

made large gains in Brussels, where a second ballot will probably be required; some difficulty was found in enforcing the compulsory voting part of the law.—The boundary disputes between British Guiana and Venezuela are again causing trouble among the miners and settlers, and it is rumored that the British police have been driven out of the disputed territory.—Dr. Newman Smyth, of the Centre Church of New Haven, Conn., is vigorously pushing specific charges of misconduct and corruption against certain members of the Board of Police Commissioners.—Earl Grey died in England last week, at an advanced age.—The Kaffirs are reported to have driven back the Portuguese at Lourenzo Marques.—Lord Rosebery will speak at Bradford, England, next week, and it is thought that he will then indicate the position of the Liberal Government on the question of the House of Lords.—The Ameer of Afghanistan is seriously ill.—The New South Wales Legislature has passed a resolution by an overwhelming majority in favor of extending the franchise to women.—The report that China had made overtures to Japan for peace is officially denied; the Japanese Parliament is to meet at once in extra session to discuss war measures.



## General William Booth

The Outlook presents to its readers this week a portrait of the Commander of the Salvation Army, who is now for the second time visiting the United States. His first visit was about nine years ago, when the condition of the Army was very different from that in which he finds it to-day under the efficient direction of his son and daughter-in-law, Commander and Mrs. Ballington Booth.

William Booth is now nearly sixty-six years of age, having been born in Nottingham, England, April 10, 1829. His early education was in a private school in the city in which he lived. At that time the Universities were closed against Nonconformists, and he did not graduate at any of the colleges patronized by Dissenters. In 1850 he became a minister of the denomination known as Methodist New Connection. Early in his career he manifested a preference for evangelistic work, and when, in 1861, the Conference required him to settle as a pastor, he resigned from the denomination and became an evangelist. Before this he had married the remarkable woman who afterwards distinguished herself as the "Mother of the Army." By an eminent theologian of the Church of England she was called one of the three greatest preachers in England, the other two being Mr. Spurgeon and Canon Liddon. What William Booth would have been without the sympathy and inspiration of his wife we cannot tell, but that hers was the most potent human influence in the development of his character and the determination of his career no one would question. After becoming an evangelist he preached in the South of England, and to vast throngs among the poor in London—to such crowds as gathered to hear Wesley and Whitefield about a century ago. In 1865 he founded "The Christian Mission," to which in 1878 was given the name "The Salvation Army."

The fiftieth anniversary of General Booth as a Christian worker was recently observed in London by an imposing celebration at the Crystal Palace. The special object which brings him to this country is to inspect the work of the Army, and to take part in the dedication of its headquarters in New York, which event will probably occur early in February. General Booth is the father of eight children, three sons and five daughters, all of whom hold responsible

positions in the service. His public life may be divided into three periods: his career as a minister in the Methodist New Connection denomination; as an evangelist; and as the founder and leader of the Army which has now been in existence about twenty-eight years.

As a preacher General Booth is pre-eminently evangelistic, always seeking to impress his hearers with the great verities of God, the moral law, salvation by grace, the happiness of the good, and the certainty of doom for the wicked. As a speaker on social subjects he is both wise and witty. On the platform he does not hesitate to make his audience laugh, which he easily does, but always for a purpose. As both preacher and speaker he is inspirational rather than logical. His addresses are not so remarkable for their consecutive order as for their strong and striking and often detached and disorderly sentences, which are so presented as to attract attention and remain in the memory. As an author his efforts have been confined to the special lines of work in which the Army is engaged. In all his undertakings General Booth has retained his humility and earnest and childlike piety. There have been those in many lands who have not been able to approve of his methods, but, so far as we know, none who have doubted the earnestness of his purpose, the purity of his life, or the consecration of his service. He will receive a hearty welcome to the United States by those who wear the uniform of the Salvation Army, and also by a host of others who delight to honor all who have proved themselves good soldiers of Jesus Christ.



## The Issue in New York

There would be no doubt as to the issue of the pending election in either the city or the State of New York if that issue were clearly understood by all the voters. The men who have nominated Mr. Hill for Governor and Mr. Straus for Mayor will be entirely powerless to elect them if they are not reinforced at the polls by citizens whose characters, principles, and purposes are of an entirely different description. If once the issue could be clearly put between corruption and purity in politics, between gambling and honest industry, between the promoters of the saloon and the protection of the home, virtue would carry the election by overwhelming majorities. It is because men who are pure vote unconsciously for corruption, and honest men vote for gamblers, and men who love their homes for the saloon, that vice often seems to triumph.

The question at issue this fall in New York State and City is not between a protective and a revenue tariff. Only very indirectly are National issues involved. It is true that some Republican organs will hail the defeat of Hill and Tammany as a Republican victory, and will claim the election of Morton and Strong as an indorsement of protection; it is true, also, that the result of the election will exercise an indirect influence on the Presidential election of 1896. But the influence will be indirect only, and there is nothing inconsistent in a vote cast against Mr. Hill and one for a Democratic Congressman now and a Democratic President two years from now. Nor is the question to be decided one of personal character merely—whether Mr. Morton or Mr. Hill, Mr. Strong or Mr. Straus, is the better man. The personal virtues of the individual are not unimportant; but they are neither the only nor the chief factor. Mr. Hill is said to be personally temperate and industrious, Mr. Straus to be charitable. So far, so good. But more important for the voter is, What elements in society do these men represent?

Now, in fact, in the city of New York, Mr. Straus repre-

sents Tammany Hall, and Tammany Hall is organized political corruption. To elect Mr. Straus Mayor of New York City may be to elect as Mayor an estimable and charitable citizen; but it is certainly to elect to active participation in municipal affairs all the baser elements of the city. We will not say that it is to hand over the city to the control of the policy-shops, the liquor-saloons, the houses of vice, and the green-goods men, but it certainly is to invite them to a large participation in municipal government. It is to vote for a continuance of the misrule which the Lexow Committee has brought to the light of day; for no man nominated by Tammany and owing his election to Tammany can, even if he would, either convert his political allies into men of purity, or drive them from all share of a government at the head of which they have placed him.

So, in the State, Mr. Hill owes his nomination to the thugs of Gravesend, the blackmailers of New York, the murderers of Troy. His election would be the triumph of the gambling-shop, the liquor-saloon, the vote-briber, the ballot-box stuffer. Certainly all the men who will vote and work for him do not belong to this class; certainly all the men who belong to this class will not work and vote for him. But these are the elements which compelled his nomination, and they will not be bashful or backward in claiming their share of spoils and of power in case of his election.

This is the simple answer to such pleas as those of Mr. Whitney for Mr. Hill. It is not the Democratic party which is on trial; it is Tammany Hall—in the city and in the State. There are no political issues involved in the election. The Constitutional and the Gubernatorial questions are distinct. The State Legislature to be elected has no United States Senator to elect; its attention, therefore, will be confined to State issues. Mr. Hill is no less a protectionist than Mr. Morton; he is only less frankly, honestly, and avowedly so. The real issue in the present campaign is purely a moral one. It is whether the honest or the corrupt elements shall dominate in city and in State. An opportunity is afforded for a co-operation of the honest elements against Tammany Hall and against Hillism—by a united ticket in the one case, by an optional ticket in the other. If all men who value honor and purity of government avail themselves of this opportunity, even then they will not usher in the millennium on the 7th of November; but they may at least redeem the State from the domination of the crafty, the greedy, and the dissolute.



### Edwin Booth's Letters

Edwin Booth's letters published in the October number of the "Century Magazine," in addition to the light they throw on a remarkable character and the witness they bear to the reality of Christian faith, serve a double purpose: they demonstrate, on the one hand, that an actor may be not only a person of high moral ideals, but also of the deepest spiritual experiences; and, on the other hand, taken with the sad and lonely life of Mr. Booth's later years, they illustrate anew the difficulty of maintaining such ideals and such experiences in the actor's life. That Mr. Booth was both sad and lonely in his late years we suppose no one doubts. His apparently brilliant triumphs did little to relieve the pathos of his solitude. The members of his own profession did not comprehend his aims; the public scarcely knew of them. The former resented his moral isolation; the latter were unconscious of it. To his audiences he was simply a great actor, nothing more. The attempt to establish a theater in New York City in which

the drama should be, not a mere money-making show, but a real and elevating art, failed, partly because of public apathy, partly because Mr. Booth had not the necessary business talent to make it a success. But the failure did not destroy his high ambition; and his whole subsequent career shows him dominated by the same purpose—a purpose shadowed forth in the following letter written to a friend in the earlier years of his career. He has won his first fame as Hamlet, and is preparing to come out in the character which he subsequently made almost exclusively his own—Richelieu:

"What Mary and I used to plan for my future, what Richard and I used laughingly to promise ourselves in our 'model theater,' seems to be realized in these two plays, at least. As history says of the great Cardinal, 'I am too fortunate a man not to be superstitious,' and as I find my hopes being fulfilled, I cannot help but believe that there is a sufficient importance in my art to interest them still; that to a higher influence than the world believes I am moved by, I owe the success I have achieved. Assured that all I do in this advance carries, even beyond the range of my little world (the theater), an elevating and refining influence, while in it the effect is good, I begin to feel really happy in my once uneasy sphere of action. I dare say I shall soon be contented with my lot. I will tell you this much: I have been offered the means to a speedy and an ample fortune, from all parts of the country, but prefer the limit I have set, wherein I have the power to carry out my wishes, though on 'half pay' as it were."

To refuse an apparently easy and short road to fame and fortune in order to realize the higher ambition of exercising an elevating and refining influence is by no means unprecedented. Nevertheless, it is the supreme test of sincerity and earnestness of purpose, and it is safe to say that some of the moralists who have condemned all actors in one wholesale condemnation have not stood this test as well as did Edwin Booth. This letter intimates one secret of a life in which the actor never stooped to dishonorable or meretricious methods in order to gain either fame or fortune.

But not only were Edwin Booth's ethical standards noble; one cannot read these letters without feeling that his religious experience was of the highest type. Their disclosures in this respect will be a surprise, not only to the public, but to many who accounted themselves his intimate friends. We judge that the following letter of June 3, '64, to Mrs. Richard F. Cary, was written after the death of Mrs. Booth, and upon the death of Mr. Cary and his sister. From it we quote only a few sentences. The entire letter deserves a place among the noblest expressions of spiritual faith in literature:

"One after another the blows have fallen so heavily that souls unaided by God's unfaltering love, and faith stronger than death, would have sunk in despair beneath their crushing weight. But in your hearts as in hers—dear, dear mother, for so she always seemed to me, Mary's mother—as in my own, there is a light which sorrow cannot quench; which guides us through the darkness of the grave; which reveals to us the secret of His mysterious works—the secret love. O that I could give you the full companionship of that love as I have felt it since Mary's death, the peace that has filled my soul, and the strength that has flowed steadily into it since that terrible day! Could I give you this, you would rejoice for her as I do, although my heart aches for you while I write. . . . Oh, I feel such an intense love for God when sorrow touches me that I could almost wish my heart would always ache—I feel so near to Him, I realize His love so thoroughly, so intensely, at such times."

This is the very highest type of spiritual experience, this Pauline rejoicing in sorrow "because the love of God is shed abroad in our hearts." The letter itself ranks in spiritual literature with those of Madame Guyon and Bishop Fénelon. We hope that when Mrs. Grossmann gives the complete volume of her father's letters to the public, she will accompany them with at least so much information concerning his outer life as will make their interpretation clear. If she will do this, the volume will take its place