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Lines Worth Preserving

LAWS OF LIFE.

"Labor the law of life," that is your creed;
Once it was true that art meant only grace,
"A pretty flower this is," "A glorious face,"
Men said, and so interpreting, did heed
No higher call than came from shepherd's reed:
Brawny arm was for the warrior's mace,
The supple limb was for the champion's race,
But higher, better things were lost in deed!
Now, in this newer day, what change is wrought!
We know the law of life is labor; so
The hand and mind in unison are taught,
With each the other's ready servant, Lo!
What a grand world will swing beneath the sun
When Heart and Hand and Mind are all in one!
—Meredith Nicholson.

Our Outlook

AUTOMOBILES AT A DISCOUNT.

If it be true, as the New York correspondent to a Chicago paper says, that "more than 2,000 New York people, some of them ranking as millionaires, have sold their automobiles within the last few weeks" because of "the rich man's panic" at Wall street, there is reason to believe that recent events have actually affected the money markets. "These automobiles," says the same correspondent, "represent a total cost of over \$15,000,000. They are possibly now worth \$7,000,000." While automobile manufacturers are mourning over a number of cancelled orders.

CHARIVARI'S AND RICE.

Two recent incidents respectively call attention to certain practices in connection with weddings that are attended with unpleasant experiences and are often inconsiderate and brutal.

At Racine, Wis., Father Meyer, of St. Mary's church, issued an imperative order forbidding the pelting with rice any bridal couples within the radius of the church edifice. "It is a relic of barbarism," said the priest, "and I will not have it practiced at my church. It is annoying and dangerous, too."

This is a right stand to take and it is high time that self respecting people everywhere frown upon the practice.

The second item is of two young people, Walter Alfit and Miss Freida Volkmann, who fled from Blue Island, Ill., to Milwaukee, in order to escape

a charivari which they discovered had been planned.

These serenaders may have originated in good-fellowship, but if so they have degenerated, for they are now the general instruments of torture and deliberate hold-ups for money. Gangs of boys, some of whom do not see anything in it but fun, gather all the old cans and disused cylinders to beat into a hideous noise worse than an old-time war whoop of Indians. But the worse part of such crowds hold up the innocent victims for money, with which to buy drink and tobacco. This has become a common practice and is a matter which ought to be referred to the police.

A MINISTERS' UNION.

The latest development of unionism is reported from Kansas. In Coffeyville, in that state, the ministers have agreed to a uniform charge of five dollars as a charge for attending funerals of persons who are not members of their congregation.

The general public have, of course, no more right to object to this than for the fees of the undertakers. The complaint of one minister that he was called to a neighboring town to preach a funeral sermon and had to pay \$3.00 out of his pocket for expenses is not an isolated case. Many a minister has hired a horse and buggy to drive out to a distant place and conduct a funeral service at his own expense.

On the other hand one hardly likes the idea of any terms which look like withholding religious service up at a fixed price. If, however, these ministers will always have regard for the poor and give their ministrations free to such as cannot pay, no one has any right to complain that they protect themselves against meanness or thoughtlessness.

THE ROMANCE OF FACTS.

General Booth's Coming

The oft repeated saying, "truth is stranger than fiction," finds no more conspicuous illustration than the wonderful story of William Booth, the veteran general of the Salvation Army.

Forty years ago he was stationed in the thickly populated district of the East End of London as a Methodist minister. In the midst of that vast crowded section he took his stand on the street corners with no other visible support than the Bible he held in his hand.

When the Methodist conference transferred him to another field Booth refused to go and he was therefore left to work on his own resources. To say these were slim is putting it mildly, but the good man believed in himself and yet more, he believed in God. His methods were the simplest, his aids were the crudest, but his appeals were just the sort to win the most unlovely of all the great masses of London.

The organization of an army was not in his first thoughts, but probably grew out of the methods which he found acceptable, such as marching through the streets with a few noisy and unmusical instruments

with a jingle that caught the ear of the crowd, so that they followed him into the cheap halls or theatres which he hired from time to time.

It is now a matter of history that the movement spread and that with the aid and genius of his wife, who was a very remarkable woman, he organized the "army." If we could turn to the English papers of forty years ago we should see with what ridicule, contempt, opposition and persecution the early "soldiers" of the army were treated. They spread, however, in spite of all, and a little later they met similar treatment in this country and in all the English speaking colonies. And through almost every country in the world they have carried their flag against the utmost persecution.

Then and Now

This subject is made timely by the fact that General Booth, now in his seventy-ninth year, is making another tour of the world, and is announced to be in Chicago next October 19th to 24th. But with what marvellous change of conditions. Thirty years ago the mention of his name in educated circles would have provoked contempt and his assumption of the title of "General" would have been ridiculed. Now General Booth is to be the guest of the University of Chicago, the Chicago Association of Commerce, the Press Club and the Moody Institute.

And strangely as these auspices contrast with the old-time reception of the man and his cause—these are not at all singular receptions of this grand old man. Presidents, crowned heads and royal courts have done him honor. Even Cardinals of the Catholic Church have written of him and his work. Perhaps it may be said that there is not now in the whole world a single representative of any religious movement whose sweep of welcome and recognition is so universal.

The army differs from almost all other modern organizations in its aim to read the people—not their possessions; "not yours, but you," is its motto. It never asks "how much can you contribute"—but "what can we do for you?" While its officers never fail to cry "repent," they also never fail to enquire if the penitent has a meal and a bed.

The Future of the Army

But what will be the future of the Salvation Army when Booth passes away? That question is frequently asked and remains unanswered. One thing will probably quickly appear, viz.: that its strongest feature of organic machinery is also its weakest. So long as the original "General" lives, the fact that he governs by the most exacting and arbitrary militarism does not provoke opposition, but when his successor takes the name and exercises the absolute control vested in the office, the question will arise, "who made you to rule over us?"

The world is not growing towards the despotism of militarism. More and more it demands that the government of affairs shall be by the people as well as for the people.