

Our Outlook

Sherman's Ideas of Modern Life.

"There was an old farmer down in Egypt who said he did not believe in spreading his molasses over too many pancakes, because it gets too thin by such a process and is not near so sweet."

The fellow who covers too much territory usually runs out of water and then he goes dry. Then the wider the current the shallower the water. You had better get into a channel and have some water power with which to turn the wheels.

We need more of the 'concentrated life' for a while than we do of the 'strenuous life.'

Nearly everybody has some sort of a publicity nostrum to cure the moral ills of adults. I am a disciple of Mayor Fred A. Busse and his bed slats. There is great virtue in early discipline.

All moral suasion or all bed slats might be wrong.

"We are overwhelmed with remedial state laws or juvenile courts, parental neglect, wife abandonment, parole systems and the like. It all indicates a decay of the American home and the cardinal virtues of domestic life.

There is more danger of race deterioration than race suicide just now.

"We need for a while to pay more attention to quality than quantity."

A smaller number of juveniles well raised, if necessary by the bed-slat process, is worth a horde turned loose for future citizens from juvenile courts and reform schools.

"Race degeneration is worse than race suicide. Dilution is less desirable than concentration. Therefore, up with the bed slat and the 'concentrated life' for a while."

These are some of the wise saws of Lieut.-Gov. L. J. Sherman, and like all such, they must be accepted for what they are worth. We have had President Roosevelt's 'strenuous life,' and from Wagner we are told of the 'simple life,' and now from Sherman we have the 'concentrated life' with an open endorsement of the bed-slat doctrine. Solomon said there is nothing new under the sun, and if we go back to his wisdom we shall find all these things—not excepting the rule that to spare the rod spoils the child, which is a vastly better expression of the whipping-post law than the slangey and ungraceful bed-slat.

Probably most of us are blundering along without much thought of the philosophers. For amidst all the doctrines of science, politics and philosophy we find that greater than all is experience.

New York or Chicago?

There is rivalry just now as to which is the most moral of the great cities of the world. It seems to have been started by District Attorney Jerome, who declares that "New York is the most moral, the most decent, the most law-abiding city in the world."

This sounds rather strange from the man who has but recently posed as the man with the muck rake in the most demoralizing and degrading story of social depravity that was ever exposed to public gaze.

Of course it was to be expected that some valiant and gallant knights would be on hand to defend Chicago, and Carter H. Harrison has distinguished himself by his polite admission that "New York is the most moral city but one"—Chicago. Now it is in order for some one to speak in behalf of London, Berlin, Paris or Glasgow. But what

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about Toronto? Have not our Canadian cousins carried off the banner, and do they not still possess it?

Certainly if either New York or Chicago is to be regarded as the highest yet attained we are many ages from the millenium.

On the other hand if an accurate census could be taken of the active moral and benevolent agencies that are constantly at work in any of our great cities we might fairly claim them all as much distinguished for their good as for their evil.

There is indeed a continual struggle—a holy war waged in terrible earnest against the evil forces which afflict Chicago. The struggle of hundreds of thousands for bare existence—the awful monotony of the modern factories where men, women and children are compelled to work out their lives like automatic machines with a continuous motion of hand and foot in response to mechanism—the great seething mass of men amidst the smoke and stench and blood of animals at the stock yards—all these and many other forms of human slavery are met with miracles of service and devotion for the relief and betterment of these people.

Everybody has heard of the Hull House and Miss Addams is the patron Saint of Chicago. And then there are scores of other benevolent and educational agencies.

At the Chicago Commons a distinguished assembly met on Monday, May 27, and when Professor Graham Taylor told of the amazing amount of work that was done in that center of congested population where no less than twenty-eight languages are spoken, he held his audience spell-bound with surprises.

Certainly no less interesting was the story told by Prof. Taylor's son of the splendid work being done in the small parks and play grounds of Chicago, where literally hundreds of thousands of men, women and children romp and play and bathe.

But the most telling word of Prof. Taylor's speech was that in which he said, "after thirteen years of experience of work in the Commons among these people we have yet to see advantage taken of the freedom of our institution by introducing gambling or liquor." The people do not choose vicious things when others are offered. But they are often driven to a choice of saloon and vile resorts,—or nothing.

Judge Cleland's Crime Cure.

Railroading prisoners to the bridewell means sending their families to destruction." So says Judge Mackenzie Cleland. He strongly protests against the use of ancient forms of law and claims that the better treatment of men who commit criminal acts is to place them out on parole. Quoting the case of a man who, when intoxicated, attacked another man to the danger of his life he says: "I will send that prisoner to jail for thirty days. He will then call himself a fool a thousand times over, and thereafter will be as good a citizen as any of you. He was a good father until his act, and why should his wife and children suffer by imprisoning him? What possible benefit is to be derived by making this man a convict instead of letting him resume his place as a good citizen?"

Judge Cleland's beneficent idea of justice is not altogether new. In France a law exists known as the "Berenger Law." It was passed in 1891 through the labors of Senator Berenger.

According to the provision of this law every offender sentenced to imprisonment for a period not longer than two years had his penalty suspended and ultimately remitted, provided he committed no new misdemeanor during the subsequent five years. The object is to appeal to the honor and self-respect of the culprit and also to give him an oppor-

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tunity to redeem the past by freeing him from the degrading influences incident to penal institutions. He is put upon a probation under conditions, as Senator Berenger expresses it, calculated to reawaken feelings of honor, reanimate confidence, and resuscitate energy. A new and better life is made possible to him.

The writer has no data of the operation of this law since 1902, but during the first ten years it effected 230,000 persons, with the remarkable result that the number of cases of second offence, which formerly would have been 47 per cent of the whole has fallen to 5.4 per cent. It is thus seen that 40 per cent of those who under the former system would have gravitated into criminal life would have been saved.

We are reminded by these results of the case of an incorrigible soldier who had been so frequently punished for his offences that his superior officer was in despair. The conclusion was about reached that there was nothing left to be done but to drum him out of the regiment in disgrace. His commanding officer, who cherished toward him a feeling of kindly interest, raised the question at the court-martial, what more could be done to save this man from his undoing, when some one answered, "Try what forgiveness will do." When the offender was called in he expected to have visited upon him the severest penalty possible, and when told that he had been forgiven, his heart was broken with contrition, a new motive force took possession of him, and from that hour he became a new man.

President Roosevelt on the American Boy

In an address at the annual exercises of the select school at Washington, at which Archie Roosevelt is a scholar, the President said:

I want to see the boy enjoy himself. The boy at play sometimes exhibits those qualities which determine the kind of a man he will make. If he dislikes his work, if he shirks his studies, he will develop into a great failure in everything else. If he hasn't character to study he won't have character play.

HOW TO PLAY.

Play hard while you play and work hard while you work. Right here there is a great lesson for the grown-ups as for the younger ones. I want to see you brave and strong and gentle and kind. Those are the qualities that make up good citizenship. I want to see you so conduct yourself that among your fathers and mothers there will be a feeling of regret, not of relief, when you are away from home.

When you are out among your playmates don't be afraid of the little boy who happens to be rude to you. The boy who is too nice to hold his own is not the boy who will grow up to be the best citizen. When you boys grow to manhood I want to see you put the wrongdoer out of the way and make the man who does wrong feel that you are his superior in strength and character. If you cannot hold your own then you will be a curse in any environment.

GIVES RAPS TO BULLIES.

The bully, the boy who would maltreat the weaker boy or an animal is one of the meanest boys in the world. I want to see you protecting those who are weak against those who would oppress the weak. Such a boy when he becomes a citizen will be strong enough to abhor and despise the betrayal of a trust and strong enough to stand for the right. You will find a certain number of boys who have strength and who have misused it by oppressing the boy or the girl who is weak. That kind of a boy has a mean streak in him and has not in him the real strength or the real courage that makes for character. I abhor the boy who uses his strength against those who cannot help themselves.