in phonographs?

Parents who would not allow their young daughters to listen for one moment to the vulgar songs, the ribald laughter and the hideous mirth of the lowest and most corrupt men, who will allow them to drink in all of these things by way of the phonograph, and seem unconscious of the fact that they are blunting the sensibilities and destroying the innocence of their children.

What escape has anyone from "the slum element" if its utterances are to be bellowed through a phonograph in public places so loudly as to penetrate closed doors and sacred privacy.

It is reported that to forestall a possible replevin by Chicago men, who claim to have been elected head of the Lake County Fair Association at Libertyville, the old officials, who claim to have been re-elected, have secreted the society's books. Is our motto "Law and Order," or is it "Might Makes Right?"

STATE OF ILLINOIS, } ss,
COUNTY OF LAKE, }

In the Circuit Court of Lake County, Geo. W. Turner vs. Frank P. Hawkins, Trustee, John M. Hansen, Lloyd M. Bergen and Agnes M. Bergen, Bill to foreclose Gen'l No. 1826.

Public notice is hereby given that by virtue of a decree of sale made and entered in the above entitled cause in said court I the undersigned, Master in Chancery of said Court, will on Tuesday the 5th day of January, A. D. 1904, at the hour of one o'clock in the afternoon of said day at the east main front door of the Court House of Lake County, in the city of Waukegan, in the County of Lake and State of Illinois, sell at Public vendue for cash in hand to the highest and best bidder the following described real estate, described as follows to-wit: That part of lot seventy (70) in Everts and Jeffreys subdivision of Highwood described as follows to-wit: commencing at the north-west corner of said lot running thence south-easterly along the westerly line of said lot thirty (30) feet, thence east parallel to the north line of said lot to the east line thereof, thence north along the east line of said lot to the north line thereof, thence west along the north line of said lot to the place of beginning, situate in the city of Fort Sheridan, County of Lake and State of Illinois.

Dated Dec. 4th, A. D. 1903.

ELAM L. CLARKE,
Master in Chancery.

1-4.
Swedish M. E.—Highwood, Ills, Gustaf Erickson, Pastor. Sunday School, 10:30 a. m. Epworth League 7:00 p. m. Evening service, 8:00 Sunday and Thursday.

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