*Occasionally, as I enter into a discussion with someone, I find a willingness on their part to cast aside prejudice and seek the truth of the situation. How splendid it is to find another person so frank!*

# The Birmingham Eccentric

PART THREE

FIFTY-THIRD YEAR—NO. 5 | BIRMINGHAM, OAKLAND COUNTY, MICHIGAN, THURSDAY, MAY 15, 1930 | $1.50 PER YEAR—SINGLE COPIES 5c

## TIPSY DRIVER HURTS THREE

### Children Injured When Motorist Crashes Into Truck; Fined $50

Three small children were injured Saturday when a drunk driver with whom they were riding crashed into the rear end of a truck stopped for the red signal light at Woodward avenue and Long Lake road. The children, Frankie Lopez, six years old, Josephine, seven, and Lorilla, two, were treated at the St. Joseph Mercy hospital and discharged Sunday night after Frankie had received treatment for lacerations and the other two for bruises.

Victor Haredia, 162 Morrell street, Detroit, the driver, pleaded guilty in Justice Floyd S. Buck's court Monday morning to driving while drunk, and paid a fine of $50. The children had been in the rumble seat with their mother, Mrs. Lopez, 348 Bagley street, Pontiac. Both vehicles were damaged slightly. The truck was driven by Radion Schpak, 8050 Walden street, Detroit.

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## Hearing Tuesday On Liquor Charge

Examination of Harry Ewald, of Pontiac arraigned Monday in the court of Justice Floyd S. Buck for the sale of liquor, will be held Tuesday afternoon. Ewald was arrested by county officers last week end. At his arraignment, a plea of not guilty was entered for him when he stood mute. He demanded an examination and was released on bond of $1,000.

## GOOD WILL DAY IS OBSERVED

### Women's Group Conducts Ceremony At Cranbrook Greek Theater

Good Will Day was observed Sunday at the Cranbrook Greek theater with speeches and a candle lighting ceremony. The affair is sponsored by the Women's Council of Education in International Relations, an organization made up to delegates from 10 major Detroit women's clubs. Good Will Day commemorates the first Hague conference May 18, 1899.

Judge Vincent M. Brennan spoke on "The Internationalism of the Past." Dr. Leo M. Franklin on "The Internationalism of the Present," and Dr. Samuel S. Marquis on "The Internationalism of the Future."

The talks were followed by the candle lighting ceremony directed by Miss Mary Farnsworth. Members of the Cosmopolitan Women's Club, dressed in national costumes, represented the nations. Harp and choral music accompanied the ceremony.

## MOTORISTS GUILTY, PAY $170 IN FINES

### Reckless Drivers, Speeders Admit Offenses On Arraignment Before Judge Buck

Speeders, reckless drivers and persons charged with disorderly conduct paid $170 in fines in the court of Justice Floyd S. Buck Monday. Anthony Michalski, 5208 St. Aubin street, Detroit, arraigned for disorderly conduct and drunkenness after arrest in Bloomfield Hills, at first pleaded not guilty. He was unable to furnish bail of $150 and later changed his plea. He paid a $50 fine.

Joe Strock, 12825 East Canfield avenue, Detroit, paid a fine of $15 in Justice Floyd S. Buck's court Monday morning after pleading guilty to reckless driving. He was arrested earlier in the morning for dunning a red light signal in the village.

Richard Young, 348 Wellesley drive, Birmingham, pleaded guilty to driving 50 miles an hour in the village and paid a fine of $15 in Justice Buck's court Monday morning.

Hills offenders brought into Justice Buck's court Monday morning included Walter King, 112 Hill avenue, Detroit, who paid a fine of $15 for disorderly conduct; and Christ Greiner, 80 Pasadena, Highland Park, the driver, who paid a $50 fine for the same offense.

George F. Sears, arrested Saturday for reckless driving, paid a fine of $15 in Justice Buck's court Monday morning. He lives at 1951 Scott avenue, Dearborn. Arnold Whaley, 337 Canton street Flint, was brought into Justice Buck's court Monday afternoon, and was fined $10 for speeding in the village at the rate of 35 miles an hour.

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## Many Hear Rev. A. J. Graham Lecture On Christian Science

A large audience listened Sunday afternoon, in the Baldwin auditorium, to a free lecture on Christian Science, given by Rev. Andrew J. Graham, C. S. B., member of the Board of Lectureship of The Mother Church of The First Church of Christ, Scientist, Boston, Mass. Rev. Graham was introduced by Clarence J. Whitney, first reader in the First Church of Christ, Scientist, of Birmingham, which sponsored the lecture. Rev. Graham's lecture, in part, was as follows:

**The Foundation**

Doubtless there are more happy people in the world to-day than at any other time, since the appearance of man on the earth. The main cause of this increase of joy is the people's changed thought about God. If God be viewed as a severe judge—a semi-tyrant—then fear reigns among men. If He is regarded as a tender Father-Mother, impartial in His love, the bondage of fear is broken, while freedom and happiness take its place. Like God like people. For sixty years the leaven of Christian Science has been at work changing man's thought about God. The doctrine of the atonement has been so altered from the theological teaching of it half a century ago that Christians of today stand almost aghast at the memory of previous beliefs. Men's thinking has become broader and deeper; they see a better God and as a consequence they see a better man. This change has brought such beneficence and peace that many who feel its touch are profoundly convinced that the Christian Science message contains that truth to which Christ Jesus alluded when he declared: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

**The Necessity**

And yet that Christ Jesus established no visible religious organization is a fact abundantly commented on by those who have made an unbiased study of his words and acts. But that his failure to organize a visible society proved his opposition to the idea is without a shadow of substantial evidence to sustain it. The infancy, childhood, youth, and manhood of Jesus were spent as an obedient member of a visible organization, that is, the Jewish theocracy manifested in the temple sacrifices and ritual. His severe arraignment of certain members of that body was not a condemnation of its basic thought. On the human plane, rules, forms, observances are necessary to the cultivation and preservation of religious knowledge, graces, and work; for, as the apostle says, "The law was our schoolmaster to bring us unto Christ." To Jesus, the rules and rites of the religious organization in which he was reared were visible signs of spiritual realities. A discriminating study of the first and second centuries of the Christian church discloses the fact that early Christianity was the Jewish theocracy purified, spiritualized, unfolded, and enlarged. The day had come in which the elder organization was to lay off exclusiveness for inclusiveness, the tribal for the universal, when the divine truth enfolded in the elder dispensation was to be abundantly expanded into the fullness and beauty of Christianity. Jesus said, "I am not come to destroy (the law) . . . but to fulfil." So long as men go wrong in thinking and living, so long as they have lingering beliefs of life in matter, the idea of a visible church will be indispensable. Associations of individuals with a common, religious purpose in view, inevitably accept the church idea; for primal truth is latent in all creeds, among all peoples, and in every century. With some persons the visible church with its dogmas and meticulous ceremonies seems supreme in importance, while to others it is secondary, only valuable as it symbolizes practical spiritualities. This difference thrusts itself upon the present era with such insistence that failure to recognize it is quite impossible. At least in all western civilization the religious tendency is in two directions. One party turns to crystallized forms and hermetically sealed doctrines; the other seeks less of the outward form and more of the spiritual grace. The main purpose of this lecture is an endeavor to make clear the temporary importance of the letter of Christianity and the present and eternal blessedness of its spirit.

**Advent of the Ideal**

In the discovery and unfolding of truth, nothing is ever an isolated incident, but is a step in a process. When the process reaches a very conspicuous stage, human knowledge calls that step the "psychological moment." There is a better name. It is a Bible term. Saint Paul in Galatians and Ephesians styles it, "the fulness" of time. In the fullness of time the man Moses was called to deliver the Hebrew captives from Egyptian bondage. In the fullness of time Jesus was born in Bethlehem of Judea, of the Virgin Mary. "In the fulness of time," the contributions of righteous thinking and loving culminated in the discovery, by Mary Baker Eddy, of the Truth out of which grew the visible church, known as The Mother Church. The First Church of Christ, Scientist, in Boston, Massachusetts, with its visible branches and activities, throughout the world. This discovery was a conspicuous stage in the process of redemption, so much so that it may deservedly be named as one of the great epochs of history. The blessings it has already released to mankind constitute the pledge that it will overflow the world. This church is a teaching church and a healing church, and inasmuch as teaching and healing manifest themselves externally the manifold activities result in visible organization. The revelation vouchsafed to Mrs. Eddy was not only the discernment and understanding and individual demonstration of the Truth, but also the guidance to the founding and establishing of that Truth among men. The preservation of the Truth is equal in importance to its discovery. God, eternal Principle, infinite Mind, is the starting point for all clear thinking and correct reasoning. With the Holy Bible as her only textbook, Mrs. Eddy spent years in striving for that understanding of God which would enable her to write down, in what may be called the language of human accommodation, such a statement of her discovery and its effects as would certainly lead suffering humanity to freedom from ignorance and sin, and release from sickness.

On this beneficent truth the organization of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, was founded and organized.

**The Visible and Invisible**

Mrs. Eddy has formulated a definition of church which in its significance is eternal. She defines church as, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). This church is no tyro, having its beginning among men and limited by time and space. We are taught in Christian Science that Mind and Mind's manifestation constitute the only reality in the universe. And because truth and love are mental, spiritual, it follows that Church is the pure consciousness of the truth and love forever resident in the divine Mind. Though one should belong to a dozen different churches and have not "the structure of Truth and Love" in consciousness, his church membership would be but "sounding brass, or a tinkling cymbal."

This accords with Mrs. Eddy's statement on page 468 of Science and Health that "all is infinite Mind and its infinite manifestation." The eternal church changes not. We have already cited its definition, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." This church is coterminous with God. Its scope is unlimited; it is all-inclusive. The human desire to apply divine Principle to mundane affairs, thus elevating and purifying human activities, results in the temporal or visible church. This church is pictured in Mrs. Eddy's second definition, given on the same page of the textbook, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." This church is limited; it has a beginning; it is the child of time. Abel was reaching after it when he made his visible offering to God of the fruits of the earth. Abraham's quest of it is seen in his great mental sacrifice of his son. The gradual development of the whole system of Hebrew and Jewish worship was an effort to apply the idea of the eternal church to human affairs. The aspirations of earnest men in all ages and in all countries have sought to apply eternal truth to temporal needs. Under Christian civilization these endeavors objectify themselves in what is called the visible church. This church is resultant, not causative; it does not create inspiration, but is the result of aspiration. It is an organization, not an organism. It is human, not divine. Jesus outlined no organization. The church he spoke of building was the house not made with hands, eternal in harmony, "the structure of Truth and Love" aroused in the consciousness, against which time can never prevail. Mrs. Eddy, being fully convinced through reason, revelation, and demonstration, of the present presence of Truth and Love, was led to seek a way in which she could humanly express, in some measure, the church of eternity in a church of time, that is to say, a visible church. The first step thereto as told in the Church Manual, page 17, is thus recorded: "At a meeting of the Christian Scientist Association, April 19, 1879, on motion of Mrs. Eddy, it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." From time to time changes were effected in the organization, until September 1, 1892, when it reached its permanent form, in which it will remain for all time. (See pages 128-135 and 17-19 of the Church Manual.) No higher privilege is open to

(Continued on Page 3)

## THEFT TRIAL IS ADJOURNED

### G. P. Granger To Be Heard Again Today On Larceny Charge

The trial of G. P. Granger, will be resumed tomorrow in the court of Justice Floyd S. Buck, after adjournment from last Friday on motion of Thomas Gilotte, assistant prosecuting attorney.

Granger, who lives in Bloomfield Highlands came to trial Friday on complaint of Theodore H. Millington, of Bloomfield Hills, who claimed that Granger had agreed to sell his car for him last July for $150; and that he had not yet received the money or been returned the car. Granger he said, had appropriated the car for his own personal and family use.

Cross-questioning Millington at the trial Friday, Allen Cox, attorney for the defense, obtained an admission from him that he and Granger and another man, had patented a front-drive car last summer and had been forming a company for its manufacture and distribution. The car, Cox said, had been turned over to Granger and Smith by Granger for company uses.

Asked why he had started a criminal suit against Granger, Millington replied, "I want my money." "You can't use the criminal courts as a private collection agency," he was told. "What you ought to do is start a civil suit." Gilotte then asked the case to be adjourned for a week.

## LAST RITES HELD FOR MRS. NILES, 68

### Resident Of Oakland County For Many Years Is Buried At Saginaw

Funeral services were held Saturday afternoon for Mrs. Alice Foote Niles, 68 years old, for many years a resident of Oakland County, who died Wednesday morning after a long illness, at Saginaw, Mich. The services were conducted at the G. Dewey Kimball Funeral chapel by the Rev. Henry S. Evans.

Mrs. Niles leaves a daughter, Mrs. J. H. Clements, of Grand Rapids; a son, M. Sprague Niles, of Harlingen, Tex., and a brother, William H. Foote, of Saginaw. Burial was in Woodlawn Cemetery.

Monroe Jones, 89, rode horseback 70 miles over the mountains to visit his daughter in Weaverville, Calif.

The huge new suspension bridge between New York City and the Palisades will have a central span 3,500 feet long.

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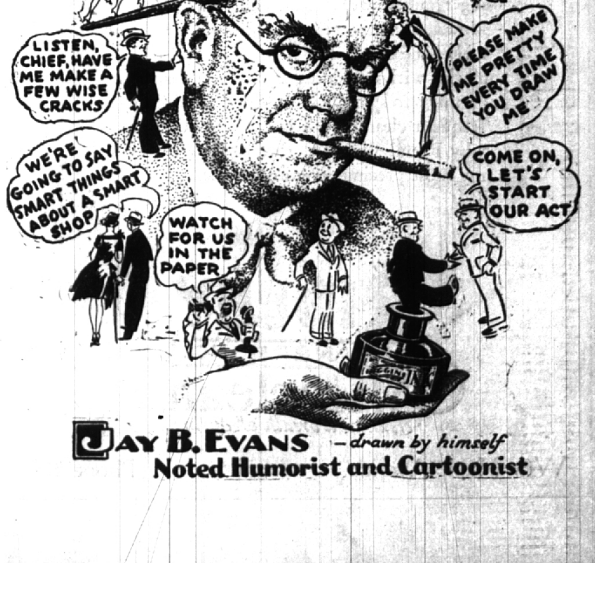


JAY B. EVANS — *drawn by himself*

Noted Humorist and Cartoonist