

ent of Dancing Round Lake

Serenaders furnish 75c; Ladies, 25c. No time.

GATE

struction Illinois ke any needed repairs to 325 North Ave.

KING HIGHLAND PARK

House Cheap

dows, Plumbing and Sold at Once. Premises

Wrecking Co.

Place half block south

IN THE OPEN AIR? MEAN COOKING?

AND EAT AT MARCHI 394 RAVINE DRIVE

DINNERS 5:00-7:30...ANCE for special dinners and either before or after Opera.

duction as she is very well and wonderful cooking. Every Madame being a native of

linner dates in advance so we attention and service.

ishes in Highland Park

PERMANENT WAVE

PERMANENT WAVE—begs to inform Shore, that he will remain at Fall, and invites the most criti- Not the cheapest, but the ment, Dearborn 6470.

Permanent Wave System

Chicago, Illinois

SYNOPSIS OF LECTURE ON CHRISTIAN SCIENCE

BY WM. W. PORTER, C. S. B. Many Hear Interesting Lecture on Christian Science on Tuesday Night, July 27

CHRISTIAN SCIENCE—ITS REASONABLE APPEAL

Christian Authority Last Tuesday evening, July 27, Highland Park, was filled to overflowing to hear a lecture on Christian Science by William W. Porter, C. S. B., of New York City, member of the Board of Lectureship of the Mother Church, the First Church of Christ, Scientist, in Boston, Mass. Following is a synopsis of the lecture given: Thought rightly related to the divine Mind or God reveals the Godlike man. Christian Science emphasizes and demonstrates the fact that because man is God's image and likeness, man must reflect the inexhaustible resources of the divine Mind or God. All that the divine Mind has and knows, therefore, belongs by reflection to God's perfect spiritual man. The just Nazarene Teacher plainly taught the true relation of man to God: "Be ye therefore perfect, even as your Father which is in heaven is perfect," and again, "All things that the Father hath are mine." Surely no one may object to this true idea of Godlikeness which Christian Science is bringing anew to mankind; because, until the nature of man's true selfhood is understood human beings will be in ignorance of their natural rights and privileges, and will continue to suffer as a result of this lack of understanding. There must be a beginning, however: the arrow never flies while asleep in the quiver. To understand and to enjoy man's true selfhood thought must actually begin to reflect the qualities of the divine Mind in the activities of the daily life. The teachings and the practice of Christian Science are such that they consistently and successfully hold thought in constant relation to the divine nature. In this way the truth and harmony which belong to the divine Mind are related to the needs of human experience.

Christian Science fulfills the command of Jesus to preach the gospel and to heal the sick. The command is to all mankind and in all ages. It has been said that Jesus preached but one sermon, the Sermon on the Mount. The entire career of Jesus, however, may be said to be a sermon wherein he preached the gospel by healing the sick. One has become accustomed to think of sickness as something related solely to the flesh. Christian Science shows that evil mentally, unless corrected, results in physical disorders; hence the comprehensiveness of the command,—"Heal the sick." Christian Science not only restores the consciousness of harmony in the event of sickness; it also establishes and maintains this consciousness of harmony by removing the erroneous mental conditions which induce sickness. In our consideration of the subject if some persons, misinformed concerning Christian Science, view its advent with the purpose to deride or to combat, let us hope that any such will find somewhere in the compassionate appeal of this Science that which will transform derision into the spirit of genuine interest, and change combative views into useful co-operation.

Discoverer and Founder Mary Baker Eddy is the Discoverer and Founder of Christian Science, and the author of its textbook, "Science and Health with Key to the Scriptures"; and it may be noted apart from the above consideration of the subject to add, that whatever is known today concerning this Science, or whatever may be known hereafter concerning Christian Science, is due to this Discoverer. Mrs. Eddy did not gain her knowledge of Christian Science from or through any material system of healing. It was only when she turned her thought away from matter and directed it unreservedly to the divine Mind or God that her remarkable healing occurred, the healing which dates the discovery of Christian Science and which raised her from a bed of sickness to full and complete health and womanhood. Mrs. Eddy exhausted all that the healing systems of her day had to offer without gaining any relief from her sufferings; but from none of these systems and from no material system did she gain the knowledge which led to the discovery of Christian Science. Dr. Lyman F. Powell, formerly Episcopal rector at Northampton, Massachusetts, and one-time president of Hobart University, wrote a pamphlet and a book critical of Christian Science. Preliminary to this Dr. Powell studied various manuscripts and claims, through which certain persons sought to question the authenticity of Mrs. Eddy's discovery.

In spite of these manuscripts, and probably by reason of them, Dr. Powell recently expressed his opinion on this subject to the effect that: "Christian Science as it is today is really its founder's creation. Where she got this idea or where that little matter, as a whole and the system described in Science and Health is hers, and nothing that can ever happen will make it less than hers." Were further evidence desired to show that Mrs. Eddy did not gain her understanding of Christian Science from or through any material system of healing, it will be found in the fact that the healing methods used in Christian Science differ in all ways from the methods employed by any other system that the world has known except only the system taught by Jesus and practiced by him and his followers. Mrs. Eddy states that she gained the understanding which led to the discovery of Christian Science by unfolding the understanding of the Bible, which she unfolded the understanding of Christian Science to Mrs. Eddy, not, as it has sometimes been erroneously stated, a Bible which has indeed thrown a light upon the pages of the Bible, which has revealed its hidden treasures to the thought of men. The Bible which unfolded to

Mrs. Eddy the understanding of Christian Science is the same Bible which we as well as our forefathers have read and studied,—the Bible which throughout its history has blessed and comforted mankind. After her healing Mrs. Eddy entered upon a period of research and work, the results of which appear in "Science and Health with Key to the Scriptures," which is the only Christian Science textbook. Within the pages of this book Mrs. Eddy has defined in understandable language the divine Principle of Christian healing; and within this book are to be found from innumerable viewpoints, statements and statements giving the rules by which this healing work may be experienced and manifested by mankind.

During her lifetime Mrs. Eddy enjoyed what few reformers have been privileged to enjoy—the full fruition of her life-work coupled with humanity's gratitude and approval. Christian Scientists ask of the world, in regard to Mrs. Eddy, that the judgment of the world concerning this remarkable woman shall be based upon the character of her life-work. Words of praise cannot add luster to a life actuated by love for God and for the human race. Of such a life the Scriptural proverb may well be uttered: "Give her of the fruit of her hands; and let her own works praise her in the gates."

Progress The demonstration of Christian Science in the healing of sickness and in the regeneration of human thought is today a recognized and accomplished fact. Moreover, and because this Science expresses the quality and conviction of final revelation, it is accepted to be a permanent dispensation. Indeed, so well settled is the recognition of the healing and regenerative works of Christian Science that thoughtful men and women are asking with growing interest the question: How has it been possible for Christian Science to attain its present stage of progress and development in scarcely more than fifty years? This progress has not been due to the attraction of unique social features, or to the promise of position and rank, fame and glory. None of these things belongs to Christian Science. One reaches the logically correct conclusion that the remarkable development of Christian Science is due entirely to the fact that this Science is meeting the needs of humanity in a satisfactory manner.

The question may be asked: Does Christian Science never fail? No. Christian Science can never fail. One fails to understand the science of numbers, or fail properly to apply this science in working out a mathematical problem. No person will assume, however, for a moment that because there has been a failure to understand or properly to apply this science of numbers the science of mathematics has failed. Likewise there may be a failure properly to understand Christian Science, or a failure properly to apply this Science in the working out of a problem under consideration; but Christian Science never fails.

Basic Error Any system of religion or healing which is to meet the needs of mankind must be as simple and as universal as available to all mankind as divine Love itself is available. Such a system must express the elements of intelligence or divine Mind. Matter cannot be the foundation for an adequate system of religion or healing, because matter is not intelligent. This is a simple statement of the logical which may not be legitimately avoided. Christian Science has been criticized frequently because of its statements regarding the unreality of matter, the unreality of sin, sickness, death; and yet, the established systems of religion and medicine have been engaged throughout their histories, and that too without criticism, in the attempt to escape sin and evil, and to destroy the pains of the flesh. Were these systems to be successful in their attempts to destroy evil and sickness, is it not clear that they would come finally to the recognition with which Christian Science begins, namely, that evil, sickness, death, mortal mind are unreal? Christian Science declares primarily, secondarily, and always that God, the divine Mind, is the only creator; that real creation must reflect the character of the divine Mind or God; and that true creation consists, therefore, of spiritual or true ideas. Evil is not a spiritual or true idea; therefore evil is not a creation of the divine Mind or God. The Christian Scientist proceeds then to prove the truth of this position. This is done by healing the sick and by restoring thought to lines of right activity through the understanding, not that there are two supreme powers, a supreme good and a supreme evil warring for mastery, but that there is one supreme power, the eternal God or good who is the one and only Mind. Because God who is the eternal Principle of man and the universe creates all that is created, and because this Principle or Mind cannot create anything unlike itself, it follows that evil and matter are not creations of God; hence they have no legitimate existence and no legitimate power.

The only seeming power of evil and matter is that which mortal consciousness gives to them. Evil and matter seem to have the effect of power because mortal consciousness believes and accepts them to be real. Because of the lack of proper education in true Christianity, mankind, actuated by mortal thought, have accepted as real misconceptions of God, misinterpretations of man, and misstatements of Spirit or substance; and out of these abyssal depths has arisen a "mist from the earth"—a cloud of false knowledge—that stands between mankind and God, influencing thought adversely to the highest good.

Restorative Definitions It is the mission and province of Christian Science to clear away and to destroy the basic error of mortal thought,—that evil is real; and that matter is intelligent. Christian Science naturally lays strong emphasis upon the necessity for gaining a true understanding of God. On page vii of the Preface to Science and Health Mrs. Eddy writes these significant words: "Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know

is right is Life eternal." Christian Science reveals certain simple truths with respect to divine Mind or God which are profitable for consideration. We are conscious of existence, conscious of the circumstances of daily life. We are conscious of our presence in this place at this moment. This consciousness of existence indicates the infinite Mind or God within our Mind there can be no consciousness of existence. When speaking thus of Mind, we do not refer to the limited human sense of mind that is supposed to be synonymous with the human brain, and to be located somewhere within the human skull. The Mind to which we refer in this connection in Christian Science is the Mind which is infinite in its being, capacity, identity. This infinite Mind, then, without which as we have seen there can be no consciousness of existence, must be the creator of all that exists, must be that which we mean or try to express when we think or say "God."

Because there is no place conceivable where Mind is not, it follows naturally that God, who is infinite Mind, is everywhere present and is everywhere intelligently active for good. The Scriptures declare that God is Love. How is it possible for an outward Principle, a governing or mental force, to convey an adequate idea of the nature of infinite Love? Animal Magnetism Destroyed One sometimes hears the question asked, What is meant by Christian Science by the term, animal magnetism? This is a descriptive term which is sometimes much misapplied. It is a term which is used to describe a belief that evil is real and that matter is intelligent. In human belief destruction or evil seems more certain and real than does Life or good; and because of this belief mortals are more in touch with evil than they are to expect the advent of good. Jesus called this belief in evil as the "mortal mind," and Mrs. Eddy refers to it as "mortal mind." One may not grasp at once the entire significance of the statement, nevertheless it is true, that all of the sin, sickness, and destruction that has come into the world of human experience has come as the result of the operation of this degrading belief that evil is real and that matter is intelligent. It is unfortunate for the race that men have not seen this error. Owing to this erroneous mental procedure which is the basis of mortal opinion, intelligent mortals find themselves confronted with a seemingly incomprehensible and mysterious sense of existence which is expressed in sin, sickness, and death,—a state of existence wholly without foundation in Truth and Love, and wholly at variance with the divine Principle of God. This belief in evil that causes one to do the wrong thing instead of the right; to be late when he should be on time; to be a failure when he should be a success; to be sick when he should be well; and that produces the illusion of death when there should be the manifestation of life. This belief in evil, operating in human thought, influences one adversely to his highest good and so deprives him of his rightful inheritance of health, confidence, success, and the enjoyment of the ever-present watchful care and government of the divine Mind or God.

Christian Science teaches that this belief in the power and activity of evil, or animal magnetism, need not be covered by evading or ignoring its false assertions. Christian Science proceeds in the most direct manner to uproot this basic error from human thought and to remove its baneful influence from human experience. This is done by holding fast to the truth of the divine Mind or God; by thus thought becomes Godlike, yielding less and less to the suggestions of mortal belief, and responding more and more to true ideas which reflect the divine Mind or God.

Material Theories Inconsistent The statement is sometimes made that Christian Scientists ignore disease. The fact is, however, that Christian Science does not ignore either the disease or the germ. The Christian Scientist knows that the only germ of disease is a mental germ. Some persons may not accept this statement. They insist upon having a germ that they can hunt and capture, and punish. One cannot, however, get entirely away from the fact that the reason such persons reject the statement regarding the mental germ is because it demands a personal and a permanent mental house-cleaning; and because, also, it seems to be altogether too simple, and to be devoid of heroics. The statement, notwithstanding, is true; and material lines for its support. Dr. G. A. Jordan, secretary of the St. Louis, Missouri, Board of Health, a few years ago, supplied the newspapers of that city with a statement giving his opinion regarding an epidemic which then threatened the city. Said Dr. Jordan: "The epidemic is more psychological than actual." What does that mean? It means that "the epidemic is more mental than actual." This is what Christian Science has been reiterating and reiterating for the past fifty years and more. The voice is that of one crying in the wilderness: "The epidemic is more psychological than actual!" There is the mental germ! Dr. S. Weir Mitchell is reported to have stated that "back of every disease is a cause, and that cause no medicine can reach." Why cannot medicine reach the cause? Christian Science answers, Because disease is mental; and it is perfectly obvious, even to a layman, that a material medicine cannot reach a mental cause. Dr. Wilfred H. Kellogg, secretary of the California State Board of Health, compiled a pamphlet concerning the epidemic of the year 1918. Summing up the entire situation after an exhaustive study of the subject, Dr. Kellogg uses the following frank words: "The epidemic is more psychological than actual." Why, one is forced to ask, after five thousand years and more of material medicine "just as much in the dark as ever?" The interests of humanity compel us to ask the question: Must not the answer be, Because the search for the cause of disease has

been always in matter? Can any one believe for a moment that if the cause of disease is in matter the patient's efforts of scientific thought for five thousand years could result only in darkness?

Christian Science declares disease to be mental, a belief of the mortal mind, which is dissipated and healed by the unfolding idea of Truth and Love. All there is to a germ is a diseased thought, and all there is to a diseased thought-germ is in and of that carnal mind which Jesus said is a "murderer from the beginning," and concerning which he further said, "there is no truth in him." Now, if there is no truth in this mortal mind—according to the words of the wise Nazarene Prophet—then there certainly is no reality in it to be either feared or honored. The Christian Scientist knows this. He is not fooling himself. He is not permitting his imagination to run riot. He is proving, in his everyday experience, that this mortal mind cannot produce in its own beliefs, superstitions, germs, or whatever else they may be called tomorrow, anything to interfere with or overthrow one of the least of these little ones,—one of the least of these ideas of the divine Mind or God which are the nature and character of man's true selfhood.

The present vogue in systems of material medication seems to be what is called the serum treatment. It is not necessary to go into an exhaustive description of this form of treatment, because after all has been said upon the subject matter has been stripped of all of its technical verbiage, it amounts simply to this: the injection of one form of matter called "serum" into another form of matter called "body." The theory is that the matter-serum will make the matter-body well. In systematic medication it is the matter-body that is to be treated. Unclearly, this seemingly plausible theory of the application of matter to matter for the purpose of correcting disorder, one might gather up a lot of chalk which had been used in carrying out erroneous mathematical calculations in our public schools. From the chalk thus collected a serum might be evolved. This serum might be injected into other clean, fresh pieces of chalk under the theory that the use of the chalk, thus inoculated, will do away with the errors of mathematics in our public schools. Some one may argue that the two situations are not similar,—the piece of chalk and the human body. He will tell you that the human body is simply a piece of inorganic, inanimate matter, which has neither human sense nor human intelligence, as has the body. Now, we are making rapid strides! What is it that differentiates the human body from the piece of chalk? More strides! It is the human mind. The mortal mind that dwells in the human body and there remains,—matter, just as inanimate as the piece of chalk. It is, then, the human mind that must be taken into consideration and treated. Let us assume a blackboard to be filled with erroneous, discordant, sick mathematical calculations. What is wrong here? The blackboard cannot be said to be sick, nor the chalk, nor the hand which made the figures, nor the muscles which guided the hand. It is the so-called mortal mind which has produced the erroneous results and is at fault. This mortal mind, is not the divine clearly understood, is related to the divine, mortal mind. The mortal mind is comprised in the belief that evil is real and that matter is intelligent. This so-called mind is the producer of sickness and cannot be the healer of disease.

Moreover, having seen disease to be mental, who will contend for the use of material medicine? Apart, however, from the material evidence which has been reviewed in this connection, who is willing to admit that material medicine has the intelligence necessary to the system, to go to the exact part of the human system, and there do to establish harmony and to relieve suffering? Does any one believe that inert matter possesses within itself the intelligence necessary to do this? Any seeming good which follows the use of material medicine is the result of hypnotic suggestion and human faith in matter. It is worthy of note that Christian Science healing follows a strictly legitimate line of thinking. Christian Science, recognizing sickness to be mental, a discordant sense of the mortal mind, demonstrates that only the truth of the divine Mind or God can destroy this discordant sense of the mortal mind.

Precaution and Avoidance Human beings are struggling in every conceivable manner to find a way out of the wilderness of belief and discord into which mortal belief has plunged them. It is a sad commentary, however, upon these efforts that many of the methods which are followed produce conditions more painful than those from which humanity would escape. Never before has the need been so great as now for a definite and a final statement of belief to be noticed in the true understanding of being and selfhood. Evidence of this need accumulates upon every side. A movement recently organized within a well-known church approves the healing of the sick by prayer, but insists that this healing work must be done in conjunction with physicians of the established medical schools. One searches the theology of Jesus vainly for a precedent!

Announcements recently made in the newspapers indicate that the British Medical Association has approved and adopted a system of mental therapeutics to be used in a medical practice. The system adopted is said to be that of suggestion. Mental suggestion represents the action of one human mind upon another. Is it not clear, then, that human thought can make use of suggestion just as readily for evil purposes as for good? Another movement organized a few years ago to establish Christian healing in the churches adopted the method of hypnotism or mental suggestion, and this method was said by the author of the movement to be the same as that used by all other systems of mental healing, including Christian

Science, as well. One will not criticize the purpose to establish Christian healing in the churches. Indeed, if the church is to fulfill its true functions, it must demonstrate the ability to heal and to obey the command of Jesus not only to "preach the gospel" but also to "heal the sick." Because, however, the statement has been made in this connection, that Christian Science uses hypnotic or mental suggestion, it is proper to correct this erroneous assumption. It would be difficult to make a more erroneous statement than to say that Christian Science makes use of mental suggestion, or hypnotism in any manner. The use of hypnotism or suggestion contemplates the action of one human mind upon another. Sufficient has been said upon this subject to show that it is the human or mortal mind that is sick; that it is sick and that produces sickness to be at the same time the healer of the sickness? The same fountain does not send forth sweet waters and bitter. The theory that the human or mortal mind heals sickness involves hypnotism or suggestion. Moreover, when an operator who uses hypnotic suggestion endeavors to suggest to the patient that the latter is not sick, that he is all right, and that there is nothing wrong with him, this operator is stating something which, from his own viewpoint, is entirely false. He believes the patient to be sick; he has no means by which he can know and justify the statement that the patient is not sick. It is perfectly clear, therefore, that when this operator endeavors to suggest to a patient that the patient is not sick, a process is introduced which involves a falsehood at the very outset. No words are necessary to show that this process is not Christian and that it is not scientific. It is needless to say that it is not Christian Science.

A brief statement at this point indicating the procedure of Christian Science will be of interest. It has been seen that because the mortal mind produces sickness, it cannot at the same time be the healer of sickness. We come, at this point, to one of the most important points in the entire theology of Christian Science. It is this: Because the human or mortal mind cannot be its own healer, it follows naturally and inevitably that the divine Mind or God is the only healer and that it is not Christian Science, but the divine Mind, which is the healer of the human mind, being deprived of its false consciousness—or its consciousness of falsity—is healed. In this way, briefly stated, the sick are healed and the erring are restored to useful lives through the ministrations of Christian Science. A very different way, all will agree, from that involved in the unholy practice of hypnotic suggestion, or the idolatry of matter-medicine. The use of hypnotism or suggestion in any form is to be condemned; it is an evil which cannot be too strongly guarded against.

The evidences of confusion and the indications of wrong procedure multiply. Sufficient, however, has been said in this connection to indicate that there is basic need of a divine Principle, and of an influence in human thought which will move mankind in the direction of their highest good. Children Protected The remark is sometimes heard that Christian Science treatment is all very well for the adult, but when it comes to the question of treating the children some "tangible" and "substantial" form of treatment is necessary. Convincing evidence is by no means lacking to prove that Christian Science treatment is tangible, substantial, and real. Children are healed by the loving, compassionate influence of this treatment. In Christian Science the thought of the child is turned away from the contemplation of evil and sickness. The pertinent question may be asked here: Have evil and sickness been reduced at all because the children have been taught to regard evil and sickness to be real? Freedom from sickness constitutes harmony. How can the child be conscious of harmony while he is being taught that evil and sickness are real? One cannot be conscious of harmony and peace while the educational systems impress upon his thought the reality of evil and sickness.

Thousands upon thousands of Christian Science parents are glad to have their children under Christian Science treatment when the necessity for such treatment exists. It is not to be assumed that these Christian Science parents, who are quite like other parents, would be happy to have their children under Christian Science treatment unless they were perfectly confident of the results to be expected from such treatment. It must be recognized also that these Christian Science parents love their children just as devotedly as do those parents who elect to give drugs and operations to their children. The situation would at least be an unusual one were the degree of parental affection to be measured by the quantity of drugs administered.

"On Upward Wing" Mortal existence, from any point of view, involves mystery. Its beginning, its transit, its passing, is a mystery; its dogma of religion and medicine is involved in mystery; its heaven and its hell an inexplicable mystery. Mortal consciousness includes within itself no solution of this mystery. Christian Science demonstrates that the divine Mind alone contains the remedy for mortal consciousness and its mystifications. It is safe to say that there is not a person in the entire world who is not confronted with some phase of mortal existence which amounts to a problem; and every person would be happy if he could know at least be solved whereby the that a way is available whereby the problem may be solved. Without doubt there are those who are listening here or who read these words in whose thought there is the desire, strengthened by hope, that a way may be found somewhere and somehow which will lead them out of the mystery and wilderness into which mortal sense

has plunged them. The kingdom of heaven is a state of consciousness. This kingdom of heaven may be entered at any time; nothing but one's own consent to think wrongly, to think evil to be real and matter to be intelligent, will shut him out of the kingdom. It is not difficult to attain this kingdom. One may begin straightaway to know that God is the only Mind. Because there is but one God, there is but one Mind. Learning therefore through the teachings of Christian Science to have only the Mind which is God, one can think and know the thoughts which belong to the divine Mind or God, and can have those things which the divine Mind knows and which the divine Mind bestows. One may say that the process seems to be too simple to be effective. Truth's way is always simple. Mortal consciousness alone involves mystery. Let us remember that salvation, freedom from sin and sickness, must be a simple process. In my early days I heard a story which left a vivid impression upon me: One day a little fellow found his hand firmly caught in the mouth of a sugar bowl. He struggled to remove it, and cried in pain and fear because he could not do so. His parents came, finally, and by breaking the sugar bowl released the child's hand, when it was seen that the hand was clutching firmly a handful of sugar. All that was necessary for the boy to have done at any moment in order to gain his freedom was to let go. It was the clutching instinct of his own thought which held him fast in bondage! All mankind are crying out against the inhumanity and cruelty of that which is holding them in bondage, and they are seeking freedom therefrom. All that they need to do is to let go. This freedom from the clutch of material instinct,—this ability to let go,—is demonstrated through the understanding of man's true being as revealed in Christian Science. Hold yourself, your thought, in true relation to the divine Mind or God. You will find, as a result of this relating thought constantly to God, that you are gaining your freedom from downward tendencies, and coming into a larger concept of Life and being.

"Poems" by Mary Baker Eddy, p. 4. Looking and striving toward this understanding one may hold these beautiful and appropriate words to be a pattern, and an incentive—to thought:

"Be true and let the voice within, Be true unto thy high ideal, Thy perfect self, that knows no sin— That self that is the only real." (Christian Science Hymnal).

I'M A PATRIOTIC PLUMBER MA'AM— REAL LIVE NEPHEW OF MY UNCLE SAM! (Illustration of a boy with a plumb line)

Decker's Fifth-Plumber SIGN your declaration of plumbing independence now. Say that you'll be above the petty inconveniences of a poor plumbing system. Talk the matter over with us and consider well the independent prices we will quote you on the best plumbing work done in this man's town. T. H. DECKER & CO. PLUMBING & HEATING Phone Highland Park 291 15 S. St. Johns Ave.

FRED C. BREMER Carpenter and Builder CABINETS Jobbing Promptly Done Shop Phone H.P. 457 Res. 1985 513 Elm Place, Highland Park

Permanent Marcel a Specialty Beauty Shop (Illustration of a woman's face) M. Emma and Ella Borchardt HAIRDRESSING Holdner & Humer Building 18 North Sheridan Rd. Tel. H.P. 229 ZIP Treatments given