

Time of Services and Meetings in the Various Churches

Trinity Episcopal Church
Rev. P. C. Wolcott, D. D. Rector. Holy Communion, Sunday 7:30 a. m. Morning Prayer and Litany 11:00 a. m. Holy Communion, first Sunday in the month and Festivals at 11:00 a. m. Evening prayer 5:00 p. m. Sunday School 9:45 a. m.

St. Mary's Church
Laurel avenue and McGovern street. Rev. J. D. O'Neill, pastor. Sunday services First Mass, 6:30 a. m. Sunday School 11:45 Second Mass, 8:00 a. m. High Mass 10:30 a. m.

Swedish Evangelical Lutheran
Highwood. Rev. C. E. Lundgren, pastor. Sunday services, preaching at 3:00 p. m. Sunday School at 2:00 p. m. Wednesday prayer meeting 8:00 p. m.

First Church of Christ, Scientist
Hazel avenue near St. John's avenue. Regular service every Sunday morning at 10:45 o'clock. Sunday school immediately after the Sunday morning service. Regular Wednesday evening testimonial meeting at 8:00 o'clock.

The Reading Room, second floor, Erskine Bank Building, is open daily, except Sunday, from 9 to 12 a. m. and 1 to 5 p. m. All authorized Christian Science literature is on file for reference, and may be purchased if desired.

St. Johns Evangelical Church
Corner Green Bay Road and Homewood Avenue. Rev. R. B. Fiedler, Pastor. Sunday morning, German preaching at 10:30 a. m. and English preaching at 7:30 p. m. on first and third Sunday of the month. Everybody is welcome to attend these services.

Ebenezer Evangelical Church
Second Street near Laurel Avenue. Sunday School, 10:00 a. m.; morning worship, 11:00 a. m.; Christian Endeavor, 6:45 and evening service, 7:30 p. m. German prayer meeting Wednesday, 7:30 p. m.; Bible study Friday, 7:30 p. m. We cordially invite your attendance. S. E. SCHRAEDER, pastor.

Believers Meeting
Library Hall, Highland Park. Every Sunday 7:45 p. m. Gospel address. Every Thursday 8:00 p. m. Bible study. You are cordially invited.

Evangelical Lutheran Church
Central Avenue, W. F. Suhr, pastor. Sunday service, German preaching at 10:30 a. m.; English preaching at 8 p. m. 1st and 3rd Sundays; Sunday School, 9:15; German Saturday school, 8:00 to 12:00; Bible school in German for young people Tuesdays at 8 p. m. and in English Wednesdays at 8 p. m.

First United Evangelical Church
Corner of Laurel Avenue and Green Bay Road, Rev. J. Foster Van Evera, pastor. Sabbath morning worship, 10:45; evening service, and K. L. C. E. from 6:45 to 7:45 p. m. during July August and September. The midweek prayer services Wednesday and Friday evenings at 7:45; choir meetings Thursday at 8 p. m.; Sunday school at 9:30 a. m. A cordial invitation extended to all.

Swedish Lutheran Church
There will be Swedish Lutheran Church services every Sunday evening at seven forty-five o'clock in the Y. W. C. A. rooms on Central Avenue, Highland Park, Carl E. Lundgren, of Waukegan, Illinois, pastor.

Baptist Church
East Laurel avenue, Henry Clay Miller, minister. Sunday, morning worship, 11:00. Sunday evening people's service, 7:45. The Bible school, Mr. Charles H. Warren, Superintendent, assemblies at 9:45 o'clock. The Baptist Young People's Union, Mr. Leigh Bittinger, President, meets each Sunday evening at 7 o'clock. The mid-week service is held in the parlors of the church each Wednesday evening at 7:45. The Ladies Guild, Mrs. F. B. Green, President, holds its regular sessions on the afternoon of the third Thursday of each month. The public is cordially invited to all the services of this church.

North Avenue First M. E. Church
First M. E. Church, Rev. V. A. Spicker, Pastor. Sunday School, 10:00; Preaching, 11:00, and 7:45 p. m.; Junior League, 2:30; Epworth League, 6:45; Prayer meeting, Wednesday, 8:00; Teacher Training, Thursday, 7:30.

Highland Park Presbyterian Church
Corner of Laurel and Linden Avenues. Pastor, Rev. R. Calvin Dobson. Sunday morning worship, 11:00 o'clock. Bible school, with graded lessons for all departments and ages, Sunday mornings at 9:30 o'clock. Young People's meeting, Sunday afternoon at 7:30. Mid-Week Prayer Service, Wednesday evenings at 8:00 o'clock. The public is cordially invited to all of these services. The ladies of the Dorcas Society hold all-day meetings in the parlors of the church the second and fourth Mondays of the month, and the Woman's Missionary Union meets the third Wednesday afternoon of each month at 3:00 o'clock, to which all ladies are cordially invited.

Highwood Catholic Church
Daily Mass, 7:15 a. m.; Sunday, Low Mass, 9 a. m.; Sunday School, 9:45 a. m. Rev. Simon Gates, pastor.

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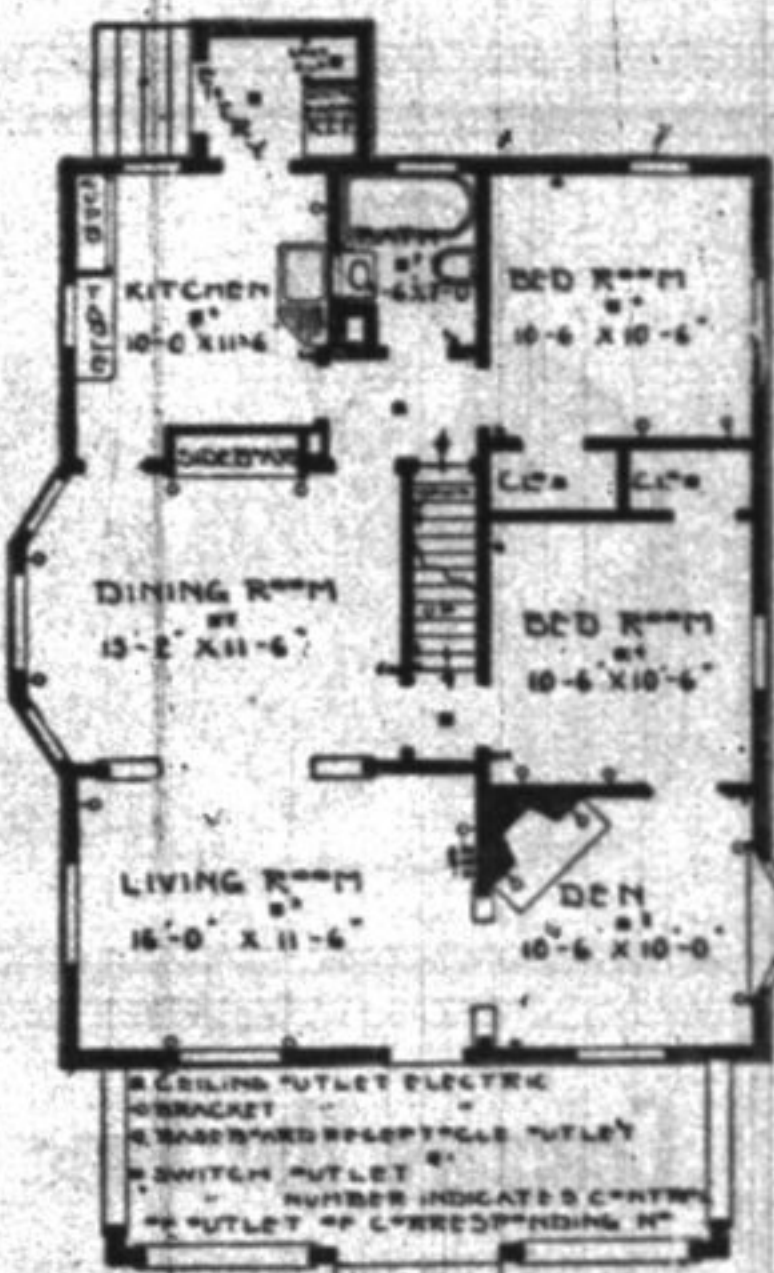
AN INVITING BUNGALOW PLAN.

Design Royce, by Glenn L. Saxton, Architect, Minneapolis, Minn.



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PERSPECTIVE VIEW—FROM A PHOTOGRAPH.



FLOOR PLAN.

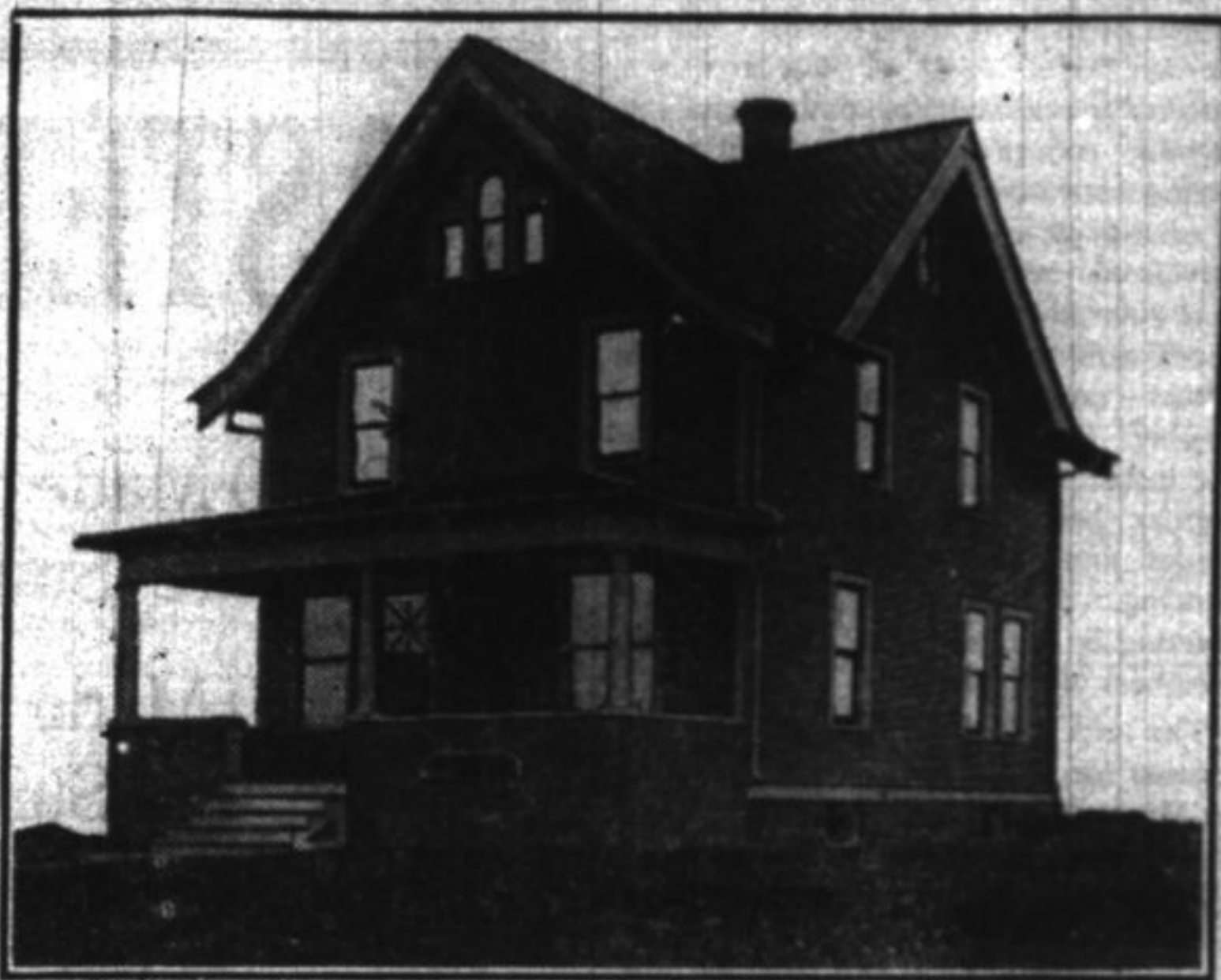
A very popular style of bungalow with well arranged rooms, all of which open up together. Size 28 feet wide, 36 feet deep. Full basement; first story, nine feet. Birch or maple floors throughout. Finish birch or red oak. Cost to build, exclusive of heating and plumbing, \$2,150.

By special arrangement with the architect the editor of this paper will furnish one complete set of plans and specifications for the sum of \$13.

Upon receipt of \$1 the publisher of this paper will furnish Saxton's book of plans entitled "American Dwellings." It contains 254 up to date designs of cottages, bungalows and residences costing from \$1,000 to \$6,000.

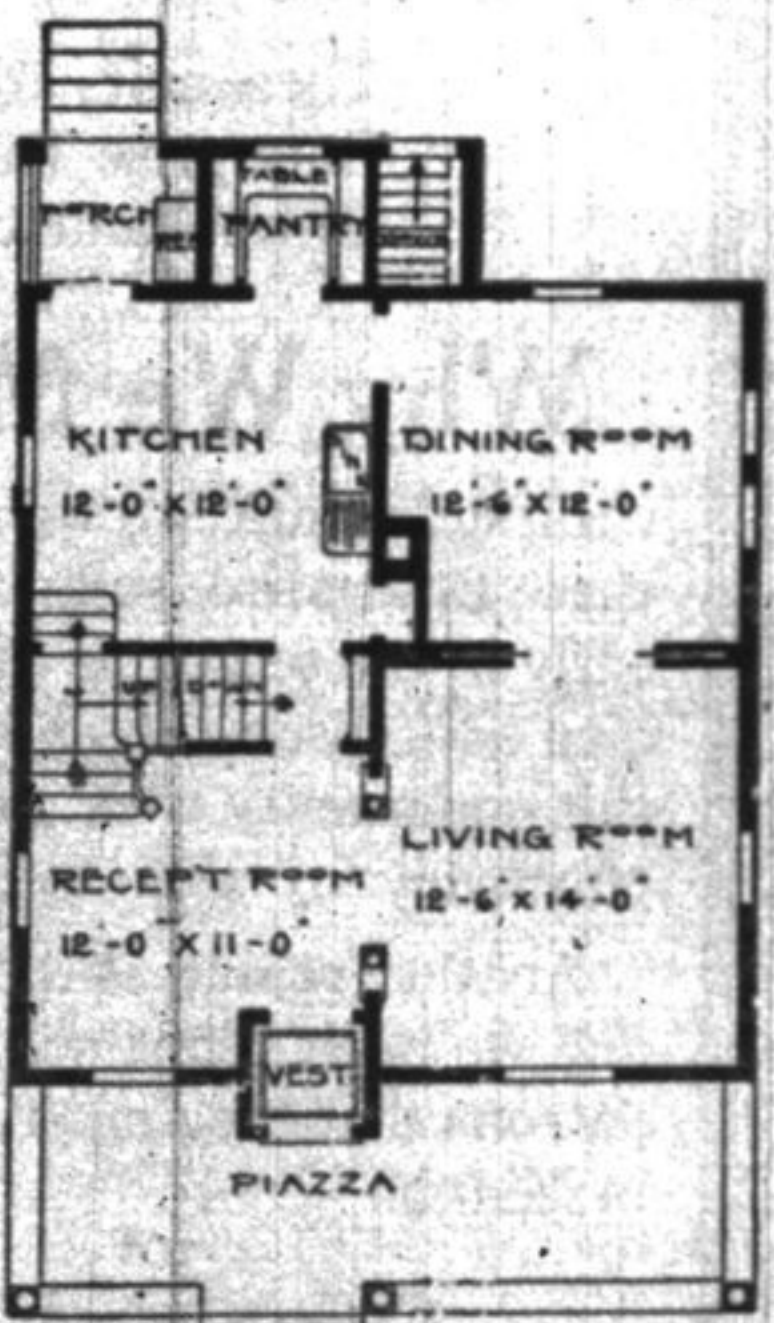
AN ARTISTIC COTTAGE DESIGN.

Design 955, by Glenn L. Saxton, Architect, Minneapolis, Minn.

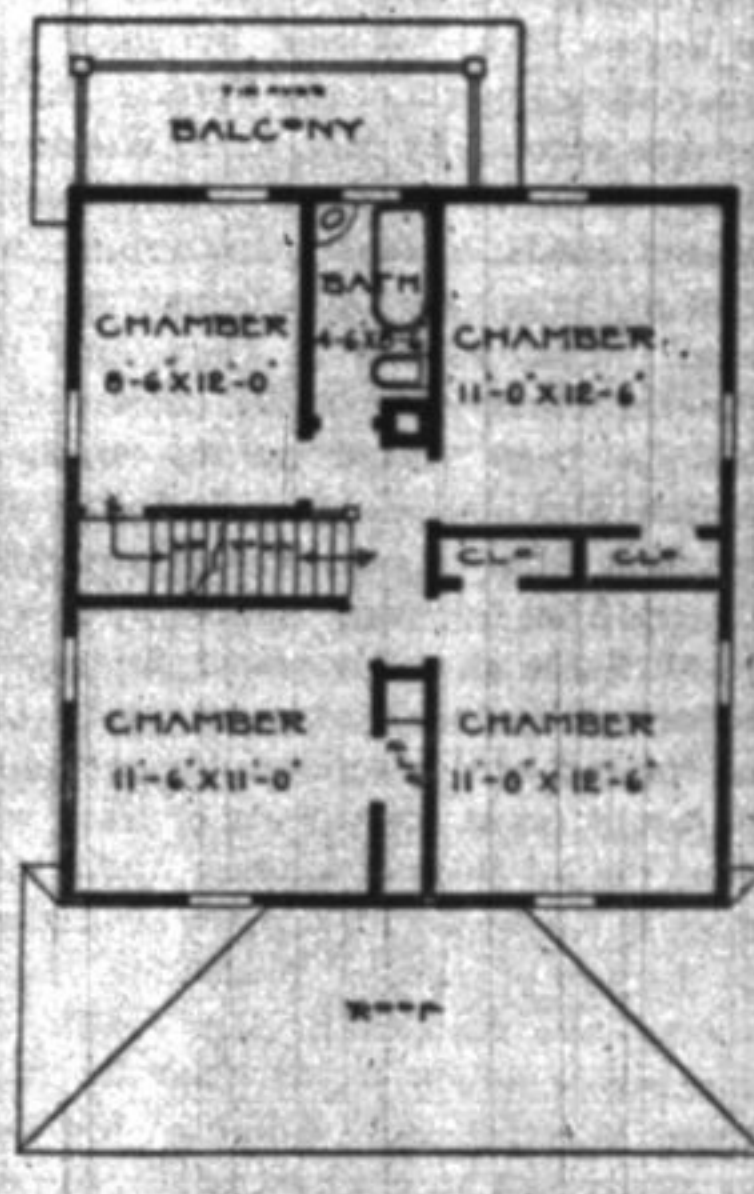


Copyright, 1912, by Glenn L. Saxton.

PERSPECTIVE VIEW—FROM A PHOTOGRAPH.



FIRST FLOOR PLAN.



SECOND FLOOR PLAN.

The projecting eaves of this cottage make a very artistic exterior. The piazza is sided up to height of rail, thus making it very easy to screen in for summer, and could be sashed in and made a sun room in the winter. The living room and reception room open together with wide columned archways; sliding doors between the dining room and living room. The balcony over rear one story part could be made into a sleeping porch. This would add approximately \$80 to the cost of the home. There is a full basement under entire house, giving space for heating room, vegetable cellar, storeroom and laundry. First story, nine feet; second story, eight feet. Size 26 by 28 feet. Cost to build, exclusive of heating and plumbing, \$2,800.

Upon receipt of \$1 the publisher of this paper will supply Saxton's book of plans entitled "American Dwellings." It contains 254 new and up to date designs of cottages, bungalows and residences costing from \$1,000 to \$6,000.

ORPHANS IN AUSTRALIA.

They Are All Wards of the State and Carefully Protected.

There are no orphans in Australia. That is not because parents never die there, but because when they do the state at once steps in to the rescue of their little ones.

Children who have been robbed by death of their natural protectors are practically adopted by the government. Unless some other relative manifests a desire to assume the responsibility and can demonstrate his ability to do so the child is committed to the children's council, which selects some home among the farmers of the country. These foster homes are examined closely, and often two or three are tried before one is found in which the child finds congenial surroundings.

After thirteen the state feels that a ward should earn more than board and lodging. At that age, therefore, he is hired out, usually, however, to the father parents who have been previously taking care of him. Three-fourths of his wages are deposited in saving banks; the remainder in his hand. When he becomes of age or if he wishes money in order to learn a trade or to attend a more advanced school—or, in the case of a girl, when she wishes to marry—the savings are turned over to the ward.—New York World.

FATE OF THE GRIZZLY.

The Tender-foot Was Anxious to Get the Full Particulars.

An Idaho guide whose services were retained by some wealthy young easterners desirous of hunting in the north-west evidently took them to be the greenest of tenderfoots, since he undertook to chaff them with a recital something as follows:

"It was my first grizzly, so I was mighty proud to kill him in a hand and hand struggle. We started to hunt about sunrise. When he finally gave up the ghost the sun was going down. At this point the guide paused to note the effect of his story. Not a word was said by the easterners, as the guide added very slowly, "for the second time."

"I gather, then," said one young gentleman, a dapper little Bostonian, "that it required a period of two days to enable you to dispose of that grizzly." "Two days and a night," said the guide, with a grin. "That grizzly did mighty hard."

"Choked to death?" asked the Bostonian. "Yes, sir," said the guide. "Pardon me," continued the Hobbler, "but what did you try to get him to swallow?"—Lippincott's.

In London Clubland. In some of the ultra exclusive clubs says the London Tatler, it is a serious breach of etiquette for one member to speak to another without obtaining a ceremonious introduction beforehand. A painful case has just occurred in a certain old established and extremely respectable Pall Mall caravansary. It appears that a newly joined member in callous defiance of custom ventured the other afternoon to make a remark about the weather to a gentleman with whom he was not personally acquainted. The recipient of this outrage glared stolidly at its perpetrator.

"Did you presume to address me, sir?" he demanded, with an awful frown. "Yes, I did," was the defiant reply. "I said it was a fine day." The other digested the observation thoughtfully. Then, after an impressive pause, he turned to its bald exponent. "Well, pray don't let it occur again," he remarked as he hurried himself once more in his paper.

A Knocker That Meant Life. So cruel were some of the punishments meted out to criminals in England centuries ago that it was small wonder the poor wretches claimed the "right of sanctuary." If they reached a church or some other privileged place the law could not touch them. A curious relic in connection with this custom exists today in the form of the quaint knocker on the door of Durham cathedral. The applicant having hampered at the portal, one of the persons inside would inspect him through the eyes of the copper mask above the knocker, and after due parley would admit the frightened criminal.

Natural Tweezers. Indian tweezers are simply a small pair of cinchells, with edges clean and hinged unbroken. "The old time Indians," writes Ernest Thompson Seton in "The Book of Woodcraft and Indian Lore," "had occasionally a straggly beard. They had no razor, but they managed to do without one. As a part of their toilet for special occasions they pulled out each hair by means of the clamshell tippers."

Her Help. "The fact of the matter is, I never amounted to anything before I was married." "Then you give your wife credit for awaking your ambition?" "No; for making it necessary for me to get out and hustle."—Chicago Record-Herald.

Made a Hit. "Did you make a hit with your speech at the banquet last night?" "I guess so. I forgot what I intended to say and said what I ought not to have said."—Detroit Free Press.

His Point of View. Landlord—Sir, the other tenants will not stay in the flat if you insist on playing the cornet. Mr. Todd—I'm glad of that. They were very annoying.—Cleveland Plain Dealer.

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