

The Highland Park News.

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LEWIS B. HIBBARD, EDITOR.
A. E. EVANS, BUSINESS MANAGER.

FRIDAY, FEBRUARY 11.

PHILADELPHIA has just buried a large man. His coffin was 7 feet long, 4 1/2 wide, 2 1/2 deep and his family had to take off some of the door casings to get it out of the house. He weighed between five and six hundred pounds. He had been a policeman and was a terror to evil doers.

For people who are fond of statistics, here are a few; there are 17,689 telephones in use in Chicago, with 146 calls per minute, or 210,000 daily. The earnings on the stock were 14.45 per cent. Some very good people opposed telephones in this city; the man who should oppose them now would be sent to Elgin without further examination. It costs \$9.00 to phone New York about five minutes.

Some fellow with a big bump of curiosity has counted up the folks who now live on the earth and he finds there are all told, including boarders and the summer residents, just 1,620,000,000. In every ten years there is an increase of 8 per cent, of these "lot of folks;" only 4 per cent belong to Uncle Sam, the other 96 per cent are scattered all over the wide world.

Some lady in speaking of woman's enfranchisement last week at the Ossoli, referred to the heavy burden or tax it was on women to carry their skirts so much on muddy street crossing etc., in one hand, as though it impeded her progress to the ballot box. Yes it does. But so far as we know there is no law, human or divine compelling women to wear skirts so long as to drag in the mud every step they take. In fact every time we are in Chicago we meet lots of women, and not loud or coarse ones either, who wear sensible, short, street walking skirts. There are men who wear so narrow shoes that their corns are pinched at every step,—no law compels it. In fact, we are inclined to think that until women show grit and gumption enough to emancipate themselves on stormy days and on muddy, from long dragging skirts they are not fully entitled to emancipation at the ballot box.

VERMONT STORMS.

The biggest snow storm yarn we have yet heard comes from our old town of Cavendish, Vt., to the effect that a farmer up on "Twenty Mile Stream," finding the snow very deep, took a rail 12 feet long from the fence and thrust it down into the snow in the road without reaching bottom. Then he took a second rail and set it on top of the first one and crowded them both down without reaching terra firma, when he used the third rail and that stood about one foot above the snow after the first rail touched the ground. We told that to a Vermont lady, who said she presumed it was so, as her father one spring tapped his sugar orchard on top of the very deep snow, and when it melted away, the buckets which were hung on the trees as tapped, were so high they had to use ladders to get them down. Wonderful country that.

SHALL WOMEN VOTE?

This question has been uppermost in the minds of those in any way, directly or indirectly connected with the Ossoli Club, before which Mrs. Bowen read her exhaustive paper last week. That paper, we presume, may be regarded as the latest resume of the argument for female suffrage. It is not the final word but the latest, and we do not see how it could be very materially improved.

Suffrage is not an inborn right of any person, as is "life, liberty and the pursuit of happiness." It is the right of those who are qualified for it, and of those only. Let this be repeated, fixed deeply and strongly in the mind—that only qualified persons are entitled to vote. All civilized countries allow only properly qualified and trained persons to practice medicine or law, for the simple reason that experience has shown that to allow those not thus qualified, would be to endanger the health and lives, as well as the financial and business interests of the people at large. In like manner, experience has shown that the best interests of the people, all the people or the community at large, are endangered by allowing persons to vote who are not qualified to do so.

While as a general rule, the more democratic the government the better for the people, it is becoming more and more apparent every year that there is such a thing as carrying democracy too far, because it lowers the moral, intellectual and statesmanlike standard of our representatives in Congress, in our state legislatures, in our city councils everywhere. When the hoodlums, immoral, vicious, ignorant, degraded elements vote, persons more or less tinctured with those vices are elected to office and bad measures are adopted. Witness the Nineteenth Ward in Chicago as an example. Hence the necessity of properly qualified voters. Now what shall be some of the qualifications? First, age. There is no divine law fixing the age when a person is supposed to be qualified to vote. Human experience of many generations has shown that a person reaches a reasonable degree of physical, mental and moral maturity so as to be "his own man" at the age of 21. Therefore no one, no matter how wise, or learned, or rich, or high his social position, can vote till he is 21 years old, and all seem to be satisfied with the wisdom of that age.

The voter also must be a citizen of the country, state, county or city where he proposes to vote, either as a native-born, naturalized, or a certain time residence in his state, county, city or ward. All are practically agreed as to that. Then beyond those two well nigh universal qualifications some states have an "educational test," that is, a voter must be able to read at least, if not write, the English language. That was the law for years in Massachusetts and worked well till demagogues recently secured its repeal. It is the law in some southern states, evidently to shut out the colored vote. Also in some states and countries there is a property qualification; that is, a voter must own or pay rent and taxes on a property of certain valuation in order to vote. In Canada, where the writer was brought up, a voter must own or rent real estate of a certain value. And there is very much to be said in its favor. Judge Fullerton owns a large property in this city. There is also among us a worthless, penniless, lying, thieving vagabond, but as he is over 21, has lived here a couple of years, he can vote, and his vote counts as much as the Judge's. Every one can see that is not equality and justice; how to make it just

and right in every respect, we can't say; but the matter as it now stands is not final.

One thing more. The question, therefore, whether women shall vote is one of qualification and expediency, the same as it is in respect of other voters. The fact of sex has really nothing to do with it. Is she qualified, that's all. Some of them reach the age of 21 as do their brothers; they can read and write and talk as well as men. They eat, drink, sleep and live the same as men. In fact they are eminently successful as teachers, lawyers, physicians, preachers, editors, authors, postmistresses, city, county, state, bank and other officials. They own and manage property—that is, many do—and their number is increasing all the time. Hence the real vital question is not whether they are women, but are they qualified, the same as men, to vote?

In conclusion this one fact, the word of God teaches that it is only the good, the moral and the religious forces of a community or state that push on progress, and save a people and the world. Ten righteous men would have saved the cities of the plain; ten thousand bad men could not do it. Consequently it is the good, the morally upright, the golly people of the land today who alone can save it; the wicked, vile and degraded cannot even help save it, the work has to be done not only without their help, but in spite of their opposition, for thus saith the Lord God of Israel, "The holy seed shall be the substance thereof." Confessedly half, and the larger, better half too, of the moral worth, the moral conscience in public affairs—that great political desideratum of our day,—is lodged in our good women, it is in every fibre of the warp and the weft of their being.

Now then questions of the most stupendous magnitude and importance, political, social, moral and even religious, confront the nation. Very many of them are to be settled at the ballot box and they must be settled by the good forces of the land. Shall we have the help of these good women to do it. Shall the hundreds of thousands of wives and mothers who suffer most be heard in dealing with the saloons and brothels and other dens of vice and infamy, when they possess every qualification possessed by men. Shall we, laying aside all our prejudices about sex, which has no more to do with voting than with teaching arithmetic and geography, summon all the good forces of the land against the evil ones; all the intelligence and moral worth and conviction to the side of right against wrong and of justice against oppression? That is the kernel of the whole question. In other words: shall Sodom be saved with the help of the women, or be damned without them?

BATH TUBS.

The discussion of the bath tub question in public schools has stirred up some eastern cities to ascertain how many bath tubs there are among the people. Thus Springfield, Mass., has 13,175 families and there are 6,590 bath tubs, or more than one to every two families, or one to every nine persons. Boston is better off in this matter than Springfield, especially in public bathing facilities.

How is it with Highland Park. We have about 600 families; are there over 300 tubs in the homes of our people, even counting those homes where there are two and three tubs as in some homes we have seen. Perhaps bath tubs are the measure of a people's civilization.

The infant child of Mr. and Mrs. George Vetter died Thursday, of last week, aged 7 months. The funeral was Sunday with burial in North Northfield.

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Hours (Highwood): 12.00 to 1.00 P. M.

DR. FRANKLIN G. WEAVER

ROOM 1 HIGHLAND PARK

Hours: 9.00 to 4.00 P. M.

Office: Highland Park.

DR. E. C. KAY
DENTIST.

Fletcher Building.

DR. H. H. BOULDER
Dentist.

Successor to Dr. O. B. Fernald.

HIGHLAND PARK POST OFFICE.

From the north 12.00 to 1.00 P. M.
From the south, 7.30, 9.00, 12.07, 3.25, 5.37, 7.29 P. M.
For the south, 6.50, 9.02, 11.14, 5.33, 7.29 P. M.
For the north, 9.12, 11.39 A. M.
Mail pouches close 15 min. departure of trains. W. M. J.

Directory of Secret Societies.

Chesnutong Tribe, J. O. R. Meet at Masonic Hall first and F. M. Ingalls, Sachem; J. H. J. A. O. Fay Lodge, A. F. and A. M. meeting nights first and third each month, at Masonic hall, & Son's store.

Independent Order Foresters land. Meetings first and third each month in Forester's Hall.

Modern Woodmen of America first and fourth Friday of each month, Jno. Finney, Greenslade, Secretary.

Highland Park Council No. Arcanum. Meet in Masonic hall first and fourth Mondays of every month. W. A. Wilson, secretary.

CHURCH DIRECTORY.

Ravinia M. E. Church, Ravinia. Epworth League, every Sunday evening at 7 o'clock at 7.45 each Sunday. Prayers from 8.30 to 9.30. Epworth League meeting and social the fourth month.

Swedish M. E. Church (over Rev. O. Westling, pastor), as follows: Sunday school, 10.00 A. M.; Prayer meeting, Thursday, 7.30 P. M. Everyone is invited.

First United Evangelical Church, H. Thoren, pastor. Sunday school, 10.45 A. M.; Sunday school, 9.30 A. M.; prayer meeting, 7.30 P. M.

Evangelical Association—Pastor, Sunday services, Reading Room, Sunday school, 10.00 A. M.; English prayer meeting, 7.30 P. M.; English prayer meetings, Saturday, 7.30 P. M.; church class at pastor's store.

Su Mary's Catholic Church, Madden, pastor. First mass, 10.00; Sunday school, 10.00.

The Baptist Church, W. Preaching, 10.45 A. M.; Sunday school, 11.00 A. M.; Baptist Young People's meeting, 7.30 P. M.; prayer meeting, 7.45 P. M.

Evangelical Lutheran Church, Mr. Salomon pastor. Sunday school, 10.00 A. M.; Holy communion, 7.30 A. M.; 10.00 A. M. Morning prayer, 11 A. M. Second celebration the month. Even song, 5.00 P. M.

Presbyterian Church, Rev. Worship and preaching, 10.00 A. M.; school, 12 M. Christian Prayer service, Wednesday, 7.30 P. M.

NORTHWESTERN R. R.

Leave Chicago	Arrive H. Park
6.45 A. M.	7.42 A. M.
7.00	7.52
8.30	9.12
10.45	11.04
11.30	12.30 P. M.
1.00 P. M.	2.05
2.00	2.41
2.15	3.20
3.00	3.44
4.15	5.04
5.05	5.48
5.20	6.08
5.30	6.30
5.45	6.45
6.30	7.32
8.00	8.39
8.45	9.45
9.30	10.33
11.00	11.49
11.30	12.25 A. M.
11.45	12.31
12.15	1.05

West Side B...

JOHN H. M...

275 Centra