

Highland Park News-Letter

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Doctors and the Public.

When doctors differ who shall decide? About three thousand of the four thousand medical graduates that are turned out every year "are utterly incompetent and should never be permitted to practice medicine." Such is one of many startling statements made by the American Medical association. This is a most serious matter for the American public because these men come to our homes armed with the authority of their diplomas and they practice—not upon medicine—but upon the poor public.

Dr. Chester Mayer, a member of the State Board of Examiners of Kentucky went further, showing that the evil is deeper seated than the mere individual incompetent. He says "it strikes down to the roots of the educational system. Primary education oftentimes is a farce. I have taught students for years, knowing only too well that they, for the most part, did not understand what I was saying because of the defects in their primary education. Yet these men will be coached for examinations and will pass them while they are almost entirely ignorant of the subjects in which they are examined."

And Dr. Means, chairman of the Medical Judicial Council, adds:

Some men qualified as medical practitioners, are deficient in knowledge of bacteriology, chemistry, physiology, anatomy. I doubt if some could make a laboratory test for typhoid fever. I have written to twenty-five state boards, and I find that 58 per cent of the men who fail at their final examination pass on a second examination a few weeks after.

The Death Penalty

The question involved in capital punishment for a capital offence is by no means new. The death penalty has been abolished in five states of this country, and in seventeen of the twenty-two Cantons of Switzerland, as well as in Holland, Roumania and Portugal. In the state of Maine it was abolished in 1876. In 1893 it was re-enacted for murder alone, and two years later it was again abolished, the governor of the state remarking that there had been "an unusual number of cold-blooded murders within the state during those two years."

It is, perhaps, an open question whether or no the extreme penalty of death does or does not act as a deterrent, but one thing is apparent, that wherever the decision is in the hands of a jury it is extremely difficult to get a unanimous decision.

In the case of Charles Hanson, recently convicted of the murder of a Chicago policeman, the disagreement of the jury does not appear to have been on a moment's doubt of guilt, as they were promptly in harmony when the question was reduced to life imprisonment, but there is always a humane, instinctive dread of taking a human life. Not that jurymen are led away by mere sickly sentiment. They recognize the fact that a murderer is rarely entitled to any consideration of tenderness but there

are many reasons why a citizen hesitates to send a human soul into eternity. The old view that the law should demand an "eye for an eye, and a tooth for a tooth" if taken literally means barbarism. The majesty and dignity of the law is not forfeited when it hearkens to the Divine voice of mercy.

A Way Out For Millionaires.

A MILLION TO EDUCATE NEGROES.

Multi-millionaires seem to be vying with each other recently in finding suitable reservoirs for the surplus wealth for which they can have no personal use. We hesitate to make an estimate of the millions recently given to educational institutions but the most recent announcement of one million dollars given by Miss Anna T. Jeanes, an aged Quaker lady, for the betterment of the colored race is worthy of note. The money is to be used to educate the children of the negroes of our own South.

Mr. Booker T. Washington has our congratulations on the vast possibilities which this money will open to him and we cordially hope that there is no string attached to it that will prevent him using the entire amount to meet present day problems. We have no sympathy with the practice of tying up great sums in what is called endowments, which allow only the use of the interest.

Fall Not Always Failure.

"A man thrown down by misfortune may rise again and go on to success. It was a fall and not a failure."—OTTS.

There may be as much difference between a "fall" and a "failure" as there is between an April shower and the summer tornado which leaves nothing but destruction in its path. Peter made a sad break at the trial of Christ before the Jewish elders, but it was not a failure.

I knew a man who was about 35 years of age when the financial panic of '73 swept over the country like a besom of destruction. Was that catastrophe any fault of his? Had he any means of knowing or even suspecting its advent? He was comparatively young and inexperienced in economic laws. Everybody around him seemed perfectly confident that to-morrow should be as this day and even much more abundant. Had he any reason to expect trouble? should he be wiser than the venerable business men around him? Nevertheless the storm came, it blew right where he stood. In a day he was swept from a promising financial outlook to four or five thousand dollars below the surface. To him it was a terrible fall, a sad drop. What should he do? what could he do? There was a national bankrupt law in force at that time. Should he do as others around him were doing? Should he take advantage of the law, pay his creditors a few cents on the dollar, and let those who had trusted him suffer for the balance, and perhaps by that very course pull some one else down? He was advised to do so. After two or three days of careful, and I dare say, prayerful study, he said "No, I will not volunteer bankruptcy, my creditors have trusted me and I will trust them. They may force me into bankruptcy, and then the responsibility will be on them, but I will not volunteer it."

He called his creditors together, put before them a statement of his financial situation, and then said to them, "I have decided that the law can free a man from his legal obligation, but it cannot free him from his moral obligations. If I go into bankruptcy, some of the little I have will be wasted in the legal process, and I will still owe the balance. I will not play the coward; I cannot see as I have sinned, but I have blundered, and if it takes the rest of my life I will pay for my own mistakes."

But the reader may here ask, did that pay?

That man accomplished his purpose, he paid dollar for dollar with interest; it took him two years of his middle life; he began anew and achieved a financial success of which he had never dreamed. Nor was his success simply a financial one. There is just as truly a law of cause and effect in the spiritual realm of man as there is in the physical laws of nature about him. His strenuous efforts for ten years to do the right thing was just the raining which fitted him to succeed in after life.

P. B. C.

Give the Boy a Chance.

WHAT IS A BOY?—The word is undefinable, as the thing which it stands for is indescribable. You know him when you see him, and no words can add to your knowledge. And he refuses to be classified. In the morning he may seem to have all the marks of a civilized human being. Before noon he has shown unmistakable signs of being a brute or a savage and at night so affectionate is he that his mother thinks he is an angel. The long process of development by which the boys ultimately becomes useful includes on its physical side much that belongs to the lower animals. He is a whole menagerie. He runs like a hound, climbs like a monkey, digs like a woodchuck, dives like an otter, swims like a fish, fights like a bulldog, and in all works like a beaver, and is as busy as a bee.

This fundamental law of boy life explains things which perplex many good people. It explains his general attitude toward the world, his contempt for the weak, his hero-worship, his early choice of a vocation—a pirate; a cow-boy a policeman, a fireman, a locomotive engineer, a driver, a balloon man; and latterly he sees in the occupation of a chauffeur a supreme opportunity to kill and be killed. The sea, with its perils, has always had an irresistible charm for boys.

It explains, too, his choice in reading. He wants to know about men who dare. When a small boy asked his mother to read to him in the papers about the prize fights and had been refused, "Then read to me in the Bible about Samson," was his reply. * *

The tragedy in all this is reached when the city boy has lost his instinct for primitive sport, when his ear is deaf to the call of the wild. Workers among city boys have told us that this is the saddest thing they find—children who do not know how to play.

In view of what boys are, of nature's provision for their growth, of the necessary interference of city life with those provisions, the first obligation of a city to its boys appears to be to give them a chance to develop freely in accordance with the laws of nature without breaking the laws of man.

In other words, every city is bound to furnish suitable and ample means by which its boys may grow physically into men without becoming criminals or even juvenile delinquents. Most large cities are beginning to recognize dimly this obligation and are making feeble and half-hearted attempts to fulfill it. A few playgrounds have been opened, here a free public gymnasium, a swimming tank or two, and some skating ponds. This is all that the largest cities have undertaken, and most cities have scarcely made a beginning.

First, land for cultivation, where they may learn by experience some of the initial processes of that industry that underlies all other industries—the production of food; second, workshops, where they may learn by experience those mechanical processes that underlie all constructive industry, real workshops, where a boy with a work apron and soiled hands would not feel out of place.—HON. GEO. H. MARTIN, IN "SOCIAL EDUCATION QUARTERLY."

Little Willie—What are "debts," pa?

Pa—Debts, my son, are the silent partners of experience.