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Chicagoan Talks Here On Christian Science

A large audience in Baldwin High School Auditorium Sunday afternoon was deeply impressed by lecture delivered by E. C. Young, of Chicago, Ill., a member of the board of trustees of the First Church of Christ, Scientist, of Boston, Mass.

Mr. Young's lecture, which was sponsored by the Christian Science Church of Birmingham, was entitled "Christian Science: Not a New Name, but Absolute Science." He spoke substantially as follows:

"It is a matter of common information that Christian Science teaches the unreality of evil. In fact, the unreality of evil is one of the propositions of this Science. A proposition it cannot fail to be found reasonable and demonstrable in the exact proportion that it is understood. It cannot, however, be understood without at first being duly considered. It is admitted to be religiously and scientifically revolutionary. It is not lightly made.

Superficial View Condemned
No one was ever more deeply significant than was Mary Baker Eddy, the discoverer and founder of Christian Science, that the religious changes of mankind are not universal, harrowing, and destructive that should any system of doctrine be casual or superficial in its view or treatment of them it would antagonize intelligent people and bring about rejection.

Such, however, is not Christian Science doctrine, for this Science is essentially Christian and humanitarian, and the postulate of the unreality of evil is advanced and explained in the sole purpose of enabling mankind to overcome evil instead of being overcome by evil.

Our investigation of this subject should therefore be indicated by the same unprejudiced interest that the word science generally arouses. It is readily admitted that from the standpoint of the material senses one could neither discern nor prove the unreality of evil. Neither would human history nor material experience justify the statement that good alone is real and consequently that all forms of evil are unreal.

Spiritual Truth
These basic propositions of spiritual Science are those of Spirit. They rest upon spiritual truth. Christian Science must therefore, of necessity, provide means for that true spiritual culture which, though contrary to the testimony of the senses, has proved exceptionally sensitive and redemptive.

If one objects to Christian Science on this account one might just as reasonably object to the science of astronomy. Yet nobody objects that astronomy is absurd, or uses any opprobrious epithets towards the astronomer because of his announcement of these stupendous astronomical facts.

In "Science and Health with Key to the Scriptures," Mary Baker Eddy writes, "Belief in a material basis, from which may be derived all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of effect." (p. 268).

Symposium Quoted
A symposium of the views of certain distinguished modern scientists, published in 1931 in the New York Times as interviews, shows that Mrs. Eddy's words above quoted were extraordinarily prophetic for these views are contained in substance with what Sir Arthur Stanley Eddington, of Cambridge University, England, is reported to have expressed in the following words: "Consciousness is fundamental. It is meaningless to speak of the existence of anything except as forming part of the web of consciousness."

They agree in saying that matter is not the foundation of things, yet there was a time not so long ago when all the intellectual world advocated the theory that everything is primarily material and that even thought itself sprang from matter. From the interviews referred to we see that many natural scientists today unite in saying that you cannot be sure of the actual existence of matter apart from your consciousness of it. The logical conclusion of such a statement is a conclusion at which they must all eventually arrive, is that material thought constitutes matter.

This fact was announced by Mary Baker Eddy from the standpoint not of matter but of spiritual discernment and understanding, far more scientifically and helpfully more than 60 years ago. She showed that the basis of all human suffering and woe is not to be found in matter but in human belief, and that the way of overcoming the innumerable human afflictions which humanity afflicts itself is necessarily divine and not less scientific because of being necessarily divine.

Remedy Transcends Analysis
She thus went far beyond the conclusions of physical scientists, however interesting such conclusions may be, for it will readily be admitted that the remedy for our woes immeasurably transcends in value any analysis that can be made of them, and Mrs. Eddy gave this remedy to the world in and as Christian Science.

The consciousness of matter is thus seen to be the consciousness of sin, sickness, and death. Such false consciousness is impossible in the light of God's perfection and is therefore designated as unreal in Christian Science, in order that it may be supplanted by the understanding of reality or divine consciousness, in which there can be no sin, sickness, nor death.

This statement, however, of the distinction between consciousness when it is allied to matter and consciousness as used fundamentally in Christian Science implies much more than physical science can present, and is capable of an elaboration far beyond the present opportunity, for the admission that

consciousness is fundamental, if persisted in, must logically result in the recognition of the fact that there is fundamental consciousness, the divine, self-existent Principle, or entity, of man and the universe, expressed in the words, God is Mind.

Thought and Power
Thought cannot go back of one infinite consciousness, and consequently thought which approximates this consciousness approximates divine power, and therefore approximates the harmonious operation of divine law. In Science and Health (p. 107), we read, "Through Christian Science, religion and medicine are replaced with a diviner nature and essence; fresh pinions are given to faith and understanding, and thought acquaints themselves intelligently with God."

So it is to be observed that it is no longer the habit of intelligent people to scoff at Christian Science, as they formerly were, ignorantly led to do by assuming and saying that it was neither scientific nor Christian. There is now little scoffing, and any opposition found among the well-informed exists chiefly because Christian Science is too scientific and too Christian to be gauged or explained by material systems of science or traditional beliefs of religion.

While no comparisons can exist between infinite Science and the human concept of science or art, yet by way of illustration it may be said that when Mary Baker Eddy perceived that God, the first great cause of all true phenomena, is Mind, Principle, and that perfection must be the only real law, the event was no more mysterious to her than was to Beethoven the coming of the Eroica symphony. We recognize the naturalness of the latter by associating with musical genius, but is there no such thing as spiritual genius?

Pure Reason
From the standpoint of pure reason the divinely natural state of intelligence and true intellectuality is spontaneity, unhampered by the limitations of process or method; yet that this Science should become humanly available a method was essential.

The Science of Mind is the science of thoughts, for it is obvious that without thoughts there would be no science of any kind. It must be admitted, however, that the magnitude of divine Science has been somewhat obscured to casual observers by the very thing that has brought this Science so insistently to the attention of mankind. I refer to the vast number of instances of healing of diseases that have been traditionally regarded as incurable.

Needless to say, this makes the same appeal to a suffering race that it did in the time of Jesus and his immediate disciples, and while this proof of the practical value of spiritual Science may seem of small import to the intellectual observer who conceives the word Science in the grandeur and immeasurability of its meaning, it may be entirely different with that same observer if, being condemned to die because of a disease called incurable, he should find himself restored to life and health through the activity of Christian Science.

Science Is Demonstrable
Therefore it need hardly be said that this Science is apprehensible and demonstrable by means of facts. They constitute the equipment of Christian Science practitioners. No practitioner could possibly demonstrate anything which is not already true. Health, therefore, is common with all blessings, can only be gained and maintained because it exists divinely.

In its primal significance it means spiritual wholeness. Demonstrated in behalf of the human being, it brings to pass the normality of the so-called human mind and body, and so good health, being primarily a divine provision, must not merely be sought, but it must be claimed by the instant affirmation and realization that it exists now in all its perfection as an inevitable phenomenon of the spiritual creation.

Material systems provide no means by which this scientifically mental attitude concerning the divine, eternal nature of health can be gained and maintained. Education in Christian Science is the only way by which to gain and maintain this spiritual point of view and make it practical in healing the sick. Vacillating steps of fear and ignorance have no permanency, no Principle, and therefore no invariable rule. Science alone, springing from its original source, Mind, Principle, God, can ultimately satisfy the reason and justify the hope of an intelligent and courageous man.

Basic Doctrine
The basic doctrine of Christian Science is that thought, which sincerely declares God right rest in the supremacy of that rightness. They enable us to take intelligent cognizance of whatever dangers or difficulties may confront us, and they give us courage and wisdom and divine power with which to face the uncertainties and trials of human existence.

Fear is a fundamental error. It is contrary to intelligence, and it gives activity to the most regrettable of all phases of ignorance, which is ignorance of God, thereby producing a broad array of wrongs for mankind. It has no foundation, no equity, and therefore no entity, no Principle, no God.

God could not conceive of fear; consequently there is no fear. Christian Science faithfully adhered to and practiced can progressively rid us of fear, and even a wary understanding of this Science makes fear less active, until we may arrive, step by step, to the admission that

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