

# The Great Need of Our City

No other Town along the North Shore can boast of a finer lot of Stores than Highland Park. Out of the old time musty, dark and uninviting places when Groceries, Meat and Shoes were exchanged for a few cents, modern up-to-date Stores have evolved beautiful buildings have taken the place of the old tumbled down clap board covered, Barn like shack. Everything is Sanitary, clean and airy, large and artistially arranged show windows attract the attention of the passerby and with each new store building being erected a higher standard is set only to be equaled, and in most instances again to be raised a point higher by the next one.

We are going forward and making wonderful strides Some of us having quite a time to keep up in the procession and it is due to this fact that this Ad is written.

The thought came to the writer whether it wasn't about time for Highland Park to have a **First Class Florist Shop?** why can't we have one? True there are several Greenhouses in Town, all doing well, but they are located on the outskirts not at all handy to get at.

Here we are a community of nearly 6000 people, no more beautiful City to be found any where, thousands of visitors each

week passing through our streets, the corner of St. Johns and Central Aves. the busiest thoroughfare between Chicago and Milwaukee, with the finest Hotel north of Chicago, a Golf Club known all over the country, a half million dollar High School beautiful Banks, an up-to-date Newspaper, excellent stores of every description as fine a Picture show as can be found in a radius of 25 miles but no Florist shop not even an old time affair with Dutch Bouquets, the Geraniums in the 3x6 foot window and the Funeral designs on the white washed wall--All this in spite of the fact that every home uses flowers more or less, they are not considered a luxury, they belong to the Dinner table, the Bed Room the Library in fact every where in order to make it bright and help us on towards beautiful thoughts.

If there ever was a chance to do well it is here. A fortune awaits the man who is willing to open up a First Class, up-to-date Florist Shop, who understands his business is willing to keep the best of everything, display it attractively is satisfied with a reasonable profit and treats his patrons with the courtesy they are entitled to--that's the man we are in want of, the Town needs him where is he?

## Highland Park Chamber of Commerce

Day  
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Middy Blouses  
85c  
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D & \$1.75  
es, now. 1.35  
25 Girls Dresses  
98c  
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t or dark plaids  
s 8 to 14  
New Gingham  
es, 6 to 14 yrs 59c  
Men's 25c Hose  
4 prs 69c  
t 5 ply grade,  
ken sizes.  
5c Triangle Collars  
3 for 25c  
ster Brown Hose  
guaranteed kind,  
4 pr. in box.  
15c  
ack... 3c  
pieces, 9c  
Sale  
Phone  
110  
arest Shopping Center  
Records 10c each

Summer Baking  
be thought of by the sen-  
susewife when we turn out  
of such sweet, wholesome,  
y baked bread and sell it so  
e to make it really an ex-  
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RY'S HOME BAKERY  
20 W. Central Ave.  
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REPAIRING  
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**Highland Park THEATRE**  
West Central Ave.

**Sundays**  
Pathe's Gold Rooster master production.

**Mondays**  
"Neal of the Navy" featuring Lillian Lorraine, also Pathe news and other good reels.

**Tuesday s**  
Romance of Elaine

**Wednesday's**  
Paramount productions

**Thursday s**  
Three and Four reel pictures, also Pathe News.

**Fridays**  
"Broken Coin," featuring Grace Cunard and Francis Ford also Paramount traveling pictures.

**Saturdays**  
Paramount productions

Admission 10c; Children under nine 5c  
Except Wed. & Sun. when 15 cents is Admission

**BARTLETT THEATRE**  
Highwood

**Sunday**  
Vaudville

**Monday**  
Broken Coin

**Tuesday**  
Diamond from the Sky

**Wednesday**  
New Elaine

**Thursday**  
Five reel feature

**Friday**  
Who Pays

**Saturday**  
Good Show

In air dome, one block north of the Theatre warm nights.  
Open air dance floor in good condition for rent reasonable. Inquire of W. W. Bartlett, Highwood, Ill.

**BARTLETT THEATRE**  
Highwood

**CHRISTIAN SCIENCE LECTURE**  
(Continued from Page 1)

to say nothing of intelligence. Therefore, they are not expected to believe that God created evil or uses evil to accomplish good or that He could put into the heart of man the capacity to yield to sinful temptation and then eternally torture man for succumbing to a God-bestowed tendency, or that an infinitely good God ever did or could destroy any of His children or even make them sick.

Surely evil must be accounted for in a manner entirely in accord with man's natural desire to acquire infinite intelligence of having committed a blunder that would scarcely be expected even of the so-called human mind, namely, of having established a universe and then deliberately put into that universe the elements of self destruction.

**Disposing of a Negation**

And now since it is obvious that an intelligent and good God could not have made evil and that to attribute to evil any other positive source is equivalent to contending for the impossible theory of there being more than one primal cause or creator, the conclusion necessarily is this--that evil is not an entity at all, but a negation. This may be illustrated in a simple way. Ignorance is one of the most pronounced types of evil. A very considerable proportion of human endeavor is directed to the overcoming of ignorance. Thousands of schools and colleges, hundreds of thousands of teachers, the tremendous facilities of modern printing, publishing and distribution, are devoted largely to this service. The profession of the educator is honored among men, and the business of education is supported by untold wealth of public and private funds. And all this vast expenditure of talent and time and treasure is directed against what? Against ignorance, nothingness.

Would the educator succeed if he were to regard that against which he contends as a positive thing, with a real source and an actual presence and power? Is there a school anywhere whose curriculum includes a course of instruction in the origin or elements of ignorance? Though all educational effort is exerted to the overcoming of ignorance, such effort is based on full recognition of the fact that ignorance is not of itself anything, but merely the lack of something, and that the one way to dispose of lack is by the positive process of supplying the needful thing.

We are all familiar with the effects of ignorance on its victims, the hampering, hindering, enslaving and oft-times demoralizing influences attributed to it in the conduct and affairs of those about us. Therefore can we truly say we are unable to comprehend the idea of a merely negative evil which yet needs to be positively and vigorously handled and overcome?

We find ourselves now therefore in the presence of two facts of the utmost practical value to each and all of us, namely, that every quality of every element of good is positive, and that every quality of every phase of evil is negative. Good only is the presence of something; evil always is the absence of something. If you will take this simple rule and apply it as best you can to your daily problems, you will be agreeably surprised, I am sure, at the change that shall come over you and your affairs.

**Sickness Not to be Ignored**

Sickness is a phase of evil which needs to be considered from the standpoint of evil's essential negativity. If it is to be handled intelligently. This of course does not mean that the practice of Christian Science consists of reiterating in the patient's ear that there is nothing the matter and he should just forget it, as we yet occasionally hear, even in this enlightened period. What it means is that if the sick man has been thinking disease to be something that it in fact is not, his difficulty doubtless lies chiefly in that direction, and he will be helped, not harmed, by learning to see disease for what it is. He needs not to shut his eyes but to open them. For instance, it would be difficult to conceive of anything more depressing than for the victim of suffering to believe that in some unaccountable way divine purpose is being accomplished by means of his painful experience. Therefore one of the things the sick man needs to know is that his Maker is not a party to his undoing, not in the remotest degree. He needs to know that since infinite intelligence in its very nature could not be the author of sickness, and since there is no other power that could be its author, the basis of sickness, like ignorance and other forms of evil, must be nonentity, or negation, not something, but the absence or lack of something.

In this way the sick man may learn that disease is not the result of any real law, but is the expression, manifestation or effect of certain erroneous modes or habits of human belief,

which though they may have been for ages formulating and fastening themselves upon an apparently helpless humanity, are found on examination to be utterly unlawful and abnormal and without justification other than that mankind for a long time has been assenting and submitting to them. To illustrate: It has not infrequently occurred that the people of a nation for years have permitted themselves to be governed by an enactment which they supposed to be a law, but which when finally tested in their higher courts has been discerned to be not a law, but a unwarranted assumption of power and authority. There never had been real occasion for anybody to yield obedience to its terms, and those who were influenced to do so, in following the line of common consent, and who suffered inconvenience and loss thereby, were at no time suffering from the workings of law, but only from their erroneous submission to that which was not law at all, but the absence of law, a negation. Had these people been better informed as to their natural rights they would have been disposed to resist rather than submit. Resistance would have been of little avail, however, unless conducted on intelligent and well defined lines. Thus if those who first discerned the falsity of the alleged law were to have undertaken merely to defy it, without establishing their right to do so in accordance with the orderly processes for testing the validity of an enactment, they doubtless would have invited more trouble than they were capable of meeting.

**Orderly Resistance of False Law**

Now Christian Science discloses to its students that the accumulated beliefs of the human mind commonly known as laws of health, but which might be named more appropriately laws of disease, are not really laws, being directly at variance with the divine and true law, and therefore, in their final analysis utterly impotent and void. The Christian Scientist knows that he has a right to resist, but he knows that mere blind resistance is not effective. In becoming a Christian Scientist therefore it is not necessary for one to assume an attitude of strutting about with a chip on one's shoulder, challenging cold drafts, germs, accidents, neighborhood opinion and other unpleasant things, to do their worst. The genuine Christian Scientist is not a queer or spectacular person. He does not seek trouble, though when trouble arises he usually finds that he can

meet it with less fear than before and with better assurance of the dominion over evil that is a natural attribute of his real self. The method he employs for annulling unjust enactments relating to the health of mankind is an orderly method, in which the beginning is not mistaken for the end, nothing is assumed or taken for granted, nor is step number two attempted until step number one has been mastered. The factors that cause the human body to respond with a percentage of similar symptoms under similar circumstances, and which because of this tendency have been mistakenly supposed to be the result of physical law, but which Christian Science shows are primarily mental factors, the fruit of perhaps centuries of wrong thinking, may not because of that be dismissed as with a wave of the hand. There must be a systematic and thorough undoing of the false mental processes by which these conditions have come about. One may evade the issue as it were, by druging the pain or patching up the bodily effects of sick thoughts, and thus for the day or the week or the year enjoy a kind of immunity, but such a course can be of but temporary advantage at best.

**Must Look Back of Material Effects**

It is observed in this connection that all systems of treatment for the sick take more or less account of the fact that a diseased condition of the body as it appears to the physical senses is only the effect of something else, but as a rule they are content to discern a cause possibly one or two stages removed and not a whit less physical than the outward manifestation of the disease. Such a so-called cause is itself only an effect. Correctly speaking, nothing in or of the material body could be the cause of disease, for matter cannot do anything of and by itself. Matter does not have initiative or intelligence or creative power. It cannot make itself sick or well, weak or strong, alive or dead. Matter is always subjective. It will never go unless it is pushed. The things it appears to do are done-always by something else. If a dozen bricks are placed on end in a row, with certain regular intervals between, and brick number one be toppled against brick number two, all the bricks in the row will one by one fall. Number twelve brick clearly was knocked over by number eleven, which in turn fell because of number ten, and so on back to number one, and to the hand that toppled it. Material effects, everyone of them. But what made the hand to

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move? We observe that we are here approaching the actual cause or source of the disaster to the row of bricks, and that it is not material but mental. In this way is at least indicated the reasonableness of employing in the healing of disease a mental method by which we may look beyond the visible bodily effect for the actual origin of the difficulty. But it is evident that a system devoted solely to the healing of physical disease would not be entitled to be known as Christian Science. The fact is that Christian Science healing is spiritual healing, in which the physical benefit, notable as it may be, is but an incident. This healing is always and only the result of moral regeneration. It is the fruit of intelligent righteousness. It can be practiced best by those who are purest in heart, and its effects are invariably good.

Christian Science therefore is unique in both means and aims, and it does not resemble in any important

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