

North Shore Church Directory

HIGHLAND PARK CHURCHES.

BAPTIST. Pastor—Rev. Leroy Dakin. Sunday Services—Morning, 10:45; evening, 7:45. B. Y. P. U. Young People's—7:00 p. m. Sunday School—12:00 noon. Weekday Prayer Meeting—7:45.

EPISCOPAL CHURCH (Trinity). Rector—Rev. F. C. Wolcott, D. D. Holy Eucharist—7:30 a. m. and on festivals and first Sunday in month 11 a. m. Matins and Litany—11 a. m. Evensong—5 p. m. Sunday School—9:45 a. m.

EVANGELICAL (Ebenezer). Pastor—G. F. Courter. Sunday Services—Morning, 11:00 a. m.; evening, 7:45 p. m. Christian Endeavor—6:45 p. m. Sunday School—10:00 a. m. Wednesday—Prayer Service, 8:00 p. m. Friday—Bible Study and Choir, 8:00 p. m.

FIRST UNITED EVANGELICAL. Pastor—Rev. R. R. Schultze. Sunday Services—10:45 a. m., 7:30 p. m. Week Day (German)—Wednesday, 7:30 p. m.; English, Friday, 7:45.

GERMAN LUTHERAN. Pastor—A. Starck. Sunday Services—10:00 a. m., 7:30 p. m. Woman's Society—First Thursday in month.

PREBYTERIAN CHURCH. Pastor—Rev. C. P. Goodson. Sunday Service—Morning, 10:30. Sunday School—12:00 noon. Weekly Prayer Meeting—Wednesday, 8:00 p. m.

ROMAN CATHOLIC CHURCH. Pastor—Rev. Jas. O'Neill, D. D. Sunday—First Mass, 8 a. m. Sunday—Second Mass, 10 a. m.

CHRISTIAN SCIENCE. Sunday Service—10:45 a. m. Sunday School—12:00 noon. Wednesday Evening—8:00 p. m.

GLENCOE CHURCHES. CONGREGATIONAL CHURCH. Pastor—Rev. M. W. Darling, D. D. Sunday School—9:45 a. m. Sermon—10:00 a. m. Young People's Class—4:30 p. m. Prayer Meeting—Wednesday, 8:00 p. m.

THE CHURCH OF ST. ELIZABETH. (Episcopal). Rev. Luther Pardee, Priest in charge. Holy Communion, 7:30 a. m. Second Celebration and Sermon first Sunday in month, 11:00 a. m. Morning Prayer and Sermon, except first Sunday in month, 11:00 a. m. Evening Prayer and Sermon, 5:00 p. m. Sunday School, 9:45 a. m.

GERMAN LUTHERAN CHURCH. Pastor—Rev. C. Hintz. Sunday Service—10:00 a. m. Wednesday Evening Meeting—7:30.

WINNETKA CHURCHES. CHRIST CHURCH—EPISCOPAL. Sheridan Road and Humboldt Ave. Rector: Homer Worthington Starr. Communion, 7:45 a. m., 1st Sunday in month. Sunday School, 10 a. m. (closed July and Aug.) Morning Service and Sermon—11:00 a. m. (Services in Chapel, Linden and Oak.) Communion on all Holy Days—7:30.

CONGREGATIONAL CHURCH. Pastor—B. S. Winchester. The Graded Bible School—9:45 a. m. Morning Sermon—11:00 a. m. The High School Grades and Men's Bible Class—12:20 p. m. Vespers—5:00 p. m.

FIRST SCANDINAVIAN ENGLISH CHURCH. Pastor—Victor J. King. Preaching—11:00 a. m. Sunday School—3:30 p. m. Young People's Meeting—5:00 p. m. Sermon—8:00 p. m. Tuesday Services—8:00 p. m. Friday Bible Class—8:00 p. m. SACRED HEART PARISH—LAKESIDE. Pastor—F. J. Haarth. Low Mass—8:00 a. m. High Mass—10:00 a. m.

KENILWORTH CHURCH. KENILWORTH UNION CHURCH. Pastor—Chas. P. Horawell. Services—11:00 a. m. The Woman's Missionary Society—Wednesday, Oct. 9.

WILMETTE CHURCHES. FIRST CONGREGATIONAL CHURCH. Lake Ave. and 11th. Services—10:30 a. m. Sunday School—12:00 noon. Young People's Meeting—6:30. Evening Service—7:30. Wednesday Prayers—8:00 p. m. Ladies' Society—On second Fridays. Missions—On fourth Fridays.

CHRISTIAN SCIENCE. Pastor—H. A. Hall. Sunday Services—10:45 a. m. Sunday School—12:00 noon. Wednesday Evening—8:00 p. m.

ST. JOSEPH'S CHURCH. Sunday—8:30 a. m., 8:00 a. m., 10:30 a. m. Vespers—2:30 p. m. Instruction—3:00 to 4:00 p. m. Daily Mass—8:00 a. m.

CHURCH OF ST. AUGUSTINE. Holy Eucharist—7:30 a. m. Morning Prayer—10:30. Sunday School—12 noon. Evening Prayer—7:30.

FIRST METHODIST EPISCOPAL CHURCH. Lake and Wilmette Aves. Pastor—W. C. Cleworth. Morning Services—10:30. Sunday School—11:45 a. m. Vespers—5:00 p. m. Epworth League—7:10 p. m. Wednesday Prayers—8:00 p. m. Aid Society—First Thursday of the month. Church Board—First Tuesday of the month. W. F. M. S.—Second Thursday of the month.

North Shore Masonic Directory.

HIGHLAND PARK—A. O. Fay Lodge, No. 676, A. F. & A. M., meets first and third Thursdays. EVANSTON—Evans Lodge, No. 524, A. F. & A. M., meets first and third Thursdays. ROGERS PARK—Park Lodge, No. 848, A. F. & A. M., meets North Clark and Lunt avenue, second and fourth Thursdays. RAVENSWOOD—Ravenswood Lodge, No. 777, A. F. & A. M., meets Melrose and Hermitage avenue, second and fourth Mondays. EDGEWATER—Edgewater Lodge, No. 901, A. F. & A. M., meets Bryn Mawr and Winthrop avenue, first and third Wednesdays.

NORTH SHORE NEWS-LETTER

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Checks received for subscription are at once credited, and the date changed on the printed label within a week or two.

If this notice is marked you are invited to subscribe to this paper.

PRICE AND QUALITY

In the upward tendency of the cost of living there is still one good thing that has not gone up skyward in price. The cost to the people of a local newspaper such as the News-Letter is still within the reach of the poorest citizen. For three cents a week we will send you our paper, which is a carefully edited clean sheet of North-Shore news, and education in politics, government, patriotism, morals and literature. For \$1.50 we will send you this paper for 52 weeks; half a year, or for 26 weeks, 75 cents, less than 3 cents a week.

When we wrote for another column our protest against the licentious tendency of the modern stage, we had not seen the statement of Charles Burnham, president of the Theatrical Managers Association. Let parents of young people read, in Thursday morning's papers, this manager's indignant demand for a censor, and note what he says about the kind of filth that is displayed on many theatre stages, and they will not think the warning comes too soon.

PURE MILK SUPPLY

That the authorities of our cities are bound to protect the citizens from the dangers incident to impure foods is the contention of Mayor Robertson of Highland Park. He lays very special emphasis upon the necessity for a pure milk supply, especially on behalf of infant life. "The babies," says Mr. Robertson, "are absolutely helpless and are dependent for their very life upon the milk supply." A very large percentage of infant life dies through impurities fed to the little ones in their food which is, in a large measure, the milk sold by dealers.

Perhaps there is no article of food which demands so much care as milk. It readily assimilates foreign ingredients, even their odors, and is quickly affected by impure matter. Hence it is not necessary to assume that anything is wilfully mixed with it. The cleanliness of the cows is essential, the water they drink must not be stagnant and the cans used to convey the milk must be absolutely clean.

The Health Committee, of which Mayor Robertson is chairman, has taken up this matter with special vigilance and, having submitted samples to competent chemists for analysis, have discovered that the supplies of milk by the dealers are by no means up to the standard of purity and, in one or two instances, were very

bad indeed, the impurities being so prevalent as to demand instant stringent measures.

Accordingly the mayor put a veto upon the sale of it and ordered that the dealers must furnish affidavits as to where these supplies came from and also as to the purity of the same before they were allowed to sell anymore.

This action brought a storm from at least one of the farmers from whom the supplies came; but, standing firmly to the demand, Mr. Robertson believes that the public may feel safe on this matter.

We do not name the dealers who have been affected by this action. The business interests of any class of merchants ought not to be injured by undue publicity so long as they will respect the law and obey the demands which are necessary to the very life of our children.

LINCOLN AND NEGRO FREEDOM.

Rabbi Schnfarber, who is a liberal teacher in the K. A. M. temple in Chicago, seems to question the wisdom of Abraham Lincoln in freeing the negroes from slavery. He says:

When God led the children of Israel out of Egypt he led them by a circuitous route knowing that they would not understand how to make use of the gift of freedom if it were given them outright and without further struggle.

Sometimes we feel that it might have been better for the negro if the same method had been followed when he was emancipated. The newly liberated do not always know what to do with their newly found freedom. They abuse it instead of making proper use of it. It is what we attain through striving and struggling that we understand correctly how to appreciate.

If the Rabbi means by this that it would have been better to subject the negroes to a probation and a qualification before receiving them into full citizenship, we agree with him; but if he means that they should have been held in bondage as property until they proved their fitness, we protest that his historic parallel does not fit.

God, through Moses, freed the Israelites from Egyptian bondage, as one act, at one time, and their emancipation was signally ratified by the rolling back of the waters of the Red Sea.

But the forty years circuit was a schooling calculated to prepare them for citizenship in the goodly land of promise. And, as Moses never entered into the government of the Hebrew people in their own land, so Lincoln did not work out the problem of government for the negroes.

COLOSSAL NEWSPAPERDOM

"The greatest issue of the greatest newspaper." This is the Chicago Tribune's announcement of its last Sunday issue and if bulk and weight of paper be the standard of "greatness" the boast is probably sustained.

This Sunday paper consists of 19 parts, or sections, or 194 pages. The pages are 17 1/2 x 24 inches, measured in the roll as printed, the paper would run a length of more than 63 yards of 35 inches wide. Think of a newspaper making a roll longer than 10 rolls of wall paper and wider by 11 inches;

These 19 parts forming a single copy of a Sunday paper weigh over 3 1/4 pounds, and, as the publishers announce, requires 15 cents postage for domestic mailing. The Tribune's own statement is that the white paper of the edition, if the sheets were laid end to end, would have reached 11,000 miles, or from Chicago to Singapore.

All the other Chicago Sunday

papers were in the race for "bigness" but the Tribune carried off the prize and will now stand for the biggest thing in newspaperdom until some other publishers go into the business of inflation to beat the record.

There are several aspects of this enterprise that will naturally be admired, and in this age of big shows and colossal interests it will be a popular exhibit. Fully one half the paper is occupied with advertisements which will be regarded as business success, but it may or may not add to the dividends of the publishing company when the cost of extraordinary production is considered.

But it strikes us that the tendency to dump down into the average American home on Sunday morning a mass of printed sheets much of which is without the slightest merit, or even of suggestion of anything good, is productive of moral waste and intellectual dyspepsia.

The question is not whether or no the American home needs a Sunday paper containing the really legitimate news of the previous day and perhaps a summary of the events of the week; that can be done in a paper of less than the average size of a daily, and, if well prepared and properly edited, might prove of real value.

But of what possible value can there be in 194 pages of printed stuff, at least three fourths of which is utterly worthless for information, and some of it is silly, meaningless or worse.

Considered as a Sunday proposition there is also the question of labor. It is often claimed that Sunday labor is not occasioned by the Sunday paper because most of the work is done on Saturday or early Sunday morning. But what of the delivery and sale of the papers? Think of a newsboy selling papers weighing 3 1/4 pounds each; 20 of them are too great a load for a man to carry. Think of the boys who deliver them to order. It will need a horse and wagon to carry 100 papers and if 600 are delivered in a given route there will be over a ton weight of paper to carry.

What again is the public to think of the newspaper talk about a paper famine when it sees enough paper stock used for a single copy of a Sunday paper to paper the walls of a good sized cottage? The Tribune states that the weight of paper used in this edition was 1,300,000 pounds.

We are not saying that there is nothing of merit in these papers. Large sums of money are paid for the ablest talent and the brains of men and women are taxed to the utmost to furnish subject matter to please the popular taste, and it would be strange if a portion of it was not of merit.

But we are mistaken if this balloon inflation of newspapers can continue.

We are of the opinion that the public approval will be placed upon the modest and condensed sheet or magazine that will give attention to subjects of public interest and so present them that they will not need a whole banquetting hall to spread out the sheets and an expert literary surgeon to dissect them.

Our Outlook

BOTH SIDES OF LIQUOR QUESTION.

"Resolved, That prohibition as it affects the manufacture and sale of intoxicating liquor is right."

Professor Samuel Dickie of Albion College, Michigan, is to take the affirmative of this resolution, and Mayor Rose of Milwaukee the negative in a

public debate. The date and place for the debate has not yet been announced.

MODERN STAGE DENOUNCED.

Archbishop Farley scores the stage in vigorous terms. In a sermon at St. Patrick's cathedral, New York, last Sunday, the archbishop said that "the stage is worse to-day than it was in the days of paganism." He added: "We see to-day men and women—old men and old women—who ought to know better bringing the young to these orgies of obscenity. Instead of that they should be exercising a supervision over the young and should look carefully after their companionship."

"All about us we have the men and women who are setting evil examples. Men hoary with age are often found inspiring with evil the minds of the young. They go to the public places and to the theaters in shamelessness and they bring with them youngsters who cannot escape corruption."

We would like to say that the archbishop's picture of the modern stage is overdrawn, but we regret very much that we cannot. There are a few very fine examples of modern stage exhibits that are elevating and instructive, but it is a lamentable fact that the average theatrical show is a direct play to the sensual and a seductive contribution to immorality.

Moreover, the sense of decency is so commonly and so grossly outraged that men and women and boys and girls alike cease to be shocked.

The musical play of the day is a jumble of ideas strung together without meaning or purpose except to furnish a frame for songs that are silly and often indecent set to a musical jingle that is catchy and sometimes decidedly attractive.

But what is worse yet, even the lowest kind of burlesque which makes no pretension to moral meaning, but serves to present the most degrading conception of womanhood and the most horribly indecent contortions of the body, called dances, are frequented by women as well as men of almost all classes.

THE REVERSE PICTURE.

Happily there is an opposite to this sad picture of the modern play world. There is a growing force of manly men and womanly women who are facing the social evils of the age with might and main.

The meeting of the Illinois Vigilance Association, held at Chicago last Monday, was not the expression of a few sentimentalists, as it might have been ten or twenty years ago. It voiced the new note of vigorous campaign against white slavery and all its associate evils and agencies.

The meeting, although held in the morning hours of the day, nearly filled the large auditorium of the Y. M. C. A., and was addressed by judges and lawyers and by the clergy and a representative woman.

The significance of this movement is that it is much more than a mere protest against vice. It is an organized force with men of moral muscle and women of pure life and love behind it. It has in its hands the weapons of law and the judges and courts of law are wielding these weapons to crush the hideous monster in its more aggressive attacks.

It has the sympathy and co-operation of many ministers and teachers, and the active service of good women who are beginning to see that the sublime truths of human sex life may not be left to the ignorant suggestions of the school playground, the street and the workroom, all of them fed by a most vile literature and quack medical advertisement.

Thus we are reaching a point of actual struggle for conquest in which the issues are the honor and purity of personal life and social salvation on the one hand and the deeper depths of moral pollution on the other, and this struggle must prove a battle royal for the triumph of heaven over hell on earth.

THE TOBACCO KING.

"Human Life" devotes three pages of its February issue to a sketch of J. B. Duke, who is at the head of the tobacco trust.

The article in "Human Life" is not flattering to the subject. Mr. Duke has recently given out certain moralisms which he preaches as conditions of success, and the article in question says:

(Continued on next page.)