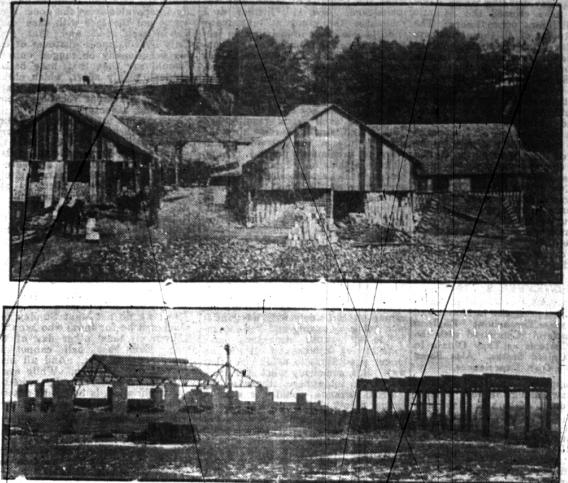


OLD BRICK YARD GIVES WAY TO NEW TILE MANUFACTORY



The photograph above was taken in 1873 on the Bigelow farm near Franklin in West Bloomfield, Farmington and Southfield townships. It shows the old time equipment for making bricks from the clay on the farm. Below is a view of the structural work for the new plant of the Bigelow Clay Products Company, now being erected on the same site. The farm is said to contain nine million tons of blue clay of the sort used in making tile and brick for building and drainage.

In Detroit, Birmingham and Pontiac, there are millions and millions of hollow tile used annually in the construction of homes, schools, churches, factories, office buildings, etc. No building tile is manufactured in this section. It all comes from Ohio, Indiana or Pennsylvania. Architects, contractors and builders are using hollow tile more and more because

- Reduces Fire Risk to a Minimum
- Eliminates Repairs and Replacements
- Provides Health Insurance
- Conserves Fuel
- Reduces Depreciation
- Is Comfortable and Quiet
- Gives Beauty of Structure
- Is Proof Against Vermin and Rodents
- Provides Healthful Temperatures In All Seasons
- Is Most Economical.

Our new plant, which is now being constructed, should be completed—ready for production for the spring building boom. Our initial production will be 15,000 daily capacity and we expect to increase this to 30,000 within a year. This is a gigantic business and should prove very profitable, as hollow building tile is an absolute essential from the standpoint of building.

The consumer pays a \$20.00 freight rate on every thousand standard building tile which comes from Ohio, Indiana or Pennsylvania.

You can become a partner in this business now if you act quickly.

There is a small allotment of the common shares of the Company for the citizens of Birmingham.

The Company is incorporated under the Laws of Michigan, capitalized for \$350,000. The shares are \$10.00 (Price not guaranteed). The Company owns 149 acres of land on which it is estimated there are 9,000,000 tons of solid clay, which would give us sufficient clay for 100 years. It is difficult to find a safe and profitable place to make your money earn you money. This business will be conservatively managed. Our superintendent was formerly connected with the Cleveland Builders Supply Company of Cleveland, Ohio, for thirteen years in charge of one of their hollow tile plants. He knows the business.

Hollow tile manufacturers of Ohio, Indiana and Pennsylvania have been very successful and if these manufacturers can make money shipping their product to Michigan, how much more money we ought to be able to make manufacturing this product here. There are millions and millions and millions of hollow tile used and none made in this section.

Telephone Pontiac 2427 and an authorized representative of the Company will call and explain this business to you thoroughly.

The Bigelow Clay Products Company

515 Pontiac Commercial and Savings Bank Bldg. PONTIAC, MICHIGAN.

Henry W. Booth, Noted Religious Writer, Tells Of the Drink Evils

Editor's Note: This is one of a series of articles affecting the prohibition question in the United States. It was written by Henry Wood Booth of "Crabbrook," author of many splendid articles on religious subjects. The Eccentric does not agree with Mr. Booth in the article. The restoration of light, wine and beer would be the best thing. It does believe that the historical fact contained in the article are worthy of being given to the public. It has been said that Mr. Booth probably owns the most extensive library in the country touching on this subject. Having passed his 87th birthday, it goes without saying that the author carries in his writings something of the wisdom that has given him the title, "The Sage of Crabbrook." He is the father of the Booths who control the newspapers in Michigan.

THE DRINK DILEMMA—"WET OR DRY" NOVEMBER 2, 1901.

L.A.C. taking advantage of the International Sunday School Lesson, Isaiah 5:8-30, Verse 22 Being the Golden Text—"Woe Unto Them That Are Mighty to Drink Wine"—He Reviews the Subject of Wine in the Bible, and Furnishes the Teacher With a Lot of Help While Teaching the Lesson to Children As Well As to Adults.

The International Sunday school lesson for today, "A World's Temperance Lesson," based on Isaiah 5:8-30, verse 22, "Woe unto them that are mighty to drink wine," being the golden text.

This lesson has been taken from chapter 5 of the prophecy by Isaiah because of the eleventh, twelfth and twenty-second verses. They contain a good old-fashioned temperance lesson, but say nothing about abstinence. "Woe unto them that rise up early in the morning and continue drinking till late at night—until wine inflame them." The grapes of Palestine being very sweet and deficient in the fermentive principle, produce a wine weak in alcohol. Peter on the day of Pentecost said, "These are / not drunken as ye suppose, seeing it is but the third hour of the day," 1 o'clock in the morning. If they had been drinking the fortified California wines that I alluded to above, such as are now sold in drug stores and groceries for 25 cents a bottle, they might have been drunk two or three times over by that hour. So heavy the wine which they drank, so little of the intoxicating element in it that it took a long time before a drinker was fully "lamed" by it.

But we learn by the twelfth verse that it was not the long act of drinking wine that brought down this divine woe, but they had a long casual over it, and, calling in the aid of music, forgot God—"They regarded not the work of the Lord, neither considered the operations of his hands." The same things often happen when some professing christian people engage in certain so-called pleasures of the world—they forget God. People who drink wine are not the only people who forget God—after-dinner coffee drinkers often do the same thing.

The twenty-second verse pronounces a woe on great drinkers—that is men who can drink larger quantities than their neighbors without being incapacitated for business. In the generation just gone by there used to be more of this class of men than there are now—men who could drink their fellow toppers down and continue in their seat drinking after their boon companions had gone to sleep under the table. There are a few men yet who pride themselves on being men of strength to mingle strong drink; but there are very few drinkers or abstainers now who would not condemn the kind of men referred to in these three verses. We must not overlook the fact also that this twenty-second verse ends with a colon, and that the three following verses really depict the character of the men on whom the woe is pronounced. The wise teacher in explaining these verses to his scholars will not mistake the real point.

It is quite plain from this chapter that wine is not invariably an evil. Vineyards are everywhere in every country planted and cultivated almost entirely for the wine which they produce. But in the tenth verse it is set forth as a calamity—in fact one of the judgments of the Almighty for sin. About 10 acres of vineyard should produce only one bath, eight gallons, of wine. Then the first seven verses contain a parable in which as the A. V. heading says: "Under the parable of a vine-

yard God executeth his severe judgments." Our Lord also used the figure of a vineyard for a similar purpose in one of his parables. If wine of itself is an evil thing and the drinking of wine is one of our present day extremists say it is, would vineyards and all the apparatus for making wine be spoken out as they are in holy writ? I think not.

HOW TO TEACH IT.

If I were teaching this lesson to a class I would tell them the exact truth. I would in the first place explain that the Bible says nothing about beer or distilled spirits—brandy, rum, gin or whisky; that I would explain that beer is properly an artificial wine made from an infusion of grain, usually barley, and was first made in Egypt—where grapes do not grow, but where grain grows in abundance—and that beer therefore and naturally fermented wine stand or fall together. If one is bad the other is good; if one is good the other is good. I would then proceed somewhat as follows:

Distilled spirits are radically different from either beer or wine, and the Bible says nothing about them because the art of distilling was not invented when the canon of scripture was closed. The natural juices of sweet fruits left at rest a sufficient length of time at a proper temperature, undergo a chemical change by which the saccharine matter which they contain is decomposed into its elements—alcohol and carbonic acid gas; the gas escapes in bubbles from the surface, while the alcohol is absorbed and remains in the liquid. The quantity of alcohol which can be generated in any liquid, whether wine or beer, is limited, and can never exceed 10 per cent of the volume. Practically it seldom exceeds 5 per cent—that being the alcoholic strength of most beers—while some contain not more than 3 per cent or per cent. When any liquid contains more than 10 per cent of alcohol we may be sure that distilled alcohol has been added to it from some other source.

Distilling is simply taking advantage of the fact that while water boils at 212 degrees Fahr, alcohol boils at 175 degrees Fahr. So that, if a liquid containing both water and alcohol be placed in a vessel over a fire, as soon as it gets heated the alcohol, vaporizing at a temperature lower than the water, rises first. The collecting of this alcoholic vapor and condensing it into a liquid is distilling. It will be seen that after a liquid containing water and alcohol has been heated into a liquid is distilling. It will be seen that after a liquid containing water and alcohol has been heated into a liquid is distilling. It will be seen that after a liquid containing water and alcohol has been heated into a liquid is distilling.

In Bible lands and everywhere, before distilling was invented, men had to drink moderate quantities in order to get drunk. In heathen lands in order to make wine more intoxicating than a few berries, fermentation / they added certain drugs—this is referred to in verse 22. As our rate of living is now, we are exhorted when running the christian race to "lay aside" all such things, and it is reasonable that we should if we want to win the prize (Heb. xii-12). So it is not that a mortal sin to go to a friend's house, dance at a party, or that it is a mortal sin to drink a glass of wine or a mug of beer, but these things have the "appearance of evil" and have led people astray. At any rate, as I have said, they are "weights" heavy to carry, and have tripped up many a good runner. So it is better to let them pass with a "Thank you, no; quite lawful per-

(Continued on Page 4.)