

BIRMINGHAM ECCENTRIC

(Founded in 1878 by Whitehead & Mitchell)

Published every Friday at Birmingham, Michigan, in The Eccentric Building, 128-128 North Woodward Avenue. Telephone 11 and 12. GEORGE RODGERS AVERILL, Editor and Publisher.

Entered as Second-Class matter in the U. S. Postoffice at Birmingham, Mich.

Subscription Rates: (In Oakland County) One Year \$1.50, Six Months .85, Three Months .50. (Outside Oakland County) One Year \$2.50, Six Months 1.50, Three Months .90.

FRIDAY, JANUARY 22, 1925

THE CASE OF JOHNNY AND HIS BRETHREN

"Education begins with life. Before we are aware the foundations of character are laid, and subsequent teaching avails but little to remove or alter them," said Benjamin Franklin. And upon his statement we would set forth our explanation as to the reason why Christianity is still the least merchantable article upon the shelves of the world.

Scientific statements are in abundance to substantiate the fact that all acts are the results of thinking, and that thinking is that process that takes place within our mentalities as we sail toward the horizon of life. Education is said to be the hope of civilization, and that we may obtain such knowledge the world sets up schools and colleges to "lead out" the latent capacities which people possess so that they may live industrious, peaceful, Christian lives.

Many things have intervened, since Jesus walked among men, to cause the loss of the Word; the chief of which, we believe, is Materialism.

Let us take, for example, the case of the average boy or girl and show just what has happened in his or her life to blind him or her to the real message of Jesus, and, instead, thrust him or her into a world of Materialism from which so few are able to emerge.

Consider the case of Johnny, whose parents belong to a Christian church, and whose knowledge of the affairs of both the material and spiritual things of life is average. Johnny's father and mother are in ordinary circumstances; his father must needs devote most of his waking hours to work, so that food, raiment and shelter may be had; his mother, engrossed in the manifold cares that attend the keeping of a home, has little time to promote her mental growth.

When Johnny came into this world, "created in the image of God," (as all people are said to be), he inherited a certain amount of inherent knowledge about things both spiritual and earthly. From the time Johnny first opened his eyes until he attains an age where the school system becomes his informer, he has been subjected to ordinary environments. He has been led to BELIEVE many things—but to KNOW few. Most of the ideas which he KNOWS relate to material things, to physical manifestations that come into the lives of all.

Now, let's look at Johnny as he leaves the grade school, the high school, or even a college; what has happened in his educational system from the time he was born until he stands ready to enter the world of men and women?

As far as we can see, Johnny has been educated along this line: learn as much as you can my boy, about some specific kind of science, art, or trade, so that you may be a great specialist in your line; the world needs the kind of service which you can render it, and will pay you well in the gold of the realm for what you are able to do; with this gold you may obtain food, raiment, and shelter, and—

And WHAT? Millions of Johnnies have found out "WHAT"; for who is there to deny that this apparently unknown, quantity of early life,—just across the border line of the simple things of life—does become the grim, known quantity of those things that follow in the wake of greed, lies, vanity, and man's inhumanity toward man?

Man, the Bible tells us, is created in the image of God; God, we are fond to believe, was expressed by the love which Jesus exemplified, and which He sought to pass on to the ages—even down to the present generation, and those to come.

When boys and girls are subjected to an educational system that will make them leave their schools with a sincere, serious desire to learn more of Godly things, and less of "specialized knowledge concerning a certain line," they will be fitted to exemplify the teachings of the Nazarene. Until they are given the chance to be spiritually educated, they will continue to forget the Golden Rule—namely, they can't forget it when they have never been made to KNOW what it really means.

Millions of Johnnies have gone through life with their thoughts directed toward "specialized material lines," with scarce a desire to probe their spiritual selves so that they may obtain "that peace that passeth understanding."

Did you, Dear Reader, ever hear a wonderful melody, a beautiful poem, or see a lovely picture, and witness a rapture of soul take place within yourself as you responded to the situation? Of course, you have—and the reason for it is that you have always had the melody, the poem, or the picture within your own latent intelligence—your environment at the time merely brought it to the surface.

Boys and girls, men and women, after all, become the things that they THINK; their thoughts are the reactions to their environments of home, school, or other particular condition to which they are subjected at the moment.

Brought into the world by parents whose thoughts are material, subjected to scholastic training that deals with "specialized material lines," is it any wonder that Johnny and many of his brothers and sisters become mired in the things of the man-made world—with but little, if any, thoughts about their true relationship to the Universe?

Is it any wonder that most of the civilized people in the world spend their recreational and educational hours away from the churches? For, as Franklin said, "Education begins with life. Before we are aware the foundations of character are laid, and subsequent teaching avails but little to remove or alter them."

FROM THE ECCENTRIC COLUMNS of Long Ago

Just Bits Of News Gleaned From Old Files Of The Eccentric—The Items That Had A Background Of The Birmingham Of Today

43 YEARS AGO

Mrs. E. Richardson is visiting her daughter, Mrs. W. D. Clizbe, at Leicester.

Mrs. Verona Post has been promoted to the office of first assistant in the Wilkins school in Detroit.

Misses Eva Fulmer and Minnie Pivet of Pontiac were the guests of Mrs. Spencer Wooster last week.

Married: Groves-Wray—Jan. 12, by the Reverend J. P. Gibson, Mr. Robert Groves and Martha J. Wray.

Asa Mus, who has occupied the farm known as the Beatty place, for a very fine piano, purchased by Paul Park, has leased the old Hunter farm in Southfield owned by Jas. H. Johnston.

A fine result of the Masquerade was the arrival, on Saturday last of a very fine piano, given to the L. S. C. at Library Hall. It is really a very fine instrument, gives perfect satisfaction, and everybody is happy.

At the Masquerade Wednesday night every conceivable character might be seen. That Bonnie Little school girl with a pink check suit is Lena Blackwell and her partner in the blue suit with knee breeches is Ainsley Sowerby. Mrs. E. Lamb always wears a pretty costume, and this is no exception. Her form is elegantly attired in a short silk with "skirt," Georgia, and her partner, we leave it to the spectators to judge. Mrs. Charles Schlaack made a very fine appearance in a lovely costume of lace work.

Miss Ella Pearson is the loveliest girl of them all, and her character honors very closely. Here comes his worship, the Earl of Leicester, but his prominence in the show is what we mark so far out from his face that he is easily recognized as Mitchell, and his partner, of Randall wears one of the richest and most handsome costumes of the evening. In the character of Gerick, Charlie Hoffman in his well arranged costume represented the Pontiac Bill Post and costumed himself accordingly and fooled his best friends at one and the same time. Sam Howlett was the green-eyed giant and the green Country Boy. Edla Park and Little Red Riding Hood were one of the very best of the evening. As mentioned every costume which commended itself to us we would take all the room in this column. We will merely say in conclusion that all the masquerades by the Ladies Library Association ever held their past eleven years this last one was the most enjoyable socially and the most successful financially. We had the joy of affairs of the kind which preceded it.

25 YEARS AGO

Just of friends of John Myers and Charlie Allen, in three sleighloads and five buggies, and two afoot, helped them celebrate their joint surprise party last Monday evening at the home of the former. The evening was spent in different games, and after a beautiful supper, each guest presented with a solid gold watch chain and charm. The guests departed early wishing that their birthdays be plenty in the future.

The masquerade given by the Ladies Foresters was well attended and heartily enjoyed by all. Guests from Pontiac, Rochester, and Royal Oak were present. Geo. Duffy acted as floor manager and to say the ladies are pleased with his services expressed it mildly.

Fred Lewis, a real live soldier, is home from the Philippines. He arrived here Tuesday. Mr. Lewis has been suffering from a fever which he received in battle and has been in a hospital at Manila for over a year. He saw Geo. Meigs and Al. Diamond just before he left the islands and upon their return in good health, he was discharged from the service on the 19th of last month. Mr. Lewis says the war is all wrong and that it is not over yet. He means by Fred was twice laid out for dead and the attendants were about to begin the

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embalming process when he regained consciousness after being in a death-like stupor for 12 hours. He says no more soldiering for him.

Mrs. E. M. Raynald held the lucky coupon that secured the biggest given by the managers of the Public Show recently held at Pontiac.

Mr. and Mrs. Fred Barber, son and daughter, of Comber, Ont., are guests of her brother, W. L. Deer, this week.

Rev. Eugene Allen, wife and two daughters, of Detroit, were guests at C. H. Schlaack's Friday last.

On Saturday last Cassius Crawford purchased the property on the corner of Brown and Perry streets, formerly owned by Geo. Parly. The sale was made by Frank Young and the purchase price was \$1,800. We understand Mr. Crawford and his family will occupy the property.

The Fanny Pedro Club met at the National Hotel, Tuesday night. The party was given by Mrs. F. and Mrs. Gruber and there were four prizes. Mrs. G. E. Hardy and A. B. Gruber won the two first prizes and Mrs. Charles Mudge the two body prizes. This club meets next Tuesday night at Mrs. and Mr. Ellenwood's.

The Other Chap Says Something

"BACK TO FUNDAMENTALS!"

A very much used phrase of late is the one which captions this article. It is used so prominently that most people accept it as "current" and they do not pause to ask themselves what a speaker or permanent writer means by it. When he talks about "fundamentals," he means the principles of government in almost every case. It is put off with "why, the principles of our doctrine," meaning that the doctrine which actuated the framers of the nation.

Now, what is meant by "fundamentals" in discussing the policy which should be in our governmental activities, should it be back to the fundamentals? The first and the one most fundamental of our government is the formation of our government by the consent of the governed. It is not to be left alone to do what it pleases. In fact, that disposition which is the "fundamentals" of the first form of government should be maintained. It is not to be devolved into anarchy, but to be preserved as a permanent feature of the states of all the power not necessary to provide protection for the general welfare was expressly proclaimed. Under the protection of general welfare, the "fundamentals" of state rights have been absorbed into centralization that has almost entirely disappeared. We have moved so far away from center in this regard that to get back to the fundamentals is to get back to the man's celebrated phrase about "scrabbling legs." The cry for greater observance of law under the guise of getting back to fundamentals, and at the same time making a demerit for methods of law adoption that run counter to the fundamentals established by our forefathers is the badge of inconsistency.

Another of the emphasized fundamentals of our forefathers was the abstaining from "foreign entanglements" yet we have professors of fundamentalism demanding that we return to the League of Nations which is the acme of foreign entanglements. It is time to get back to fundamentals in our demand for fundamentalism.—Crystal Falls (Mich.) Diamond Drill.

THE DEATH DRAUGHT "Have a drink?" says Death. "Sure," answers the wise guy, and gulps his favorite bootlegger.

The undertaker's number," says

BLOOMFIELD HILLS ACREAGE

- No. 1. 80 Acres. Lone Pine Road Corner, \$1500 A., 20%—7 Years (High elevation; long range views in all directions) (Center of Best Part of Southfield Hills) District) (Late frontage on this new Club of Detroit, Business Men)
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No. 4. 60 Acres. Fronting Country, Lone Pine and Franklin, \$1875 A., 20%—10 Years (Timber, orchards, hills, opposite Chalmers Estate)
No. 6. 110 Acres. In Franklin Park, on Franklin River, \$1500 A., 20%—10 Years (Part of Best Part of Southfield Hills) District)
No. 6. 45 Acres. adjoins Bloomfield Community Golf Club, \$1400 A., 20%—10 Years (Late frontage on this new Club of Detroit, Business Men)
No. 7. 35 Acres. Franklin Road at Bloomfield Community Club, \$1875 A., 20%—8 Years (Frontage on both road and club grounds)
No. 8. 17 Acres. corner Franklin, Square Lake and Telegraph Roads, \$2,000 A., 20%—6 Years (3 Road and Bloomfield Community Club Frontage)
No. 9. 70 Acres. Long Lake (paved) Road, \$2150 A., 20%—6 Years. (Near Bloomfield Hills Country Club, waiting to be platted)
No. 10. 18 1/2 Acres. Long Lake (paved) Road (being platted), \$3250 A., 20%—6 Years (Frontage on stream and wooded valley—adjoining retailing at \$7000 A.)
No. 11. 24 1/2 Acres. Lake frontage, with extra high elevation, \$1900 A., 15%—8 Years (This is the only Lake Property at cheap price in Bloomfield)
No. 12. 6 Acres. Lake frontage (1/8 fine building sites), \$2500 A., 15%—5 Years (Very high, with timber and orchard, close to E. S. George Developments)
No. 13. 9 1/2 Acres. Lake frontage, same Lake as above, \$1500 A., 15%—5 Years
No. 14. 160 Acres. Center of Avon (Township) Hills, \$500 A., 20%—8 Years (Extra high elevation with timbered ridges)
No. 16. 184 Acres, north of, and close to Pontiac, \$750 A., 25%—10 Years.

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