When Billy Sunday Came to Town

By ALEXANDER CORKEY

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CHAPTER IX.

Man to Man.

"YOU can do just as you please. If you don't care anything about God and if you don't care anything about the results of your actions, you can lie if you want to; you can steal if you want to; you can fight booze, you can commit adultery if you want to, but listen to me: be not deceived, God is not mocked, and what you sow you'll reap. You can go your way and you can go it to the limit, but as sure as there is a God above you will have to pay the price."

With these words, spoken with intense earnestness, Billy Sunday began an address to the men of Bronson and the surrounding country one Sunday afternoon. It was a thrilling sight for the evangelist when he stepped on the platform. The immense tabernacle was crowded to the rear doors, fully ten thousand men being massed together in the most wonderful religious service ever held in all Michigan. In the choir loft there were fully one thousand more men and boys. It was after three weeks of hard campaigning, during which Mr. Sunday had preached as no one ever preached before in Bronson. He had denounced sin, hypocrisy, ungodliness and every form of evil in a terrific manner, using at times a vocabulary of his own. He pictured the results of infidelity with unsparing vividness. But he had kept his great audiences night after night in good humor and he carried public sentiment with him in a manner that amazed such men as Bud McCrea and Mr. Graham. In his pictures of heaven and in his descriptions of hell the evangelist became a tragedian and the people rejoiced and trembled in turn. After the first two weeks he began to plead with men to forsake their sins and surrender themselves to Jesus Christ and take up the Christian life. The responses to his invitations were immediate. Hundreds pressed forward to confess their willingness to live henceforth for God. Among the penitents had been men of all classes, rich and poor, learned and ignorant. Some society women crowded to the front in company with operatives from the Gregory factory. Students from the Normal school and professors also were among the throng which "hit the sawdust trail."

The Courier devoted more than half its space every day to reporting the meetings, and religion was the sole topic of interest in Bronson. Prayer meetings were held every day in every section of the city; shop meetings at noon were addressed by scores of ministers and prominent laymen. Business men who had never before mentioned religion to their associates now pleaded with them to accept the Christian faith.

Elaborate preparations had been made beforehand to insure the success of the great men's mass meeting that Sunday afternoon. It was a beautiful winter Sabbath, and Reginald Nelson, who had remained faithfully at the press table night after night, sat on the platform and watched the regiments of men throng into the tabernacle. When the multiplied thousands filled the broad arena he said to himself, "This is an army."

After the opening singing and prayer Billy Sunday began his address. At the opening sentence he caught the attention of all.

"I am going to hit right out from the shoulder today, men," he continued. "God knows I feel kindly toward you and that I have no other aim than a desire to help you. Before you leave the tabernacle I hope I shall have convinced you that I did not come here today to pump you full of hot air."

Here the speaker unloosened his collar and tie and laid them on a nearby chair and also removed his coat.

"I am trying to practice what I preach," he exclaimed, "for I throw too many rocks at other people to live in a glass house. I am trying the best I know how to tote square."

There was a burst of applause from the audience, and Mr. Sunday continued with increasing animation:

"I know what it is to work. I lived on a farm in early life, and from nine years of age I have been doing a man's work in the world. My father died in the war, and my mother was left a widow with a family of small children. I tell you I have crawled up out of the sewers of poverty."

The great army of men were now listening intently, and the evangelist plunged into his theme.

"I have been told a good many things about some of you fellows here in Bronson," he declared, walking up to the edge of the platform and glaring out over the throng. "I know that some of you go home at night, you old devils, from places where you wouldn't think of taking your wife for all the world. And you young bucks, I know about you, too. Some of you go down to the haunts of vice, and if some one asks you to go to the tabernacle and hear Bill you answer, 'Oh, no, he is too d——d vulgar.' You miserable, little, low down wretches, some of you are so low down that you would have to reach up to touch the bottom, and you are so crooked you could hide behind a corkscrew."

These statements evoked roars of laughter and applause, but Reginald could see a number of young men flush as the speaker made these biting remarks, and among them was Roland Gregory, who had attended the meeting for the first time that afternoon.

"I know the fellows who will find fault with my talk today," continued Billy Sunday. "Every fellow that is not toting square, every fellow who is lecherous, false, dishonest and mean will go away from here and cuss me, but you men who believe in what is right and who want to see Bronson cleaned up, you men who are trying to live the right kind of a life, I know you are with me. I don't expect to please either fools or rascals, and I never try to.

"Christianity appeals to strong men," he shouted. "It is the weak man who is the sinner. Sin is too much for him. The Gospel makes the weak strong."

Many of the older men in the audience could well remember when the speaker's name appeared daily in the papers as the fastest runner in one of the champion baseball teams in America over twenty years before, and their interest was intense as the former ball player referred to his life on the diamond.

"When I was playing ball," he said in colloquial tones, "I could run one hundred yards in ten seconds. I made the circuit of the bases in fourteen seconds. After I became a Christian I was just as good a ball player as before."

The audience was now completely under the power of the evangelist's personality, and he became more personal in his address.

"What are you living for?" he asked. "Some of you are living for money, and I have no objection to wealth if it is honestly acquired, but remember this, gentlemen, there will be no pockets in your shrouds and if there were your arms would be too stiff to get your hands into them. When Commodore Vanderbilt, who was worth $200,000,000, died some one in Wall street asked how much he left, and the answer was that he had left it all. These words are true of every one of us. We came into the world without a dollar, and we go out without a dollar. If all the millionaires in hell could pool their money they couldn't buy a drop of water to cool their parched tongues. Remember that, you old reprobates!" roared the evangelist. "You can't take your gold and silver with you when you leave this world, and it wouldn't do you any good," he added parenthetically, "if you did take it, for it would all melt."

A smile rippled over the audience at this remark.

"Some of you are living for lust," cried Mr. Sunday. Here the speaker launched into a discussion of the social evil and of its effects on society. He made a strong plea for a single standard of morals. "You cowardly, contemptible young hound!" he shouted, directing his attention to a crowd of younger men. "You betray the trust of an innocent young girl, and society still recognizes you, while the umpire shouts, 'The girl is out.' I tell you it does not make any difference to God whether you wear a plug hat or a hairpin. It makes no difference to him

"You miserable low down wretches."

whether you wear a coat or a petticoat. God does not recognize two standards, and any society that does is too low down for me."

Mr. Sunday then turned his attention to the liquor business and attacked the open saloon in vigorous words.

"The saloons of Bronson," he exclaimed, "are the vendors of poison; they are the breeding places of crime and pauperism; they are the nesting places of anarchy and the incubators of lawlessness. If no one ever preached before to these old bull necked fellows there is one here now who is not afraid to do it."

A number of saloon keepers and bartenders in the audience lowered their heads quickly.

"Let us stop finding fault with the sins of Abraham, Isaac and Jacob," continued the speaker. "Let us speak plainly about the vileness and corruption of this infamous business right here in Bronson, and we'll see better times. When I get through preaching here you can throw me in the Bronson river if you want to, but I know you will have to say, 'There goes a man who stood up for our homes, our wives, our children and our community.' Don't you see it, men?" he said, pleadingly. "I am fighting for you and for your homes."

In bringing his address to a close Mr. Sunday again referred to his baseball experiences.

"I used to play ball," he said simply. "I played center and left field on the old Chicago White Stockings. I don't believe their equal was ever known, and I am sure their superior never was. One season we played all year with eleven men. It is over twenty years ago now," he continued, while the audience bent forward to hear him speak. "The team was in Chicago. It was Sunday afternoon and I was with a company of ball players who were then famous throughout the world. We went into a saloon. After coming out we walked to the corner of State and Madison streets and sat down on the curbing. Across the street a company of men and women were playing on horns, flutes and slide trombones and some others were singing gospel hymns. They were the very hymns I used to hear my mother sing back in the log cabin in Iowa when I was a child. They were the songs I used to sing myself in the Sunday school back in the old church."

There were tears in the eyes of the evangelist and his voice was tender as he spoke. Thousands of men looked at the speaker through dimmed eyes and the silence in the tabernacle was profound.

"I listened," continued the ex-champion of the diamond, "and God painted on the canvas of my recollection and memory a vivid picture of the scenes of other days and other faces. I began to cry and sob, and my heart was, oh, so lonely. A young man stepped out and said, 'We are going down to the Pacific Garden mission. Won't you come with us? I am sure you will all enjoy it.' I arose to my feet and said to the other boys, 'Goodby; I'm going down to the mission with this crowd.' They saw I was interested and some laughed, others mocked, but one of them encouraged me. Some of them looked at me in silence. I left them at the corner, went to the mission and got down on my knees and gave my heart to Jesus Christ. I went over to the west side of Chicago and joined the Jefferson Park Presbyterian church."

"Amen, praise God," said an old, gray haired man near the front when the evangelist had finished the story of his conversion.

"I have thanked God ever since for saving me that day," continued the speaker. "Listen, men, the other boys who were with me that afternoon are now nearly all gone." The speaker then told of the sad fates of his fellow ball players who were on the White Stocking team. One of them had died in an insane asylum in Michigan, a victim of cigarettes; another had crawled into a drunkard's grave; another died in poverty and squalor as a consequence of his sins. "Which of those boys won out that Sunday afternoon?" he asked. "Did I or did they? Thank God, I won through Jesus Christ. I am what I am through him."

The speaker paused and said abruptly, "How many of you men will say, 'Thank you, Bill, your sermon has helped me?'"

The men began to rise in scores and hundreds and thousands, until it seemed that every man in the tabernacle was on his feet. They sang a hymn, and as they sang the evangelist plead with the men to come forward and do as he had done twenty years before and more in Chicago.

"Who will be the first to step out before this host of men and declare himself a Christian?" shouted the evangelist.

In a moment Reginald Nelson stepped from the press table to the sawdust floor and made his way over to where Mr. Sunday was standing. As Reginald did so he caught sight of Thomas Marchmount walking down the aisle, and the two men approached the evangelist together, who greeted them with a fervent "Thank God." As the editor and city reporter of the Courier were recognized a round of applause arose, and others began to stream toward the front. Among them was Edgar Prince, one of the largest manufacturers of Bronson. The sight of their employer "hitting the sawdust trail" stirred up scores of the employees in his factory to follow his example, and the front of the tabernacle was soon filled with the penitents.

"This means a new Bronson," cried Billy Sunday, as he saw the wave of spiritual power sweeping over the audience, and men yielding to Jesus Christ in hundreds.

(To be continued)

TIME TABLE

Arrival and departure of trains at the Willmar Station:

No. 3 from St. Paul	2:10 a. m.
No. 13 from St. Paul	1:40 p. m.
No. 21 from St. Paul	9:10 p. m.
No. 9 from St. Paul	10:40 p. m.
No. 31 from Duluth	1:40 p. m.
No. 62 from Yankton	3:20 a. m.
No. 32 from Sioux City	2:00 p. m.
No. 2 from Coast	4:40 a. m.
No. 10 from Grand Forks	3:45 a. m.
No. 14 from Fargo	1:40 p. m.

No. 13 for Fargo	2:30 p. m.
No. 9 for Grand Forks	10:45 p. m.
No. 31 for Sioux City	2:00 p. m.
No. 61 for Yankton	11:15 p. m.
No. 32 for Duluth	2:35 p. m.
No. 10 for St. Paul	3:50 a. m.
No. 22 for St. Paul	7:00 a. m.
No. 14 for St. Paul	2:30 p. m.
No. 2 for Seattle	2:15 a. m.
No. 2 for St. Paul	4:45 a. m.

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UNITED STATES COMMISSION ON INDUSTRIAL RELATIONS

The final report of the United States Commission on Industrial Relations has been made, and will be presented to Congress when it meets. Basil M. Manley was the director of the investigation. The report was accepted and ordered printed by the full commission, and is signed by Frank P. Walsh, chairman of the commission, and by Commissioners John B. Lennon, Jas. O'Connell, and Austin B. Gerretson.

So little notice is being given this report in the daily press on which our readers depend for their general news information that we believe we are warranted in publishing the same somewhat at length in our paper of this week and in some future issues. While most of our readers are agriculturists it is well that they inform themselves on conditions existing in purely industrial districts, for eventually, one depends upon the other.

The Hope For the Solution.

"The only hope for the solution of the tremendous problems created by industrial relationship," says the report, "lies in the effective use of our democratic institutions and the rapid extension of the principles of democracy to industry."

The immediate effects of the form and character of industrial organization are held to be "greater and closer to the lives and happiness of all classes of citizens than even the form and character of our political institutions."

"The ordinary man," it is pointed out, "whether employer or worker, has relatively little contact with the government. If he and his family are well-fed, well-housed, and well-clothed, and if he can pay for the education of his children, he can exist even under an autocratic monarchy, with little concern until some critical situation develops in which his own liberty is interfered with or until he is deprived of life or property by the overwhelming power of his tyrannical ruler.

Industrial Relations.

"But his industrial relations determine every day what he and his family shall eat, what they shall wear, how many hours of his life he shall labor and in what surroundings. Under certain conditions where his individual or corporate employer owns or controls the community in which he lives, the education of his children, the character and prices of his food, clothing and house, his own actions, speech and opinions, and in some cases even his religion, are controlled and determined, in so far as the interests of the employer make it desirable for him to exercise such control. Such conditions are established and maintained not only through the dictation of all working conditions of employment by the employer, but by his usurpation or control of the functions and machinery of political government in such communities.

"In the available time it has been impossible to ascertain how general such conditions are, but it is clearly indicated by the investigations that in isolated industrial, mining or agricultural communities, which are owned or controlled by single individual or corporations, and in which the employes are unorganized, industrial feudalism is the rule rather than the exception.

"In such communities democratic government does not as a rule exist, except in name or form, and as a consequence there now exists within the body of our republic petty industrial communities, which are virtually principalities, oppressive to those dependent upon them for a livelihood and a dreadful menace to the peace and welfare of the nation.

"Such conditions as these are the direct and inevitable consequence of the industrial relations which exist in such communities. Political freedom can exist only where there is industrial freedom; political democracy only where there is industrial democracy.

"Such industrial democracy has been established in a greater or less degree in certain American industries or for certain classes of employes. But between such conditions of industrial democracy and industrial feudalism, there are almost infinite gradations marking the stages of evolution which have been reached. In every case, however, investigation has shown that the degree of political freedom and democracy which exists is conditioned by the industrial status of the citizens who form the majority of the community.

Political Liberty Also at Stake.

"The problems of industrial relations, therefore, demand the attention of congress, not only because they determine the life, security and happiness of the 25,000,000 citizens of the United States who occupy the position of wage earners, but because they affect for good or evil the government of localities and states, and to a smaller degree that of the nation itself.

"What each of these wage earners shall eat, what he shall wear, where he shall live, and how long and under what conditions he shall labor are determined by his industrial status and by his relation individually or collectively to the person or corporation employing him. Similarly and almost as directly this relationship determines whether the machinery of the government shall be used for or against his welfare, whether his vote shall count for or against his own interest, whether he shall be tried by a jury of his peers or a jury selected in collusion with the employing company, or, under conditions of so-called martial law, by no jury whatever; whether in fact he shall be a free man or be deprived of every right guaranteed by federal and state constitutions, imprisoned without warrant for the commission of crimes of which he may be innocent, or forcibly deported from the community or state in which he has made his home.

Treatments of Workers Vital In Case of War.

"The lack of a proper industrial relationship and the existence of bad labor conditions is a matter of the most serious moment during times of peace, but the events of the past year have demonstrated how enormously their menace to the welfare of a nation is increased during a period of war. The present European war is being fought on the farms and in the factories as much as in the trenches. The effective mobilization of our industrial resources is as important simply from the standpoint of war, as the mobilization of our military and naval forces.

"It is equally important that action should be taken now rather than after war is a reality.

"Practically, there are only two alternatives for effective action, first the creation of a huge system of bureaucratic paternalism such as has been developed in Germany; or action which will remove the many existing obstacles which prevent effective organization and co-operation, reserving for performance by the government only those services which can not be effectively conducted by voluntary organizations, and those which are of such vital importance to the entire nation that they should not be left to the hazard of private enterprise."

Four Cases of Unrest are Given.

The report finds that the causes of industrial unrest "group themselves almost without exception under four main sources which include all the others. These four are:

1. Unjust distribution of wealth and income.
2. Unemployment and denial of opportunity to earn a living.
3. Denial of justice in the creation, in the adjudication and in the administration of law.
4. Denial of the right and opportunity to form effective organizations."

Discussing the first of these causes, the report summarizes evidence showing that 44 families possess aggregate incomes totaling at the least $50,000,000 per year, while between one-fourth and one-third of male workers in factories and mines, 18 years of age and over, earn less than $10 per week, and only about one-tenth earn more than $20 per week.

Inequality in the distribution of wealth and income is set forth as follows:

"First, with regard to the adult workmen, the fathers and potential fathers, from whose earnings according to the 'American standard,' the support of the family is to be derived.

"Between one-fourth and one-third of male workers in factories and mines 18 years of age and over earn less than $10 per week; from two-thirds to three-fourths earn less than $15, and only about one-tenth earn more than $20 a week. This does not take into consideration lost working time for any cause.

Women Workers Get Below $8 a Week.

"Next are the women, the most portentously growing factor in the labor force, whose wages are important, not only for their own support or as the supplement of the meager earnings of their fathers and husbands, but because through the force of competition in a rapidly extending field, they threaten the whole basis of the wage scale. From two-thirds to three-fourths of women workers in factories, stores, laundries, and in industrial occupations generally, work at wages of less than $8 a week. Approximately one-fifth earn less than $4 and nearly one-half earn less than $6 a week.

"Six dollars a week—what does it mean to many? Three theatre tickets, gasoline for the week, or the price of a dinner for two; a pair of shoes, three pairs of gloves, or the cost of an evening at bridge. To the girl it means that every penny must be counted, every normal desire stifled, and each basic necessity of life barely satisfied by the sacrifice of some other necessity. If more food must be had than is given with 15 cent dinners, it must be bought with what should go for clothes; if there is need for a new waist to replace the old one at which the forewoman has glanced reproachfully, or at which the girls have giggled, there can be no lunches for a week, and the dinners must cost 5 cents less each day. Always too the room must be paid for, and back of it lies the certainty that with slack seasons will come lay-offs and discharges. If the breaking point has come, and she must have some amusement, where can it come from? Surely not out of $6 a week.

Children's Wages Come From Fathers'.

"Last of all are the children, for whose petty addition to the stream of production the nation is paying a heavy toll in ignorance, deformity of body or mind, and premature old age. After all, does it matter what they are paid, for all experience has shown that in the end the father's wages are reduced by about the amount that the children earn. This is the so-called 'family wage,' and examination of the wages in different industries corroborates the theory that in those industries, such as textiles, where women and children can be largely utilized, the wages of men are extremely low.

"The competitive effect of the employment of women and children upon the wages of men, can scarcely be overestimated. Surely it is hard enough to be forced to put children to work, without having to see the wages of men held down by their employment.

"This is the condition at one end of the social scale; what is at the other?

Millions on Millions That Can't Be Spent.

"Massed in millions, at the other end of the social scale, are fortunes of a size never before dreamed of, whose very owners do not know the extent, nor without the aid of an intelligent clerk, even the sources of their incomes. Incapable of being spent in any legitimate manner, these fortunes are burdens, which can only be squandered, hoarded, put into so-called 'benefactions,' which for the most part constitute a menace to the state, or put back into the industrial machine to pile up ever-increasing mountains of gold.

"In many cases, no doubt, these huge fortunes have come in whole or in part, as the rich reward of exceptional service. None would deny or envy him who has performed such service the richest of rewards, altho one may question the ideals of a nation which rewards exceptional service only by burdensome fortunes. But such reward can be claimed as a right only by those who have performed service, not by those who through relationship or mere parasitism chance to be designated as heirs.

"Legal right, of course, they have by virtue of the law of inheritance, which, however, runs counter to the whole theory of American society, and which was adopted, with important variations from the English law, without any conception of its ultimate results and apparently with the idea that it would prevent exactly the condition which has arisen.

"In effect the American law of inheritance is as efficient for the establishment and maintenance of families as the English law, which has bulwarked the British aristocracy thru the centuries. Every year, indeed, sees this tendency increase, as the creation of 'estates in trust' secures the ends which might be more simply reached, if there were no prohibition of 'entail.'

"According to the income tax returns for 10 months of 1914, there are in the United States 1,598 fortunes yielding an income of $100,000 per year or over. Practically all of these fortunes are so invested and hedged about with restrictions upon expenditure that they are, to all intents and purposes, perpetuities.

American Fortunes Pass to Idle Heirs.

"An analysis of 50 of the largest American fortunes shows that nearly half have already passed to the control of heirs or to trustees (their vice regents), and that the remainder will pass to the control of heirs within 20 years upon the deaths of the 'founders.' Already, indeed, these founders have almost without exception retired from active service, leaving the management ostensibly to their heirs, but actually to executive officials upon salary.

"We have, according to the income tax returns, 44 families, with incomes of $1,000,000 or more, whose members perform little or no useful service, but whose aggregate incomes, totalling at the least $50,000,000 per year, are equivalent to the earnings of 100,000 wage earners, at the average rate of $500.

"Between the two extremes of superfluity and poverty is the large middle class, farmers, manufacturers, merchants, professional men, skilled artisans, and salaried officials whose incomes are more or less adequate for their legitimate needs and desires, and who are rewarded more or less exactly in proportion to service. They have problems to meet in adjusting expenses to income, but the pinch of want and hunger is not felt, nor is there the deadening, devitalizing effect of superfluous, unearned wealth.

Parasites Infest All Society.

"From the top to bottom of society, however, in all grades of incomes are an innumerable number of parasites of every conceivable type. They perform no useful service, but drain off from the income of the producers a sum whose total can not be estimated.

"Besides the economic significance of these great inequalities of wealth and income there is a social aspect which equally merits the attention of congress. It has been shown that the great fortunes of those who have profited by the enormous expansion of American industry have already or will in a few years pass by right of inheritance to the control of heirs or to trustees who act as their 'vice regents.' They are frequently styled by our newspapers, 'monarchs of industry,' and indeed occupy within our republic a position almost exactly analogous to that of feudal lords.

"These heirs, owners only by virtue of the accident of birth, control the livelihoods and have the power to dictate the happiness of more human beings than populated England in the middle ages. Their principalities, it is true, are scattered and, through the medium of stock ownership, shared in part with others; but they are none the less real. In fact, such scattered invisible industrial principalities are a greater menace to the welfare of the nation, than would be equal power consolidated into numerous petty kingdoms in different parts of the country. They might then be visualized and guarded against,—now their influence invisibly permeates and controls every phase of life and industry.

Compares John D. Jr., and Louis XVI.

"'The king can do no wrong' not only because he is above the law, but because every function is either performed or responsibility assumed by his ministers and agents. Similarly, our Rockefellers, Morgans, Fricks, Vanderbilts and Astors can do no industrial wrong because all effective action and direct responsibility is shifted from them to the executive officials who manage American industry.

"The similitude, indeed, runs even to mental attitude and phase. Compare these two statements:

"John D. Rockefeller, Jr.—My appreciation of the conditions surrounding wage earners and my sympathy with every endeavor to better these conditions are as strong as those of any man.

"Louis XVI—There is none but you and me that has the people's interest at heart. ('Il n'y a que vous et moi qui aimions le peuple.')

"The 'families' of these industrial princes are already well established and are knit together not only by commercial alliances, but by a net work of intermarriages which assure harmonious action whenever their common interest is threatened.

Hereditary Aristocracy Is Threatened.

"Effective action by congress is required, therefore, not only to readjust on a basis commensurate in some measure to the service performed, the existing inequalities in the distribution of wealth and income, but also to check the growth of an hereditary aristocracy, which is not only foreign to every conception of American government, but menacing to the welfare of the people and the existence of the nation as a democracy.

"The objects to be attained in making this readjustment are: to reduce the swollen, unearned fortunes of those who have a superfluity; to raise the underpaid masses to a level of decent and comfortable living; and at the same time to accomplish this on a basis which will, in some measure, approximate the just standard of income proportional to service."

Tax Inheritances Give Heirs Million Only.

As a remedy for the unequal distribution of wealth and income, the report urges "the enactment of an inheritance tax so graded that while making generous provision for the support of dependents and the education of minor children, it shall leave no large accumulation of wealth to pass into hands which had no share in its production. The report suggests that a limit of $1,000,000 be fixed on the amount that shall pass to the heirs. It recommends that the revenue from this tax be reserved by the federal government for three principal purposes:

1. The extension of education.
2. The development of other important social services which should properly be performed by the nation which are discussed in detail elsewhere.
3. Development in co-operation with states and municipalities of great constructive works, such as road building, irrigation and reforestation, which would materially increase the efficiency and welfare of the entire nation.

"There is no legislation," says the report, "which could be passed by congress, the immediate and ultimate effects of which would be more salutary or would more greatly assist in tempering the existing spirit of unrest."

(To be continued.)

—Arthur Sletten visited a couple of days the middle of last week with relatives at Granite Falls.

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SENSIBLE WOMAN MISTRESS OF SWEDISH LEGATION.

Interesting Sketch of the American Girl Who Married Minister from Sweden.

Margaret B. Downing writes the following interesting sketch of Madam Ekengren in last Sunday's Minneapolis Tribune:

Washington, Sept. 5—Madam Ekengren, wife of the minister from Sweden, is one of the trio of Washington matrons whose romance was an international episode not altogether catalogued as brilliant affairs. M. Ekengren was an under secretary when the calm, intellectual Miss Jackson became the guiding star of his life. He was rather young and his chances for rapid promotion were not encouraging. Then secretaries are liable to be sent to the ends of the earth and Mrs. Jackson was not enthusiastic. But it was a case of genuine affection, one of those slow growing sentiments which nearly always prove lasting. And when the relatives of Miss Jackson saw her affections were engaged and it was the young Swedish secretary or a rapid decline, all opposition was removed and the royal court of Sweden being satisfied, the nuptials were speedily celebrated. Under normal conditions the event would have been brilliantly attended for the Jacksons are among the cream of local celebrities and allied to nearly all the great families of New England and the middle states and no more popular young diplomat was stationed in Washington than the charge d' affairs of Sweden. But the date was that awful day of President Taft's inauguration and the diplomatic corps, drenched and miserable after the battle with the storm, sent almost universal regrets and few of the incoming or outgoing public men cared to brave the elements more than necessary.

It was a little depressing both for bride and groom, but they were happy in each other and with just a handful of friends to wish them joy they drove away for a month's cruise in the Southern seas about the Spanish main. A glorious surprise awaited their return. The Swedish minister, the handsome and courtly Count Albert Ehrensvärd, had been called to take a higher post in Stockholm, and the bridegroom had received the appointment as permanent charge d'affairs ad interim, with the strong assurance, if he proved successful, the promotion to the post of minister would be his.

The Swedish legation is typical of the sturdy unpretentious nation which M. Ekengren represents. It is a wide substantial brick edifice in N. Street near the home where madam passed her girlhood and where she first met her husband. It is also within an easy distance of her brother's home, Huntington Wolcott Jackson, who married the daughter of Admiral Converse. The drawing rooms are not by any means the most important part of the house, though they are open at all times when custom or courtesy demands. On the second floor there is a great sunny nursery where the two little daughters of the Ekengrens find all to make their waking hours happy. The eldest is one of the most attractive youngsters in the foreign set and is called Elsie Helen Augusta, after several grandmothers on both sides of her house. The youngest girl was born three years ago and bears her mother's full name.

"I am a fervent American," said Madam Ekengren, "and entirely devoted to my own country and being so fortunate as to live here I have never realized I have married a foreigner. Indeed, I regret I know so litt of my husband's country, one brief visit during the summer being the sum total of my actual knowledge. Still I feel I know Sweden very well and I admire her traditions and her history and the sturdy practical ways of her children. Being an American, I have been challenged to declare myself on the woman question. I suppose if I were in Sweden since the women there have suffrage I should be asked to proclaim my creed in that direction. Now I have studied diligently what women of the old world mean by the enlarged sphere of their sex and what we mean and by conclusion that we generally make conditions more unstable than they are now, whereas the women of Europe and of Sweden in particular intend to make the future more assured for both girl and boy.

"When a girl is educated in Sweden, she receives all that often misused word can mean. But be she princess or seamstress, her education will fit her to be self supporting along some defined lines: Now can we claim the same for our education of girls whether in the grammar schools or going higher into specialties. We see far too many cases of girls on whom vast sums of money have been expended, unable to make a livelihood should the tide of fortune turn. Nothing gave me so much pleasure during my visit to Sweden than to examine this splendid system of preparedness for the future which every daughter of the soil receives as her birthright. The children of the wealthy are taught all that makes for grace and dignity in the more exalted walks of life, the accomplishments social and intellectual, the feeling of responsibility which should always accompany wealthy or lofty station and in addition they are drilled in the homely arts which every woman should know.

"The Queen of Sweden can bake excellent bread and her dairy in which she delights can turn out as pure and sweet butter as the whole world can produce. She was taught all these useful things by her mother and she will hand down the knowledge in the traditional way. She can sew and mend and knows every detail of caring for a home and in the most advanced modern scientific way. Every Swedish mother requires certain duties of her daughters in sewing and mending and often in assisting in the fashioning of her garments. Idleness is tabooed in every walk of life and for girls to fritter their time as we know so many of the more opulent American girls do, would be a scandal in the industrious land of Sweden.

So impressed was I with this system that I resolved to teach my little daughter every thing she would know had she been born and reared in Sweden. To make her fit to do something well, something which should fate prove cruel would make her independent of fortune's reverses. She is young yet to judge how her talents may lie, but whether it be music, art, even a business tendency, she shall be trained to be perfect in that line to get a diploma or degree and already I am training her linguistically three languages taught at once and that in itself will be a valuable accomplishment. My older daughter accompanied my husband and me to Sweden, the second has never crossed the ocean, but she is being taught a triune tongue, too, and I think to judge how busy she is with colored pencils, she may develop an artistic tendency. Both are being taught to perform certain duties in their rooms and the nursery and so they get older they shall take up together with intellectual culture all that pertains to home making in the practical sense."

Madam Ekengren comes of an illustrious line of educators and it is a notable fact that for more than a century some of her kindred have been professors at Princeton. She is the daughter of the late John P. Jackson of New Jersey for many years chief counsel of the Pennsylvania railroad. Her mother was Miss Gregory also from a distinguished Jersey family but like the Jacksons in more remote times of New England ancestry. Madam Ekengren and her sister, Madam Deming Jarves of Dinard, France were educated partially in Dresden and in Paris. Mrs. Jackson took up her residence abroad after the death of her husband, and her children had all the advantage of life in the most important of continental cities until they had reached maturity.

Madam Ekengren is quiet and conservative, rather taciturn on first acquaintance but proving amiable and entertaining as intercourse increases. She gives small and early dinners, as she is one of the strenuous advocators for more seasonable hours for all officialdom. Her husband is a great student, and he resents any social function which will engage his time more than two hours. She is not among the devotees of bridge nor a convert to the new dances.

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BIDS WANTED FOR GRADING.

Sealed bids will be received by the City Council of the City of Willmar, Minnesota, up to 8 o'clock in the afternoon, Sept. 13, 1915, for the grading of that certain portion of that certain street and highway in the City of Willmar, connecting with and running west from Gorton Avenue in said City, described as follows: Commencing at the intersection of Gorton Avenue in said City of Willmar and the Section line between Sections 15 and 16, Township 119, Range 35, thence running west on the line between Lots 3 and 4 of the State Subdivision of the Northeast quarter of Section 16, said Township and Range, a distance of 660 feet to the west line of said Lots 3 and 4, in said City; and those certain portions of those certain streets and highways in the City of Willmar, described as follows: Commencing at the intersection of former Atlantic Avenue in said City of Willmar and the section line between Sections 15 and 16, Township 119, Range 35, thence running north over the west 33 feet of Lot 8 of Block 124 of Second Addition to the City of Willmar, to Campbell Avenue, thence North over the laid out street on the west side of Block 125 of said Second Addition to Gorton Avenue; and also that portion of Campbell Avenue extending from 13th Street in said Second Addition to the said section line between said Sections 15 and 16, in said City.

Such grading to be done in accordance with the plans and profile now on file in the office of the City Clerk.

All bids to be sealed, addressed to the City Council and marked "Bid for Grading", and must be accompanied by a certified check in the amount of $40, payable to the Treasurer of the City of Willmar.

The successful bidder to furnish bond in such amount as the Council may order.

The Council reserves the right to reject any or all bids.

Willmar, Minnesota, August 30th, 1915.

HANS GUNDERSON,
9-1-2t City Clerk.

(First publication, Sept. 1-4t).
Citation for Hearing on Petition for Probate of Will.
Estate of William Englund.
State of Minnesota, County of Kandiyohi, In Probate Court.
In the Matter of the Estate of William Englund, Decedent.

The State of Minnesota to all persons interested in the allowance and probate of the will of said decedent: The petition of Robert H. Englund being duly filed in this court, representing that William Englund, then a resident of the County of Kandiyohi, State of Minnesota, died on the 20th day of August, 1915, leaving a last will and testament which is presented to this court with said petition, and praying that said instrument be allowed as the last will and testament of said decedent, and that letters Testamentary be issued thereon to Robert H. Englund, NOW THEREFORE, you, and each of you, are hereby cited and required to show cause, if any you have, before this court, at the Probate Court Rooms in the Court House, in City of Willmar, County of Kandiyohi, State of Minnesota, on the 4th day of October, 1915, at 2 o'clock p. m., why the prayer of said petition should not be granted.

WITNESS THE HONORABLE T. O. GILBERT, Judge of said court, and the seal of said court, this 1st day of September, 1915.
(COURT SEAL)
IDA A. SANDERSON,
Clerk of Probate Court.
CHARLES JOHNSON,
Attorney for Petitioner,
Willmar, Minn.

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