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# The ORIENTAL WATCHMAN AND HERALD OF HEALTH



Interior View of an Arsenal (See Article on Page 12)

*Rome's Advance in England, Exercise for Health,  
Arabs Contest Zionism, Cancer of the Skin,  
Foundations of Faith, Breathe More—  
Eat Less*



## Around the World

RECENTLY the first stone of the President Harding Memorial was set in place at Marion, Ohio, U. S. A., by Vice-President Dawes. The memorial will be in the form of a huge sarcophagus of white marble, and will be erected at a cost of one hundred and sixty thousand pounds sterling.

A plan for harnessing the electrical energy believed to be possessed by the hitherto lifeless lake known as the Dead Sea, is announced. If properly exploited, it is declared, the lake can produce a maximum of 350,000-horsepower. The plan includes building a huge pumping station at Haifa, on the Palestinian seaboard, for the transfer of Mediterranean Sea water by pipes or aqueducts to the Dead Sea.

Harvard College of Boston, Mass., U. A. S., has recently sent an expedition through unexplored African jungles with a view of tracking new diseases, and studying little-known forms of life. The expedition is headed by Dr. Richard P. Strong, director of the Institute of Tropical Biology and Medicine, and is the first ever to be sent out by that institution. Especial attention will be given to the study of sleeping sickness and the effects of certain drugs on this disease.

To make a complete copy of the Old and New Testaments on a single sheet of paper six feet by two and a half feet, is a feat of skill and patience that few people would undertake. Yet it has been accomplished by a Japanese Christian by the name of Ishizuka. This unique Bible was printed by hand on fine Japanese paper with a writing brush. The letters appear beautifully distinct when viewed under a microscope. According to the artist, four years and three months and 10,000 prayers were required to complete it.

If Father James P. Moore, diocesan mission band leader of Springfield, Mass., U. S. A., could have his way, there would be less automobile accidents from drunken drivers who operate them. He declared he would deny absolution to any drunken driver who was responsible for a fatal accident until that man had sold his car and had made the spiritual atonement the Catholic Church demands of a murderer before he can be given absolution. He stigmatised persons who use liquor and drive automobiles as the most malicious and mischievous menace to modern American life.

Senator Gillett of the Upper House, and Congressman Britten of the Lower House in America have filed joint resolutions to establish the metric system as the official standard of weights and measures in this country. The resolution, however, would not require its use. The department of commerce would be authorised to establish commodity quantity units for general use in merchandising after 1925. The terms "yard," "quart," "pound" and so on would continue to be used, but they would be the "world yard," so called, etc., which would conform to the metric system. The House committee on coinage, weights and measures held hearings earlier this year on a similar resolution filed by Mr. Britten. More than 105,000 individual petitions were received by the committee in favour of adherence to the metric system, while considerable opposition to it was recorded by spokesmen for the railroads and wholesale grocers.

A Jazz band composed of six Negro artists recently arrived at Moscow from Paris on the invitation of the Russian Soviet government. They have been given a four months' contract at \$200 a night by the Philharmonic Society. One of the artists, carrying a huge saxophone on the streets, was followed by a mob of curious people who had never seen either a Negro or a saxophone.

There is a movement on foot to simplify Russian by adopting the Roman alphabet to replace the Cyrillic alphabet of thirty-six letters now in use. This Russian alphabet is also used in Bulgaria and Serbia. It was invented by the Greek missionary Cyril in the ninth century, and it noticeably resembles the Greek alphabet. It had to be devised because the Slavic people had no written language of their own.

The existence of manuscripts in the Hemis monastery of Ladak, written during the life of Christ by Lamas and telling about his travels and preaching in India, Tibet and Central Asia, has been verified by the Roerich art expedition. The manuscripts will throw much light on the vague years of Christ's life before His return to Jerusalem in His 29th year, it is believed. The expedition which has been in and around Chinese Turkestan since 1923, was detained in Central Asia by the Daotai of Khotan, but later was released after its arms were confiscated, according to the museum.

The toad lives from ten to forty years, and it can lay over a thousand eggs a year. It has lived two years without food, but cannot live long under water. It never takes dead or motionless food. It captures and devours wasps, yellow jackets, ants, beetles, worms, spiders, snails, bugs, grasshoppers, crickets, weevils, caterpillars, moths, etc. In twenty-four hours the toad consumes enough food to fill its stomach four times. A single toad will in three months devour over 10,000 insects. If every ten of these would have done one cent's worth of damage the toad has saved ten dollars. Evidently the toad is a valuable friend to the farmer, gardener, and fruit grower, and can be made specially useful in the greenhouse, garden, and berry patch.

High up in the Himalayan region on the border of Tibet, a company of Tibetans transporting to Lhasa, 300 tons of electrical equipment which was to have been used in lightning the "Forbidden City," were murdered recently, and the machinery destroyed and thrown over a precipice. This machinery, which was manufactured in England, would have been the first of its kind admitted into Lhasa, the capital of the Dalai Lama, the supreme head of the Lamaist hierarchy. He is surrounded by his famous "fighting monks," who are frantically resentful of Western innovations, as threatening their power. Lhasa is virtually a closed city to Christians. It was stipulated in the contract for the installation of this electrical equipment, that the machinery must be brought in and the work of putting it in place intrusted to a Tibetan. Accordingly, a young native named Ringang, a relative of the Dalai Lama, who has been educated in England as an engineer, was assigned to the task. The disaster which has befallen the expedition will, it is thought, cause abandonment of the contemplated attempt which was to have been made this summer to climb Mt. Everest, starting from a point some 300 miles southwest of Lhasa.

# The Oriental Watchman

AND HERALD OF HEALTH

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No. 8

## Arabs Contest Zionism

Will Arab Hostility Defeat Zionist Aims in Palestine?

By P. C. Poley



HERE is an element of danger in the Zionist venture in Palestine. Many eyes are upon the struggle between the Arab and the Jew. There are vast cleavages of opinion among these on-lookers in regard to questions—religious and political—which Zionism has created.

There is no doubt that most of the Jewish immigrants in Palestine, if not all, still cherish the ambition for a Zionist state. In spite of their great discouragements, and even though some of the immigrants are forsaking Palestine, they would like to see the Zionist dream realised. The Jewish mind is transparent, and the Arab can see what is lurking there. About six years ago the *Morning Post* said:

"The news of the Easter-tide collision between Arabs and Jews at Jerusalem reveals the existence of latent hostility only kept down by the presence of a neutral military force. But for the accounts of the disturbance people might almost have forgotten that there is a British force still quartered in Palestine, responsible for the preservation of order."—*The Palestine Dilemma, in the Morning Post. Reprint in the Maaras Times, May 15, 1920.*

How can Zionism be a divine movement—people must be asking—when it depends for its protection upon the bayonets of a paramount power?

Britain must hold the balances evenly. The Zionists will not be allowed to have all their own way. The British government has so far respected the rights of the Arab owners of the soil and will continue to do so. The same article in the *Morning Post* said further:

"The Zionists claim that thousands of Jews all over the world were led to support the Entente cause by all the means in their power by the prospect of their inheriting the land of their forefathers. But if we have obligations to the Jews, we also owe a debt to the Arabs." "It must be remembered that all Jews are not Zionists, and that there is in fact a strong section of them both in England and America which believes that the members of their race do better to cling to the lands of their respective adoption than to seek after the revival of the kingdom of David in this world. At present the chances of the Zionists, it must be confessed, do not look too promising. By the modern test of numbers they have no title to determine their own destinies. In a plebiscite for Palestine they would be hopelessly outnumbered. Recognising this, the more ardent spirits, like Dr. Nordau, are for drastic measures. They would bring about such an immigration of Jews from all parts of the world as would redress the numerical inferiority, and then Jewish brains and capital would achieve the rest and make a tranquil conquest of the

country." "But there is no concealing it that the obstacles are formidable, and that Britain, whatever her sympathies, is in no position to pound the Arabs into submission to a decision of the question which is against their will."

Such provocative views as are, in that article, ascribed to ardent enthusiasts were certain to stir up Arab feeling. The extremist leaders have often shown that they would be satisfied with nothing less than an autonomous Zionist state. But over all their activities in the Holy Land the dark spectre of Arab animosity has ever hovered, causing strange forebodings of disaster and disappointment. Arabs resent even simple Jewish colonisation in the Holy Land. They fear a Zionist flood.

The Palestine Arabs would heartily like to see Zionism totally abolished. Their delegates have stated their case in England, and have endeavoured to capture all possible English sympathy for Arab ideals in Palestine. When the Earl of Balfour visited Palestine in 1925, for the opening of the New Hebrew University, the Arabs showed marked disapproval of his Lordship's sympathies with Zionist aspirations. Several days before the inauguration ceremony the Arabs of Jerusalem closed their shops, ceased work, and stopped running their vehicles, as a protest against his Zionist Declaration of 1917. Black flags—signs of mourning—were seen flying from Arab houses on the day of his arrival in the city.

What is more, there are no Biblical prophecies favouring the Zionist movement. If we carefully examine a certain group of passages in the Old Testament Scriptures predicting a restoration of the literal Jewish nation to their own land, we shall find that these had their fulfilment at the close of the Babylonish captivity, several centuries before the birth of Christ. That many of the exiles would return from Babylon to Jerusalem had been clearly foretold, and the divine promises were evidently understood by the leaders of the restoration movement of those bygone times.

Let us begin with the story of the captivity itself. The Assyrian king, Tiglath-Pileser carried away two and one-half tribes about 740 B.C. Later, in 721 B.C., the Assyrians captured Samaria and carried off into captivity a great host of Israelites. The kingdom of Judah was also to

come to an end. So in 606 B.C. Nebuchadnezzar took Jerusalem, finally destroying it in 588 B.C. At the proper time, as appointed by the God of heaven who rules in human affairs, King Cyrus granted the Israelites permission to return to their country. His decree, which was given about 536 B.C., was confirmed in 519 B.C. by King Darius. Lastly came the decree of King Artaxerxes, in 457 B.C., for the restoration of Jerusalem and its government. It also permitted as many of "the people of Israel," as wished to do so, "to go up to Jerusalem" under the leadership of Ezra. Financial aid was also promised.

The restoration decree of Cyrus began as follows: "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel." Ezra 1:2,3.

The opportunity being thus offered to all, it would be strange indeed if a contingent from each tribe were not in Ezra's company. The following Scriptures are instructive on this point: "The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Ezra 6:16,17. "So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities." Neh. 7:73.

With these terms before us, and especially in the mention of the "twelve he goats" at the dedi-

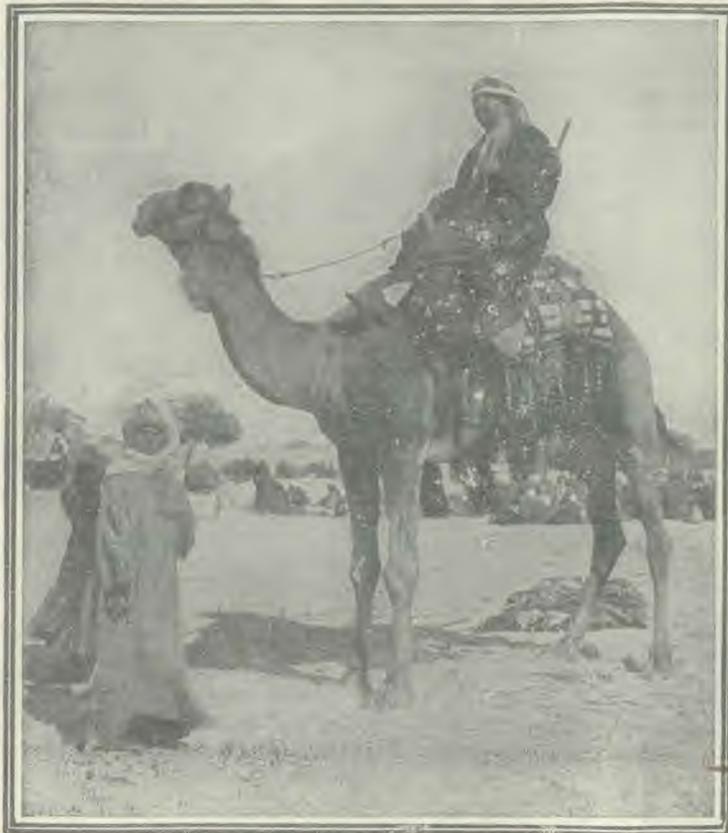
cation—one for each tribe—it is plain that there is here all that is necessary to fulfil any previous promises that Israel should return to literal or earthly Canaan. As the reinstatement of literal Israel in those far-off times was so evidently a fulfilment of the promises of God, it would be incorrect to apply those promises to the modern Zionist movement.

The real need of the Jew is not a small strip of territory along the Mediterranean Sea, but Christ—in Whom we obtain the promise of an inheritance in the heavenly Canaan. The earth will be purified of all sin and defilement, and fitted to be the eternal home of saints made perfect. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. That promise will not be fulfilled until after the resurrection. The dead in Christ must rise from their dusty beds before they can realise the fulfilment of the words spoken by Christ: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

Glorious are the Messianic prophecies of Old Testament seers of God who spoke of these things. In their sublime fore-views the "Land of Israel" was the new earth, not a small country such as Palestine is today. Through the prophet Ezekiel the

promise is given: "Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Eze. 37:12. We must not fail to see the full scope of such promises as these, otherwise we may err after the manner of the Zionist Jews, who are building worldly hopes upon political schemes rather than spiritual and Christian hopes upon the power of God to raise the dead. There can be no true fulfilment of Eze. 37 without the opening of the graves.

"Israel" is a name that rightly belongs to over-comers, and was given by (Continued on page 26)



The Arab on His Faithful Mount

# Foundations of the Faith—No. 4

## *Christ's Humanity and the Relation Thereto of the Roman Doctrine of the "Immaculate Conception of the Virgin Mary"*

By Carlyle B. Haynes



HERE are many who confuse the doctrine of the Immaculate Conception with the virgin birth of Christ. They are not the same. The doctrine of the virgin birth is one of the essential truths of Christianity. The doctrine of the Immaculate Conception is one of the essential errors of Roman Catholicism. It is not true, and in fact, strikes at the very heart of Christianity, equally as much as does the denial of Christ's virgin birth.

The denial of the virgin birth takes away Christ's divinity. The doctrine of the Immaculate Conception takes away His humanity. And if either is taken away we lose the Christ of the Bible.

For the Immaculate Conception which the Catholic Church insists on in this doctrine is not the conception of Christ. It is the conception of His human mother, Mary, by her mother, Ann. And it makes Mary the only perfectly sinless human being who ever lived. The doctrine is not for the purpose of glorifying Christ, but glorifying Mary.

### The Doctrine Defined

This doctrine was first promulgated in 1854, by Pope Pius IX, in his bull, "Ineffabilis Deus," and is as follows:

"Since we have never ceased in humility and fasting to offer up our prayers and those of the church to God the Father through His Son, that He might deign to direct and confirm our mind by the power of the Holy Ghost, after imploring the protection of the whole celestial court, and after invoking on our knees the Holy Ghost, the Paraclete, under His inspiration we pronounce, declare, and define, unto the glory of the holy and indivisible Trinity, the honour and ornament of the Holy Virgin, the mother of God, for the exaltation of the Catholic faith and the increase of the Christian religion by the authority of our Lord Jesus Christ and the blessed apostles Peter and Paul, and in our own authority, that the doctrine which holds the Blessed Virgin Mary to have been, from the first moment of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind, preserved free from all stain of original sin, was revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful."—*"Dogmatic Canons and Decrees," pp. 183, 184.*

As to the meaning of this doctrine, "The Catholic Encyclopaedia," in its article on "The Immaculate Conception," has this to say:

"The formal active essence of original sin was not removed from her soul, as it is removed from others by baptism; it was excluded, it never was in her soul. Simultaneously with the exclusion of sin, the state of original sanctity, innocence and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities, essentially pertaining to original sin, were excluded."

The "Catholic Encyclopaedia" admits, in the same article, that "no direct or categorical and stringent proof of the dogma can be brought forward from Scripture." This is true. As a matter

of fact this doctrine is altogether contrary to the teachings of the Bible.

"In the Likeness of Sinful Flesh"

For Christ was made to be truly human, as well as being truly divine. He did not take upon Himself the nature of angels (Heb. 2: 16) nor of unfallen man, but was made "in the likeness of sinful flesh." Rom. 8: 3.

Christ united Himself to man in his fallen condition. When He took our nature He did not take it as it was originally created, before sin entered, but as it was after four thousand years of the ravages of sin. He came to us where we are, in order to lift us from that terrible pit to the place from whence He came. This is the very essence of Christianity—"Christ in you, the hope of glory."

If Christ did not come in sinful flesh to men just where they are, He did not need to come at all, for He could bring them no help otherwise. If He came only to where men were in their original innocence and purity, if He came, that is, only so far as the false doctrine of the Immaculate Conception of the Virgin Mary allows Him to come, then He might just as well have remained in heaven for all the good He has done to men. For in this way He could not reach men.

### Salvation Taken From Christ and Given to Mary

The effect of this false doctrine is to take human salvation out of the hands of Christ and place it in the hands of Mary. It puts Mary between Christ and the sinner. It makes Mary the mediatrix for sin. It makes Mary our intercessor with God. It makes Mary our advocate with the Father. It causes sinners to direct their petitions to Mary rather than to God. It attributes to Mary a more complete love and sympathy towards sinners than that of Christ. It takes the glory of the incarnation away from Christ and shares it with Mary. Indeed, it destroys the true incarnation, for it teaches that Christ did not come in our flesh at all. It separates Jesus from the human family altogether in its present state.

And it does more. It prepares the way for that system of human mediation which is the chief feature of Roman Catholicism, and interposes an entirely man-made system between the sinner and his Saviour. For if Christ did not come all the way down to where man had fallen, then, in order for man to reach Christ, something must be interposed by which the sinner may climb to where Christ is. This is just what the Roman Church claims to do. And this is exactly contrary to the gospel.

### Mary Substituted for Christ

That this doctrine does substitute Mary for Christ in the Catholic system may be clearly seen by a reference to the teachings of the Catholic Church with regard to Mary. These teachings are set forth very fully in a book called "The Glories of Mary," by St. Alphonsus Liguori, published by P. J. Kennedy and Sons, publishers to the Holy See, 3 and 5 Barclay Street, New York, N. Y. In this book we are told that "the kingdom of God consisting of mercy and justice, the Lord has divided it: He has reserved the kingdom of justice for Himself, and He has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure."—Page 28.

"She opens the depths of the mercy of God, to whom she will, when she will, and as she will, so that not even the vilest sinner is lost, if Mary protects him."—Page 31.

"Let us then have recourse, let us always have recourse to this most sweet queen, if we would be sure of our salvation; and if the sight of our sins terrifies and disheartens us, let us remember that Mary was made queen of mercy for this very end, that she might save by her protection the greatest and most abandoned sinners who have recourse to her."—Page 35.

"Mary, then, obtains for sinners, by her intercession, the gift of grace, she restores them to life."—Page 80.

"Honour the Virgin Mary, and ye shall have life and eternal salvation."—Page 81.

"All the mercy and pardon which sinners receive under the old law, was granted them by God solely for the sake of this Blessed Virgin."—Page 81.

"When sinners have recourse to Mary that they may be reconciled to God, God assures them of pardon, and gives them the assurance by also giving them the pledge of it. And this pledge is

Mary, whom He has given us for our advocate, by whose intercession, . . . God pardons all sinners who place themselves under her protection."—Pages 85, 86.

"St. Ephrem thus salutes the divine mother: 'Hail, hope of the soul! hail, secure salvation of Christians! hail, defence of the faithful, and salvation of the world!'"—Page 117.

"All those who are saved must be saved by means of Mary."—Page 117.

"He has placed the price of our redemption in the hands of Mary, that she may dispense it at her pleasure."—Page 118.

The teaching of Rome is that men must make themselves pure and holy before Christ can ever come to them at all. The teaching of the Gospel is

that Christ must come to men where they are before they can ever become pure and holy at all.

Before Christ could come to the fallen race, so the dogma of Rome teaches, a pure and holy human being must be specially prepared for Him.

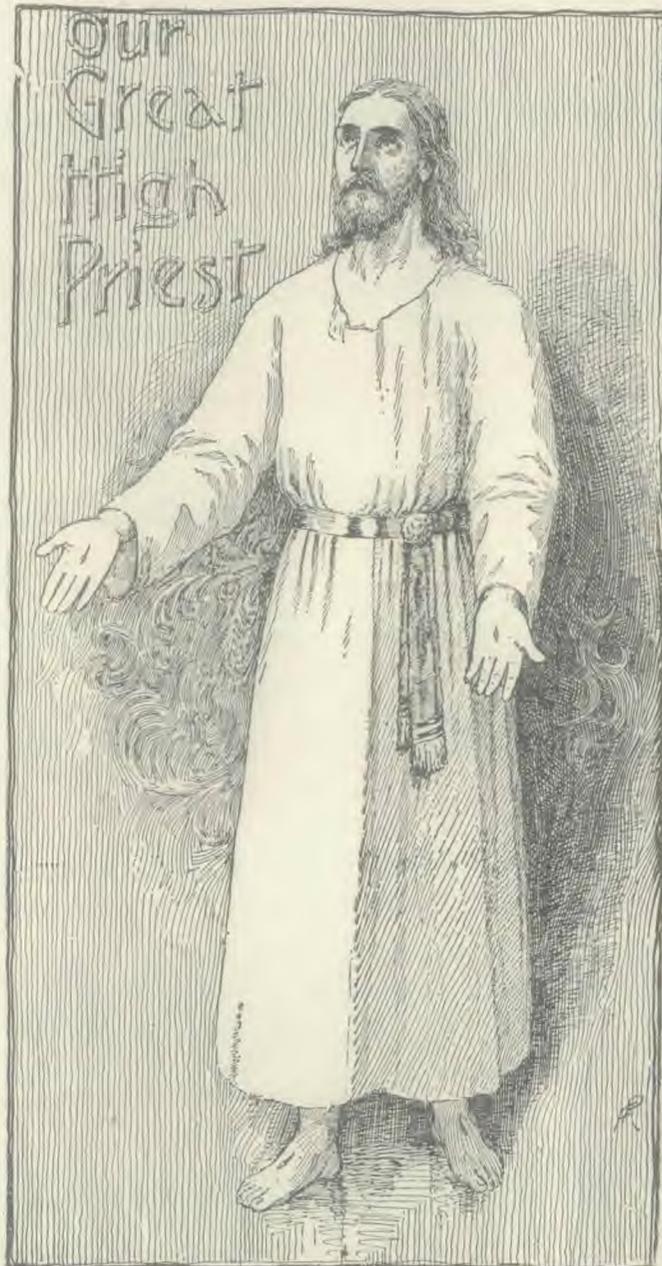
The truth is that Christ came to the fallen race just as it was, and just where it was, and partook of its nature as He found it, and in that nature "condemned sin in the flesh," and made a way of escape from sin and death for all who would accept Him.

Only in our nature, sinful and fallen, could Christ be "in all points tempted like as we are." He was tempted in all points like as we are because He was in all points like us.

### The God-Man

Jesus was both God and man. He was the God-man. His divinity was a true divinity, "very God of very God," not a seeming divinity. His humanity was a true humanity, not a pretended humanity. He

(Continued on page 8)



"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25.

# What the Public Should Know About Cancer of the Skin—No. 2

By A. E. Clark, B. A., M. D.

(Continued)



WARTS, when given the proper conditions, may become cancerous. A type of wart which is especially liable to undergo degenerative changes is that form known as a senile wart, often seen upon the hands or face, and at times upon the lips, of middle-aged people. These are small, scaly spots, usually somewhat yellowish in colour, later taking on a darker hue. The wart grows in size; the scales get larger; and finally a crust forms and eventually drops off, revealing an ulcer beneath. This process of crust formation and dropping off continues, and each time the ulcer beneath is seen to be getting larger. There may be a discharge of fluid from the ulcer; this may be either clear in colour, or take on the characteristics of pus. At this stage the treatment of the condition is very simple and unattended with but slight risk. If the ulcer is allowed to go on and develop into a cancer, the treatment then is far more serious, both as regards the extent of surgery required, and the outlook after operation.

Birthmarks of various kinds occasionally become cancerous. The large red-coloured birthmarks which one sees at times are not often the seat of malignant changes, but their removal is advised if they are not too large.

The common wen which is seen at times upon the scalp undergoes malignant changes, probably on account of its location, where it is liable to bruising or other trauma. Its removal is a simple matter of a few minutes.

Chronic ulcers on any part of the body may assume the cancerous nature occasionally. This applies to ulcers which are primarily caused by such diseases as Tuberculosis, Syphilis, Diabetes, etc.

Cancer of the skin has been known to follow an extensive burn. It has also been known to follow a severe blow on the surface of the body, but these are exceptional cases, and what has already been given are by far the important sources of malignant disease of the skin.

Coming now to cancer of the lip or mouth cavity. The production of cancer within the mouth cavity has been traced to such trifling things as a badly fitting dental bridge or plate, or to the sharp, jagged edge of a tooth; so such things should not be allowed to remain uncorrected. The author has seen one case of cancer of the cheek in which absolutely no other history was obtainable except that of the sharp edge of a tooth which kept rubbing against the inside of the cheek, finally producing a small sore which in turn developed into an ulcer, and this in its turn underwent cancerous changes.



*A Cancer of the Lip a Few Months After Being "Cured" by a "Cancer Doctor"*

In India we see cases of cancer of the cheek in people who use betel-nut to excess, and who can say that it is not caused by the irritation produced by the presence of the "cud" of betel-nut, lime, etc., between the cheek and the teeth? A writer in a recent issue of a medical journal published in India suggests that cancer of the lip might be due to tobacco and not to the prolonged irritation of the lip by the heat of the pipe-stem. Of all the people who use tobacco in its three most common forms: the pipe, the cigar, and the cigarette, cancer of the lower lip develops far more frequently in those who use the pipe. It is true that cancer develops occasionally on the lower lip in those who smoke cigars, but in these cases a careful history will often reveal the fact that these people have a habit of smoking the cigar until it is practically finished; just the stub remains in the mouth. Cancer of the lip also occurs rather infrequently in cigarette smokers, and from the available facts it seems to be due to the development of a small sore upon the lip, which is produced by the sticking of the cigarette paper to the lip, and its tearing off in time produces the sore, which soon undergoes malignant changes.

Enough has been said to indicate that cancer of the skin is not uncommon. A few words in closing on the prevention of the disease. It has already been pointed out that cancer of the skin practically always develops from some abnormality which previously existed. It has also been

shown that these abnormalities when subjected to long continued irritation are liable to undergo degenerative changes which result in cancer. The first step to take, therefore, is to see that all sources of irritation to the skin are avoided. Those whose work expose them to such irritation should see that the skin is kept very clean, and if any signs of irritation appear, their work should be changed. Workers in X-ray laboratories should take every precaution to protect themselves from the direct action of the rays; this is a simple matter, and is accomplished by making use of heavy glass which is specially made, containing a certain percentage of lead. The tube itself may be shielded by means of a lead glass shield.

Any wart, mole, birthmark, or other abnormality of the skin which is by virtue of its location subject to bruising or irritation should be removed. Any ulcer which refuses to heal promptly should be seen by a competent physician.

The removal of such things should not be done by any "cancer specialist," particularly by any advertising specialist. The number of people who have been killed by being "cured" of cancer by such specialists runs into the thousands. The chief reliance which such cancer quacks have is a paste which generally contains either arsenic or zinc chloride. They act by destroying the tissues locally. Dr. J. C. Bloodgood states positively that at least 50% of his cases of actively growing skin cancer gave the history of having been treated by various pastes, so it can readily be seen that this form of treatment is frequently a failure. There are unquestionable cases of superficial cancer which have been cured by such means.

The proper treatment for any mole, wart, birthmark or other abnormality is its complete removal, either surgically or by means of the electric needle. In the hands of a competent man the success of either method is assured. Only when cancer has become established does the assurance of success become a doubtful question. In closing let it be borne in mind that the time to see the doctor about any abnormality or other condition of the skin is when it is first discovered. Thus it will be taken in hand at the most favourable time; and if anything serious exists, it will be discovered at a time when the chances of a cure are the greatest.

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### *Foundations of Faith—No. 4*

*(Continued from page 6.)*

partook of the essential nature of fallen humanity. He was truly man. And He was truly God. In Him divinity and humanity were united.

To deny either the divinity or the humanity of Christ is to take away the Christ of the Bible, the Saviour of sinners, the hope of the world. To deny His divinity, as the Modernist does in his denial of the virgin birth, is to take away human salvation. But this is not worse than to deny His humanity, as the Catholic does in his doctrine of the Immaculate Conception of the Virgin Mary, for this, too,

takes away human salvation. The effect is the same in both cases. One is not more to be condemned than the other.

#### *"God With Us"*

The Bible very clearly teaches that Christ was truly human, that He partook of human nature as it now is. Isaiah, in predicting the coming of the Christ in chapter 7: 14, gives us His name as Immanuel, or "God with us." Sin made a separation between God and man, or between God and "us." God wanted that gulf bridged. Man could not bridge it. And so God bridged it.

God was with Christ from the very beginning. Christ did not need to come into this world in order for God to be with Him. But God wanted to be with man. He is not satisfied that man should be separate from Him. God wanted to be with "us." And so Christ became "us," so that God with Him might be God with "us." And that is Christ's name, "Immanuel," "God with us," because that is what He is. Blessed be His name.

It is unto "us" that a child is born, and it is unto "us" that a son is given, in the prophecy of Christ recorded in Isa. 9: 6, 7. Not to unfallen human nature, but to "us," even as we are in our sins.

#### *"The Word Was Made Flesh"*

John writes that the Word, which was in the beginning with God, and which was God, "was made flesh and dwelt among us." John 1: 1-3, 14.

Paul makes it clear that this flesh which Christ partook of was "sinful flesh," for he writes of "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8: 3.

It is not meant by this that Christ became a sinner. Let such a thought be banished at once and for ever. He never sinned. But He did bear our sinful nature for thirty-three years during His life, and our sinful acts and deeds were imputed to Him on the cross when He died, and in that nature, by the power of God which He received by constant surrender and trust, He lived a life of constant and unflinching righteousness, a righteousness which He imputes to us to cover our transgressions, and which He imparts to us and implants in us, that we, too, by the same surrender and faith, may live His own blessed life in our sinful flesh.

In the weak, sinful, fallen, helpless nature of humanity, and by His connection with God, a connection which He promises to make with every sinner who will accept Him, Christ worked out the perfect way of human salvation, that way being utter and complete reliance of the human upon the divine.

Again Paul writes that Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2: 7, 8.

*(To be continued)*

# Breathe More—Eat Less

By Daniel H. Kress, M. D.

**P**URE air and proper breathing are the only means provided by Nature for purifying the blood; and he who is in search of some other remedy to accomplish this result will meet with disappointment. Eating too much and breathing too little is altogether too frequently a cause of sickness. Should less work be given to the stomach, and more to the lungs, mankind would be healthier and happier.

Consumption, the great white plague of modern times, is annually carrying off thousands of young men and young women. Yet this need not be. Persons who make full use of their lungs seldom have this disease; and those who, having the disease, begin to breathe as they should, frequently recover. It is the upper lobes of the lungs, the parts not usually filled with air, that lose their vitality, and in which the germs of tuberculosis find an inviting nook for development.

## Breathing Exercises

Breathing, like eating, is under the control of each individual. Each is left to determine how much life-giving air shall be inhaled, and how much of the life-destroying and disease-producing products shall be exhaled. It is well for the sedentary man or woman to take a few breathing exercises the first thing in the morning and the last thing at night. The following suggestions will be found of value in taking these:

Always breathe slowly and deeply, inspirations being through the nose, and expirations through either the nose or the mouth. Inhalation may be accompanied by that part of an arm or shoulder exercise which tends to elevate and extend the thorax, such as raising the arms laterally; while exhalation should be accompanied by that part of the exercise which tends to contract the walls of the chest, such as lowering the arms laterally from the shoulders or from over the head. Always fill the lower lungs by forcing down the diaphragm; then, as the arms are raised, expand the entire chest, allowing the air to get into every nook and corner of the lungs.

## Dangers in Breathing

Breathing exercises in which the lungs are compelled to take in more air than is required, soon tire the lungs. Such exercises may even become injurious. Vigorously inflating the lungs may result in the rupture of a blood vessel, and cause hæmorrhage. Those having a tendency to tuberculosis should be especially careful not to overdo in their anxiety to develop the lungs. The better and safer way is to create a natural demand, or thirst, for air by exercise sufficiently vigorous to make the expansion of the lungs a necessity and a delight.

Those having tuberculosis and a rise of temperature should keep quiet and in bed until the

temperature subsides. These exercises may be carefully introduced and gradually increased.

Useful exercise connected with the ordinary duties of life, if properly taken, can be highly recommended for the development of lung capacity. Going upstairs, while keeping the body erect and the shoulders well back, and energizing the legs and the trunk, may be made a most excellent exercise to encourage full and deep respiration. A brisk, cheerful walk in the open air, with an erect posture and chest well forward, is exhilarating, and affords one of the best of breathing exercises. An occasional run, hill climbing, swimming, rowing, are excellent ways of increasing lung capacity, but may be overdone. This danger does not exist in bringing physical culture into the performance of our daily duties. Even those who are compelled to sit in offices will experience great benefit by keeping the body erect and energized while writing or doing other office work that they must do in a sitting posture. While sitting, one may take full, deep inspirations of air at each breath. This will aid in keeping the blood pure and the brain clear, so that better mental work may be done.

Occasionally during the day, five minutes may be profitably spent before an open window, in some exercise that will create a demand for air, and will tend to develop lung capacity.

## Abdominal Breathing

Deep abdominal breathing develops the abdominal muscles, which form a normal support for the viscera. The intra-abdominal pressure exerted by the well developed abdominal walls upon the viscera and the blood vessels prevents congestion and disease of these organs. It also exerts a most beneficial influence upon the work done by the liver, the stomach, and other abdominal viscera. If the abdominal muscles are well developed, each descent of the diaphragm causes a certain amount of extra pressure, which forces the impure blood out of the viscera and the abdominal cavity, toward the heart and the lungs, for purification; and each ascent permits a new flow of rich arterial blood, charged with life, to enter these organs. Even the most wholesome food may cause indigestion if deep abdominal breathing is ignored.

Singing may be made of great value not only in lung development and in the prevention and cure of disease of the lungs, but in keeping the abdominal and pelvic organs free from congestion and disease, by encouraging a free flow of blood through them.

In conclusion: Maintain an erect posture, whether sitting, standing, or walking. In order to breathe properly, it is necessary to keep erect, and thus allow free expansion of the lungs and unrestricted movement of the diaphragm. The erect position, with full breathing, encourages a free circulation of blood.

# EDITORIAL COMMENT

SUCH was the slogan caught up from a statement made by a great statesman during the late World War, A War to End All War, and used with no inconsiderable effect as an argument for calling men to the colours, and promoting war activities among the Allies. Moved by the inspiration of an ideal so laudable, and of thereby rendering a national service of unparalleled importance to humanity, thousands upon thousands took part in the conflict sincerely believing they were entering a struggle that would spell *finis* to the arts of the god of war. It was a worthy ideal indeed, and if at all attainable was well worth the supreme sacrifice required of those who went down in it.

But such ideals did not take into account the utter depravity of human nature, the gross selfishness of the human heart, and the lengths of infidelity to which men will go when given over to a lust for fame, riches, and power. But there were those, however, both in and outside the conflict who were conscious of some of these things, and were bold enough to declare their convictions, even at the risk of being called disloyal or pessimists. Little did the man in the ranks or the common civilian realise that the war in which they were then giving their lives to make all future wars impossible, was in reality laying the stage for a future conflict compared with which the war then in progress would pale into insignificance.

It was to realise the coveted fruits of such an ideal that the League of Nations was projected, the principles of which were for years more or less imperfectly set forth at the Hague. But from the very first, the League of Nations has had an uncertain tenure of office owing to the refusal of certain nations to join. Various conferences have been held since the formation of the League for the signing of treaties, the promoting of the disarmament of the great powers, or a limitation of their war strength. Some slight advances have been made by these means, but not anything approaching success. Behind every treaty or agreement made lies a mental reservation of what course must be followed in case of "national necessity." So long as the odds in a conflict are equal between two warring powers, the texts of treaties and the conventions of International law are more or less recognised, but once let the fortunes of war threaten the national existence of a people, and treaties are "scrapped" and international laws thrown to the winds. Every power is jealous and watchful of every other power, and is careful not to lower its armed strength below that of its rival neighbour.

The value of all treaties and agreements is

brought to a dead level in the presence of national crisis or necessity. It is safe to reason that the *modus operandi* of the past will be the same for the future. Because of "national necessity" as she interpreted it, Germany violated the Treaty of London, 1839, which guaranteed for all time the independence and neutrality of Belgium. By treaties signed at the Hague in 1899 and 1907, the Central and Allied powers agreed to abstain from the use of "projectiles, the sole object of which is the diffusion of asphyxiating or deleterious gases" or "to employ poisonous arms." But "national necessity" caused Germany to release a chlorine gas attack on the Allied forces at Ypres, on April 22, 1915. It was "national necessity" that led the Allies later on to retaliate in kind and adopt an unrestricted warfare with gas. "National necessity" was the excuse for the unrestricted submarine warfare and aerial bombing begun by the Central powers. It is a well-known fact that at the time of the signing of the armistice, the Allied powers had prepared to launch an aerial bombing attack over the length and breadth of Europe, the resulting horrors of which the mind could scarcely comprehend. This was out of "national necessity."

Bringing the question up-to-date, we find at the Washington Naval Arms Reduction Conference, held February 6, 1922, the great powers agreed that,

"The use of asphyxiating, poisonous or other gases and all analogous liquids, materials and devices having been justly condemned by the general opinion of the civilised world and a prohibition of such use having been declared in treaties to which a majority of the civilised powers are parties:

"Now to the end that this prohibition shall be universally accepted as a part of international law binding alike the conscience and practice of nations, the signatory powers declare their assent to such prohibition, agree to be bound thereby between themselves and invite all other civilised nations to adhere thereto."

Pertinent indeed, is the query made by Clifford Albion Tinker of the United States Reserve Flying Corps in his article "Planning New Horrors in Warfare," which appeared in "Current History," for June, when he asks:

"Are all these treaties for the outlawing of poison gas, germs, and unrestricted warfare to be universally observed? It is a tough question. Decidedly so when we see the nations signatory to the treaties in question redoubling their efforts to compound war gases which shall make masks of no avail, and shells to diffuse gases of all gun-ranges. Moreover, germ study for war uses is going on night and day, and submarines are being turned out in large numbers. What does this mean? What is the ultimate fate of all these treaties and agreements to be in the face of these harrowing facts? Are treaties to be forever mere scraps of paper? Is there justification for these hideous activities, or are the nations of the world just plain hypocrites?"

"Thus it is that nations mobilising for war will in the future bring their entire resources to the task of defence. This means that poison gas, aviation, unrestricted submarine warfare, and even germ warfare will be used as a last resort. Hence all treaties limiting or prohibiting such agencies of warfare will some day be in effect "scraps of paper;" to think otherwise is to fly in the face of certainty. For any nation to ignore these truths is nothing less than madness. Security is the first and last word on a real statesman's lips, and always will be, for this is the great and fundamental word on which is built the word-structure of all cogent treaties, and for which there can be no substitute."

In summing up the horrors resultant from the use of these proscribed agencies of warfare for future use, Mr. Tinker says,

"The employment of aircraft in the wholesale murder of non-combatants, hundreds of miles from the scenes of troop combat during the World War, is now an antiquated joke in comparison with the heartrending schemes being planned and placed under experimentation for the aerial bombing, gassing, germ inoculation and liquid-fire devastation of areas behind the battle lines in future wars.

"These bombing and gassing objectives, it is claimed, are to include cities, towns, individual homes, industrial centres, railroad centres, land under crops, hospitals, water works, sanitary works, mines, docks, food manufactories, and so on; indeed, the smashing of morale, the utter wiping out of the necessities of life, and the rise and spread of famine and pestilence among an enemy people are to be counted as prime factors in the future successful prosecution of the nice business called war."

In the presence of all the sham hollowness and hypocrisy of men, and the imminence of the awful horrors being planned for a future war as described by Mr. Tinker, which we believe are not overstated, how comforting it is to find a refuge in God and in the blessed promises of His Word.

Let not the reader be fooled by the beautiful platitudes of peace talk of "no more war," and the imposing international parade of peace conferences and the signing of peace pacts and agreements. They are beautiful things to think about, and their goal very desirable, but impossible of attainment this side of a redeemed and regenerated race. The sure Word of God points out again and again that the world is about to plunge into a conflict the magnitude and horrors of which have never been seen since the world began, and the end of the struggle will be the coming of our Lord and Saviour, Jesus Christ.

THE apostles Peter, James, and John had been called up into a high mountain by the Lord, and while there He was transfigured before them.

Into the dazzling brightness that enveloped Jesus appeared the forms of Moses and Elijah, who began conversing with Him. Peter was so impressed with what he saw and heard that he desired to erect three memorials on the spot to perpetuate their memory.

As the conversation between Moses and Elijah and Jesus continued, a still brighter cloud overshadowed them, out of which was heard to come a voice, clear and distinct, saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." The added glory and the majesty of the voice so overpowered the three disciples that they fell on their faces in fright and amazement until Jesus touched them and quieted their fears.

Let the reader turn in the Bible to Matthew, chapter seventeen, and read the first eight verses to get a clearer picture of the details. The language here is neither figurative nor symbolical, but literal, describing an actual occurrence which took place on a real mountain, between real individuals who had real voices and other material faculties which they exercised. The three disciples saw with their own eyes the glory in which Jesus was transfigured, and they beheld His person. With their own eyes they saw Moses and Elijah, and with their own ears they heard them converse with the Lord, and understood what they were talking about. By their own sense of touch they felt the hand of the Lord lifting them from their faces, and heard His reassuring words. To them there was no doubt as to the reality of the whole transaction. Had they lived in our day, and seen and heard the details of a homicide as they saw those, they would be regarded as star witnesses for the Crown, and their testimony would undoubtedly carry the greatest weight in convicting the murderer.

More than thirty years following the transfiguration, one of the participants rehearsed the whole experience (2 Peter 1:16-18), interpreted its meaning, and vouched for its truthfulness and reality on the testimony of eye-witnesses, of which he was one. Without pausing to dwell on the main lesson to be gathered from this experience, we want to direct special attention to a conclusion drawn by the apostle Peter, which has in it a lesson of the greatest importance for every professed follower of Christ.

Peter was as sure as any one in his rational senses could be of what he had seen and heard. Not for a moment did he doubt the testimony of his natural senses; and he was certain as to the meaning of what he saw and heard. But unlike many to-day, he was not willing to accept the testimony of his natural senses as the final word, but gives the "word of prophecy" the first place of authority in his faith. Notwithstanding his good eyesight, good hearing, and a clear understanding, the apostle adds, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

By his use of the term "word of prophecy," we understand Peter to mean the Scriptures of the Old Testament, and such portions of the New Testament as had at the time of his writing been accepted into the Canon. These, he says, came not "by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. To this agrees the words of the apostle Paul in his second letter to Timothy. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the

man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:15-17.

This implicit faith in the Word of God is worthy of emulation by every child of God. We believe that it is necessary to the maintenance of true Christian faith. The Bible is the Word of the living God. It contains the only gospel that will save a lost race. There is no effectual religion apart from it. It declares the one and only true Saviour. To set aside its testimony, even in the smallest particular, is to set aside the Author of Christianity; for it was the Spirit of Christ in all its writers Who indited the things that were recorded. To those who had great faith in Moses, Jesus said, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47.

The Bible is the foundation of the Christian faith. "If the foundations be destroyed, what can the righteous do?" It is a shield and defence for the Christian against the enemy; an unfailing chart and compass on a treacherous and trackless sea. We are living in an age of rapidly-increasing scepticism and infidelity. The faith of multitudes in the Bible as the Word of God is being shaken, and their hold on God broken by the insidious teachings of Higher Criticism, Evolution, and Science falsely-so-called. We have reached the time to which Jesus looked when He asked that solemn question: "Nevertheless when the Son of man cometh, shall He find faith on the earth?"

We believe the time has definitely arrived for a clear-cut message of Bible Christianity to ring out among India's millions, and we are glad to know we are not alone in this conviction.

ON July 11, lightning struck the United States Naval Arsenal, located at Dover, New Jersey, five miles from New York City, exploding a magazine which immediately acted as a fuse for setting in motion a series of explosions and conflagrations in adjoining magazines that continued unchecked for four days.

This arsenal contained the largest accumulation of war ammunition in the United States, if not in the world. At the time of the disaster it was estimated to contain 10,000,000 lbs. of powder and TNT, and 100,000 high powered shells. The first explosion was felt at a distance of twenty-five miles. Frame houses within a four-mile radius were wrecked, motor cars blown from the road, and the clothing torn from the bodies of people walking on the streets. Three TNT magazines blew up in two huge blasts, throwing enormous quantities of fire, steel, and concrete skyward to be rained back with deadly effect for miles around. An official count of casualties has not been given, but it has been estimated that the loss of life reaches beyond the 300 mark. Some of the dead were literally blown to atoms, while scores were burned and mutilated beyond recognition. Gases, bursting shells, and the terrific heat for fifteen hours

prevented rescuers from approaching nearer than two miles of the plant.

The damage caused by the explosions and fire is estimated at 20,000,000 pounds sterling, of which the Navy loses 17,400,000, the Army Arsenal which later caught fire and burned, 500,000 pounds, and the remainder to the damaged area surrounding the scenes of the disaster.

When we try to realise the appalling nature of such a catastrophe our imagination fails us. But after all, it is trifling compared to the loss of life it might have occasioned had it been spared to be used for its original purpose. It is a thousand pities that unoffending men, women and children engaged in toil for an honest livelihood, should in times of peace have their lives snuffed out in such a fashion. But such is the grim risk of a business of that nature at any time.

Arsenals similar to the one destroyed at Dover are scattered over the United States, and all the great nations of earth, full of material intended to deal death and destruction to human beings and their property. When the time is ripe (the Scriptures give us the clearest instruction that that time is rapidly approaching) this death-dealing material will be let loose through its various avenues to accomplish unspeakable horrors. The very thought of it over-powers and numbs the senses.

The arsenal at Dover will rapidly rise from its ashes, and the work of producing materials to kill and destroy will be renewed with increased vigour. Thus it is that we hasten on to the great day of Armageddon, and the end of the world.

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### Nothing Lost

To talk with God, no breath is lost;  
Talk on, talk on!  
To walk with God, no strength is lost;  
Walk on, walk on!  
To wait on God, no time is lost;  
Wait on, wait on!  
To grind the axe, no labour's lost;  
Grind on, grind on!  
The work is quicker, better done,  
Not heeding half the strength laid on;  
Grind on, grind on!

Martha stood, but Mary sat;  
Martha murmur'd much at that;  
Martha cared, but Mary heard,  
Listening to the Master's word,  
And the Lord her choice preferr'd,  
Sit on, hear on!  
Work without God is labour lost,  
Full soon you'll find it to your cost.

Little is much if God is in it;  
Man's busiest days not worth God's minute;  
Much is little everywhere  
If God the labour does not share,  
So work with Him and nothing's lost;  
Work on, work on!  
Who works with Him does best and most;  
Work on, work on!

—Selected.

## Development

(Continued from page 18)

used. One is for the hypo or acid fixing solution and the other for washing purposes.

Providing they are not to be used for very hot solutions the xylonite dishes are as good as any. They are also quite cheap.

4. A Thermometer. The Eastman pattern supplied by Kodak Ltd. will be found quite satisfactory.

5. A suitable developer such as Burroughs Wellecome Pyro Soda or Metol Quinol. Kodak "Special" developer or "Kodol" also yield excellent results.

6. A four ounce glass measure graduated in drachms and ounces. This is required for measuring the solutions.

7. Provision for a supply of fresh water in the dark room; care must be taken that the main supply is not contaminated in any way or it will contribute to the failure of the work.

As far as possible no chemicals should be made up in the dark room which must be kept clean and free from chemical dust.

Now for a little experiment from which quite a lot can be learned. Make four exposures of the same subject, all at the same stop and giving the same exposure. As far as possible some subject should be selected which will result in the negative being fully exposed. For example, an open street scene snapped at four or five in the afternoon at an aperture of F 8 or F 11 using a twenty-fifth of a second should give excellent results.

First of all make up the hypo solution by putting four ounces of hypo crystals in a jar or bottle and adding twenty fluid ounces of water. In the case of acid fixing follow the instructions on the tin or packet. When the crystals or powder are fully dissolved and have stood for fifteen or twenty minutes the solution is ready for use.

Now make up the developer and bottle it temporarily if there is about a pint of it. A small quantity or a concentrated solution need not be diluted until the last few minutes.

Get the dishes arranged in the dark room. The first is to take the developer. About half fill this with water and measure the quantity. This will tell you how much solution is required. The next dish should be ranged alongside and filled with fresh water, while the big dish can be three quarters filled with hypo solution and placed a little distance away. Obtain a piece of cardboard large enough to cover the developing dish and place this handy.

Before you actually commence, see that your dark room lamp is working properly and that it has a sufficient quantity of oil in the container. Nothing is more annoying than for the lamp to go out in the middle of operations, or to smoke and flicker.

Now have the required quantity of developer in the measuring glass and put this beside the developing dish. When all is ready, remove the plate or film in the light of the red lamp taking

care to shield it as far as possible from any direct rays. Place the plate or film in the developing dish and pour the developer over it taking care that no air bubbles are formed. Then put the thermometer in the dish, but away from the plate, and leave it for twenty or thirty seconds. If there is a time and temperature chart given with the developer used, then carry on developing for exactly half the time recommended. Immediately the plate or film is in the developer cover the dish with the cardboard and do not look at the plate until the time of development has expired. Of course the thermometer must be taken out in order to ascertain the temperature of the solution and to check off the necessary time of development. Development is best carried out at between 65° and 75° F. If no time is given with the developer then try one and a half or two minutes development.

Shielding the plate from the red light rinse it quickly and put it in the hypo or acid fixing bath. If it is necessary to use white light the fixing bath should be covered with a piece of cardboard.

Throw away the developer and make up the same quantity again. Now develop the second plate exactly as the first one was done but develop it for twice as long at the same temperature, i.e. three minutes instead of one and a half, etc.

Fixing takes never less than ten minutes even with a fresh bath, so if the fixing dish will only accommodate two plates at a time it will be necessary to suspend operations for a few minutes, until the first two plates are fully fixed out and appear quite clear and free of any white deposit.

No. 3 plate must be developed for six minutes and number four for twelve minutes. After fixing the plates or films must be washed in fresh water. It is better to put them in a large dish or basin and fill it up with water. Leave this in for three minutes and then pour it off and substitute fresh. Ten such changes will suffice. If running water is available the dish may be placed so that a stream of water flows over the plates or films for thirty minutes.

When completely washed they should be put to dry in some place where there is a direct current of air. Artificial methods should not be resorted to as they are liable to damage the film.

In the Tropics it is essential that the temperature of all solutions and washing water be about the same. The Eastman Kodak Company have recently brought out a "Tropical" developer which should be used by those who are compelled to develop at temperatures over 75° F. It is quite cheap and gives very satisfactory results with their plates and films.

Referring to the four plates as developed above, one or two of these may be underdeveloped, one will certainly be fully developed and one overdeveloped, and they can be subsequently used for record and testing different kinds of printing paper.

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THE influence of a holy life is our greatest contribution to the salvation and blessing of the world.—*F. B. Meyer.*



WORLD supremacy is the great aim of the Papacy. Every time a pope is crowned, these words are spoken to him: "Receive this tiara, adorned with three crowns, and know that thou art father of kings and princes, ruler of the world, and vicar on earth of Jesus Christ." In the preceding chapter it was shown how Rome is rapidly advancing in all parts of the earth towards the fulfilment of her long cherished dream of world dominion. One nation only, like a mighty fortress, stands in the path of her triumph. England, wealthy and powerful, centre of the greatest empire the world has ever seen, is at heart staunchly Protestant. Ninety per cent of her people care nought for the Pope of Rome.

Consequently it is upon England that the papal forces are concentrating their strongest and most subtle efforts. Ever since the Reformation it has been their consistent purpose to win back this nation to submission to the Holy See. Although for many years the fortunes of Romanists in England sank exceeding low, the opening of the nineteenth century found a new spirit of tolerance developing, of which advantage was speedily taken by the ever-watchful emissaries of Rome. Increased activity was manifested by Catholic missionaries, with the result that on September 29, 1850, the English hierarchy was restored by order of Pope Pius IX, the metropolitan see being fixed at Westminster.

All England was shocked by this bold move on the part of the Papacy. That step, however, was but the beginning of a gigantic effort for the re-conquest of this country. Only nine years later, Cardinal Manning, addressing his priests at the Third Provincial Council of Westminster in 1859, boldly announced the real purpose of Catholicism in England:

"It is good for us to be here. It is yours, right reverend fathers, to subjugate and to subdue, to bend and to break, the will of an imperial race. . . . You have a great commission to fulfil, and great is the prize for which you strive. . . . England is the head of Protestantism, the centre of its movements, and the stronghold of its powers; weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will. It is the key of the whole position of modern error. England, once restored to the faith, becomes the evangelist of the world."—*Sermons on Ecclesiastical Subjects*, 1863, pp. 160-167.

Cardinal Bourne, the present occupant of the see of Westminster, is possessed of the same purpose as his predecessor. Quite recently he was reported in the press as having said: "We are out to reinstate the Pope. We want him to be the spiritual and ethical leader of this country and we are not hiding that fact at all."

In his Lenten pastoral letter for 1922 Cardinal Bourne made reference to a conversation concerning England that he had with the newly elected Pope:

"In the brief moment of conversation which we were privileged to have with the Holy Father," he wrote, "he spoke in tenderest terms of England, and of his longing desire to do all in his power for her return to the unity of the Catholic Church. He invoked upon our country the 'widest and deepest blessing that it was in his power to bestow.'"—*Lloyd's Sunday News*, February 26, 1922.

During the years that have elapsed since the days of Cardinal Manning a tremendous change has come over the religious situation in England. Mr. G. K. Chesterton, won over to Roman Catholicism by Hilaire Belloc, has said:

"The meaning of the last thirty years has been that everybody—Churchmen and Nonconformists and Baptists and Unitarians—has been sucked closer to Rome. Peg out on your mental map the contour of thought—say ten years ago—and you will find that in the interval it has swept forward towards Catholicism."

#### Increase of Priests, Monks and Nuns

In 1851 there were in all England only 958 Roman priests; to-day there are 4,031.

In 1851 there were 683 Catholic churches in the land; to-day there are 2,024.

In 1851 there were 70 monasteries and convents; in 1906 there were 1,711; to-day there are more than ever before. Cardinal Wiseman once expressed a desire that London might be walled in with convents. This aspiration has been practically realised. Every borough in London has at least one block of monastic buildings. When the nineteenth century opened there were in England only 21 Romish convents. Now, exclusive of monasteries, England and Scotland shelter over 700—more than at the time of the Reformation. If any one should doubt the accuracy of these statements, let him purchase a copy of the "Catholic Directory." There are to be found dozens of pictures showing the beautiful ancestral homes of our aristocracy which have been



*Topical Press*

*Scenes During Celebration of the Seventh  
England. Cardinal Bourne  
Friars' M*

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## in England

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As a definite example of the outworking of this policy is the publicity given by many of the London dailies to the descriptive reports of the Roman Jubilee, or the canonization of some saint, or the supposed occurrence of a miracle at Lourdes. The same subtle propaganda may be discerned in the revival of interest in Nicholas of Cusa, the only English pope, who, as Hadrian IV, was elevated to the chair of St. Peter in 1154. There can be no other reason for honouring this person at this late age than to forge another link in the chain that binds England to Rome.

### The Throne

But the most dangerous encroachment of Rome lies in another direction. Not content with its growth in religious houses, in schools, in influence upon the press and the government, Rome has designs upon the throne itself. Her first victory in this direction was in negotiating King Edward's visit to Pope Leo XIII in 1903. By the Act of Settlement, which is the fundamental legal safeguard of our Protestantism, it is provided that "every person that shall hold communion with the See or Church of Rome shall be excluded and for ever incapable to possess the crown and government." King Edward's visit to the Pope, and his secret consultation with him at the Vatican, was a clear breach of this law, and a triumph for the papal party.

Seven years later, largely through the instrumentality of Mr. Redmond and the Irish party in the House of Commons, the coronation oath was changed. Up to that time, it was obligatory upon the monarch when accepting the crown to affirm his Protestantism in no uncertain language, definitely characterising certain Roman Catholic doctrines as "superstitious and idolatrous." The new oath finally agreed to by a small majority in the House, reads as follows: "I do solemnly and in the presence of God profess, testify and declare, that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the throne of my realm, uphold and maintain the said (Continued on page 24)

purchased during the slump in this class of property and transformed into convents and monasteries.

Particular efforts are being made to turn the rising generation Romewards. To-day there are no less than 471 Catholic secondary schools in England and Wales, with an enrolment of 52,753. Of elementary schools they possess 1,206, with an enrolment of 360,965; and in addition there are 10,283 children in schools of Catholic charitable institutions.

### The Government

But it is not only in the number of priests, monks and nuns that the papal forces have made progress. Rome has other designs in view than merely the "conversion" of England. She seeks a controlling hand in the affairs of State. It is not surprising, then, to find in the "Catholic Directory" that there are now no less than twenty-seven Roman Catholic members of the king's Privy Council. Furthermore, the latest directory gives a list of 295 Catholic peers, baronets and knights. Towards the end of 1916 Count Melgar, a distinguished Spanish nobleman and devoted Catholic, visited England. When writing an account of his experiences, he said:

"The most profound impression I brought away from this contact with official English life was an utter amazement at the remarkable number of Catholics I encountered holding the highest positions in the administration of the State. When I was introduced to the War Office in London, the general and two staff officers who received me were members of my own communion. At the Savoy Hotel banquet, with which I was honoured by Sir Maurice de Bunsen, who for so many years was English ambassador at Madrid, three-fourths of the guests—all eminent men in the army or in the political world—were Catholics, too. At other public offices, and especially at the Foreign Office, the proportion was even greater."

Indicative of Catholic influence in affairs of State is the retention of the Envoy at the Vatican. During the war, and without the authority of Parliament, the late Sir Henry Howard was appointed to that office, which, despite many protests, is still maintained, in direct contravention of the Protestant Constitution of this country.

### The Press

As to the press, it is said that over seventy per cent is largely under Romish influence. Certainly all the facts point to this being the case. The Rev. Sidney Harris, in his pamphlet entitled "Pope versus King," states:

"I could give the names of several papers in connection with which I discovered this (R. C.) policy fully at work. In one case the editor was a Roman Catholic, the owners of the paper being totally ignorant of the fact till, in his editorial zeal for Cardinal Wiseman's policy he overstepped the mark and was discovered."

# EXERCISE

By D. N.  
The Stanboro



Knee raise, arms sideways

**T**O enjoy and digest well three meals a day, to sleep eight hours every night, to be free from sickness and pain, to be able to resist worry and depression, and to perform eight hours of work each day without feeling unduly tired—this, to my mind, is health. Yet how many can say they enjoy these blessings? Such fortunate people

are hard to find. Sickness seems to prevail everywhere to-day. The most healthy person even is not immune from the common colds, with their kindred ailments, that are so prevalent during the dark, wintry months. Every person to-day should make it his personal duty to keep body-resistance high and fortify himself against these disabling conditions.

But to maintain a high standard of health requires a little thought, effort, and self-denial. Unfortunately, many spend small fortunes every year upon things that do not benefit them. Drugs and medicines have such a hold upon the people of to-day that Nature's remedies are entirely ignored. The former, which are the most expensive, are so popular, simply because they require but little effort or trouble to take. But the fact is now well established that drugs and medicines will not cure. They may relieve conditions for a time, but after the good effects have passed off the cravings and dependence upon these things become stronger, and as a result the one who indulges in them, instead of getting better, slowly gets worse, becoming nothing but a slave to a pernicious habit.

For the treatment of sickness and disease, natural remedies are the only means which should be employed. It is a fact that the benefits they supply are more permanent. However, it is true many persons have not been educated regarding these remedies and their use. Very few understand the relationship of exercise to health. Exercise is an absolute necessity to keep the functional organs in good working order.

The beneficial effects produced by exercise are the following:

1. The action of the heart is improved.
2. Circulation is accelerated.
3. Digestion is helped.
4. Abdominal organs are strengthened.
5. Gives correct development to the chest.
6. Increases elimination of body poisons.
7. The muscles increase in size and strength.
8. Restores body to normal condition.



Trunk sideways, arm extended

Such conditions as rheumatism, rheumatoid arthritis, constipation, obesity, insomnia, chronic dyspepsia, and some nerve disorders, have been treated by exercise with remarkable results. The writer has known patients suffering from some of the above complaints to benefit greatly from systematic exercise.

*Constipation* is one of the commonest evils of this age, and has found no better or more permanent remedy than exercise. In this condition the abdominal muscles become weak and flabby, peristalsis slow, and the absorption of poisons usually brings on depression. Systematic exercise will restore all these things to their normal condition and tone up the whole digestive system.

*Rheumatoid arthritis*.—Daily exercise is most essential for those suffering from this complaint, and is strongly recommended as one of the best means of eliminating the poisons which affect the joints, relieving stiffness and increasing mobility.



Arms upward, leg sideways

*Obesity*.—Obesity is rather a distressing complaint, and, with some people, a very disabling one, too. There are various remedies advertised, but none so inexpensive and effectual as exercise. Where there are no heart symptoms present, various movements may be done freely, resulting

in a gradual reduction of weight.

*Insomnia*.—Insomnia has found no better or more natural remedy than exercise, and those who are distressed by frequent wakeful nights would do well to try ten minutes' exercise (combined with deep breathing) morning and evening. It will work wonders. One with experience could recount many instances of beneficial results that are now being obtained from systematic exercise. Those in search of health would do well and be amply repaid by resorting to this natural and inexpensive method of healing.

Here is a system of exercise which, if per-

## THE FIGURES

- |                     |                    |                     |
|---------------------|--------------------|---------------------|
| 1. Unfit 50%        | 2. Fit 100%        | 3. Sideways stretch |
| 4. Sideways stretch | 5. Knee raise      | 6. Knee stretch     |
| 7. Trunk forwards   | 8. Trunk backwards | 9. Arms bend        |



# OR HEALTH

sical Director  
ord, England.

formed daily, will help to tone up the body and keep one fit.

For some, ten minutes morning and evening seems to be most suitable, while others can manage, and find best, fifteen minutes once daily.

## Pure Air—Pure Blood—Better Health

*Deep Breathing.*—Much could be said upon this important subject. Every person in search of health should give most careful attention to its practice. Good breathing is life to the body and one of Nature's best tonics for nerves and the nervous. Its value cannot be over-estimated.

A man who had attained the grand old age of 102 years was asked recently what was the secret of his healthy, long life. His reply was: "Fresh air, and plenty of hard work." I believe he spoke truly. He is only one of the many who attribute their long lives to pure air and correct breathing.

### The Effects of Deep Breathing

Breathing exercises, done systematically, stimulate the activity of the lungs and circulation; thus increasing the supply of oxygen to the body. The chest is encouraged to expand to its fullest capacity, giving it a more correct development.

The muscles forming the chest wall are exercised and strengthened.

Abdominal breathing has the power of exercising the internal organs, by the constant rise and fall of the diaphragm, thereby improving digestion and other functions.

*How and When to Breathe.*—Inspiration should always be practised through the nasal passages, keeping the mouth closed.

Expiration should be done with mouth open at first, later with mouth closed.

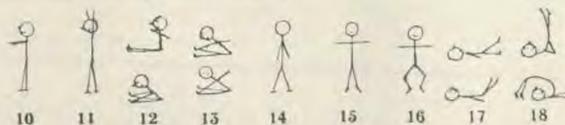
It is a good plan to breathe deeply during the performance of various exercises, such as trunk



Trunk bending sideways, grasp ankle

### THE FIGURES

- |  |                           |
|--|---------------------------|
| 10. Forwards stretch                         | 11. Upwards stretch       |
| 12. Arms sideways. Grasp ankles              |                           |
| 13. Left hand right toe. Right hand left toe |                           |
| 14. Feet astride                             | 15. Arms and heels raise  |
| 16. Knees bend                               | 17. Leg raise. Legs raise |
| 18. Legs and hips raise. Legs over head      |                           |



forwards and backwards bend, arms raising sideways, hand turning, etc.

When the exercises have to be done in the house, before an open window is the best place, but if weather permits they are better practised outdoors. All garments should be loose about the neck, chest, and abdomen, to allow for free expansion.



Alternate arm punching

Immediately upon rising and just before retiring are excellent times for breathing practice.

Cultivate the habit of deep breathing whenever out in the open, even on the way to and from business; it will prove a wonderful tonic.

### Arm Exercises

*Swimming.*—Position: Stand with feet apart, arms bend, finger tips touching.

1. The arms thrown briskly out in line with shoulders.
2. Recover.

Repeat twelve times.

Especially good for round shoulders. Expands the chest.

*Double Arm Punching.*—Position: Feet astride, arms bend.

1. Arms stretching forwards.
2. Arms bend.
3. Arms stretching upwards.
4. Arms bend.

Repeat eighteen to twenty times.

Strengthens all arm muscles.

*Single Arm Punching.*—Position as above.

1. Left arm stretched forwards, trunk turned to right, feet kept still.
2. Return with left arm and stretch out right arm, trunk turned to left.

Repeat quickly twelve times.

A good trunk and arm movement combined.

### Leg Exercises

*First Position.*—Hips firm, body erect. Alternate knee raising. The knees are raised alternately as high as possible, with toe pointing to floor in following order:

1. Raise left knee.
2. Recover.
3. Raise right knee.
4. Recover.

Repeat twelve times.

A good balance exercise.

Good for constipation. Strengthens working muscles.

*Second Position.*—Hips firm.

1. Left leg raised forward. Knee kept straight.



Trunk movement, right hand on left toe

2. Left leg carried sideways.
3. Left leg carried backwards.
4. Replace left foot.

Alternate twelve times.

A splendid balance exercise. Increases mobility of hip joint.

*Third Position.*—Body erect. Attention.

1. Arms raised sideways, left knee raised forwards.
2. Arms stretching upwards, left leg stretch sideways.

Repeat six to ten times alternately.

A harder balance movement. Good work for thigh muscles.

*Foot and Ankle.*—Position: Hips firm, left leg raised forward.

1. Flexion of foot, toe pointing upwards.
2. Extension of foot, toe pointing downwards.

Repeat twelve to eighteen times with each foot.

*Rotation of Foot.*—Position as above. Rotate from ankle joint in following order:

1. Forwards.
2. To the left.
3. Backwards to right.
4. Forwards to front.

Repeat six times each foot. Reverse direction.

Increases mobility. Strengthens ankles. Removes stiffness.

#### Trunk Movements

*First Position.*—Wide stride. Arms sideways raise. Body upright.

1. With left hand touch the right toe, right stretched above head.
2. Change. Bring right hand to left toe, left hand above head.

Alternate six to twelve times.

A splendid abdominal exercise and shoulder movement. Good for circulation.

*Second Position.*—Sitting. Feet together. Hands behind.

1. Bring trunk and hands forward, and touch toes.
2. Recover position.

Repeat six to twelve times.  
Stretches lumbar and thigh muscles.

*Third Position.*—Arms upwards raised. Feet well astride.

1. Trunk bending to and grasping the left ankle.
2. Up and over and grasping the right ankle.

Repeat six to eight times.

Strengthens lumbar muscles. Stimulates intestinal activity.

#### Breathing Exercises

*First Position.*—Arms sideways. Palms downwards. Head erect.

1. Breathe in slowly with hand turning and chest lifting.
2. Recover.

Repeat twelve times.

*Second Position.*—Attention.

1. Breathe in with arms raising sideways and heels raised.
2. Recover.

Repeat twelve times.

Repeat the above, but let the inspiration be done quickly. Breathe out slowly.

*Third Position*—Hands on thighs. Head erect.

1. Breathe in with head pressing backwards, chin in.
2. Recover.

Repeat eighteen times.

*Fourth Position.*—Attention.

1. Breathe in with arms raised forwards and upwards.
2. Sideways and downwards lower, while breathing out.

Repeat twelve times.

## THE AMATEUR PHOTOGRAPHER

### Development



AFTER a plate or film has been exposed in the camera it has still to be developed before a print on paper can be obtained. It is a popular fallacy that there is a distinct relationship between the exposure and development. Certainly they are both chemical actions, but the former is rather a physical, while the latter is a practical action. It is not denied that the amount of exposure will affect the subsequent development, in as much as long exposure will render more grains of silver bromide developable. Errors of exposure cannot be corrected by alteration of the developer or time of development and to attempt this is merely courting disaster.

Before any practical development is attempted it is a wise plan to first of all obtain all the materials which are necessary and then make them up correctly and have them near at hand. The beginner is well advised to have a "dress rehearsal" in full daylight, using spoiled plates and plain water for the various solutions.

Unless roll films are being developed in the tank a dark room is absolutely essential except developing is to be carried out only at night. It must be a dark room and daylight must be completely excluded.

For ordinary amateur use the following apparatus is necessary and may be regarded as the minimum quantity:

1. A suitable red lamp fitted with a safelight. There are many patterns on the market and any photo dealer should be able to supply one. Kodak Ltd. sell a very useful one for about seven rupees. It burns colza oil and has an outside winder and shade.

2. Two developing dishes of a size larger than the plate or film to be developed.

3. Two dishes large enough to hold two plates or films of the size (Continued on page 13)



## The Story Hour

(Continued)



If you would be the person with a story, you must not only have one to tell, but you must be willing to learn how to tell it, if you wish to make it a "rememberable thing" to children. The storyteller, unlike the poet, is made as well as born, but he is not made of all stuffs nor in the twinkling of an eye. To be effective, the story in the kindergarten should always be told, never read; for little children need the magnetism of eye and smile as well as the gesture which illuminates the strange word and endows it with meaning. The story that is told is always a thousand times more attractive, real, and personal than anything read from a book.

Well-chosen, graphically told stories can be made of distinct educative value in the nursery or kindergarten. They give the child a love of reading, develop in him the germ, at least, of a taste for good literature, and teach him the art of speech. If they are told in simple, graceful, expressive English, they are a direct and valuable object lesson in this last direction.

The ear of the child becomes used to refined intonations, and slovenly language will grow more and more disagreeable to him. The kindergarten cannot be too careful in this matter. By the sweetness of her tone and the perfection of her enunciation she not only makes herself a worthy model for the children, but she constantly reveals the possibilities of language and its inner meaning. "The very brooding of a voice on a word," says George Macdonald, "seems to hatch something of what is in it."

Stories help a child to form a standard by which he can live and grow, for they are his first introduction into the grand world of the ideal in character.

They also aid in the growth of the imaginative faculty, which is very early developed in the child, and requires its natural food. "Imagination," says Dr. Seguin, "is more than a decorative attribute of leisure; it is a power in the sense that from images perceived and stored it sublimates ideals." "If I were to choose between two great calamities for my children," he goes on to say, "I would rather have them unalphabetic than unimaginative."

Stories offer a valuable field for instruction, and for introducing in simple and attractive form much information concerning the laws of plant and flower and animal life.

A story of this kind, however, must be made as well as told by an artist; for in the hands of a

bungler it is quite as likely to be a failure as a success. It must be compounded with the greatest care, and the scientific facts must be generously diluted and mixed in small proportions with other and more attractive elements, or it will be rejected by the mental stomach; or, if received in one ear, will be unceremoniously ushered from the other.

Stories bring the force of example to bear upon children in the very best possible way. Here we can speak to the newly awakened soul and touch it to nobler issues. This can be done with very little of that abstract moralising which is generally so ineffective. A moral "lugged in" by the heels, so to speak, without any sense of perspective on the part of the story-teller, can no more incline a child to nobler living than cold victuals can serve as a fillip to the appetite. The facts themselves should suffice to exert the moral influence; the deeds should speak louder than the words, and in clearer, fuller tones.

It is a curious fact that children sympathise with the imaginary woes of birds and butterflies and plants much more readily than with the sufferings of human beings; and they are melted to tears much more quickly by simple incidents from the manifold life of nature, than by the tragedies of human experience which surround them on every side. Miss Anna Buckland quotes in this connection a story of a little boy to whom his mother showed a picture of Daniel in the lions' den. The child sighed and looked much distressed, whereupon his mother hastened to assure him that Daniel was such a good man that God did not let the lions hurt him. "Oh," replied the little fellow, "I was not thinking of that; but I was afraid that those big lions were going to eat all of him themselves, and that they would not give the poor little lion down in the corner any of him!"

It is well to remember the details with which you surrounded your story when first you told it, and hold to them strictly on all other occasions. The children allow you no latitude in this matter; they draw the line absolutely upon all change. Woe unto you, scribes and Pharisees, if you speak of Jimmy when "his name was Johnny;" or if, when you are depicting the fearful results of disobedience, you lose Jane in a cranberry bog instead of the heart of a forest! Personally you do not care much for little Jane, and it is a matter of no moment to you where you lost her; but an error such as this undermines the very foundations of the universe in the children's minds. "Can Jane be lost in two places?" they exclaim mentally, "or are there two Janes, and are they both lost?"

because if so, it must be a fatality to be named Jane."

If you find the attention of the children wandering, you can frequently win it gently back by showing some object illustrative of your story, by drawing a hasty sketch on a blackboard, or by questions to the children. You sometimes receive more answers than you bargained for; sometimes these answers will be confounded with the real facts; and sometimes they will fall very wide of the mark.

I was once telling the exciting tale of the Shepherd's Child lost in the mountains, and of the sagacious dog who finally found him. When I reached the thrilling episode of the search, I followed the dog as he started from the shepherd's hut with the bit of breakfast for his little master. The shepherd sees the faithful creature, and seized by a sudden inspiration follows in his path. Up, up the mountain sides they climb, the father full of hope, the mother trembling with fear. The dog rushes ahead, quite out of sight; the anxious villagers press forward in hot pursuit. The situation grows more and more intense; they round a little point of rocks, and there, under the shadow of a great gray crag, they find—

"What do you suppose they found?"

"Six pence!" shouted Benny in a transport of excitement. "Bet yer they found six pence!"

You would imagine that such a preposterous idea could not find favour in any sane community; but so altogether seductive a guess did this appear to be, that a chorus of "Six pence!" "Six pence!" sounded on every side; and when the tumult was hushed, the discovery of an ordinary flesh and blood child fell like an anti-climax on a public thoroughly in love with its own incongruities. Let the psychologist explain Benny's mental processes; we prefer to leave them undisturbed and unclassified.

If you have no children of your own, dear person with a story, go into the highways and byways and gather together the little ones whose mothers' lips are dumb; sealed by dull poverty, hard work, and constant life in atmospheres where graceful fancies are blighted as soon as they are born. There is no fireside, and no chimney corner in those crowded tenements. There is no silver-haired grandsire full of years and wisdom, with memory that runs back to the good old times that are no more. There is no cheerful grandame with pocket full of goodies and a store of dear old reminiscences all beginning with that enchanting phrase, "When I was a little girl."

Brighten these sordid lives a little with your pretty thoughts, your lovely imaginations, your tender pictures. Speak to them simply, for their minds grope feebly in the dim twilight of their restricted lives. The old, old stories will do; stories of love and heroism and sacrifice; of faith and courage and fidelity. Kindle in tired hearts a gentler thought of life; open the eyes that see not and the ears that hear not; interpret to them something of the beauty that has been revealed to you. You do not need talent, only sympathy.—*Kate Douglas Wiggin and Nora A. Smith.*

## A Wagtail's Journey to India

No. 4

Told by Itself

WE now began to be troubled with mists which came on very suddenly and filled the air with white darkness like the black darkness of night. Mother warned us with all her force to go down to the ground just where we happened to be, the instant the mist enveloped us, and to stay there, calling to one another if we liked, till the mist passed off. She said that to be lost in the mist was as bad as to be lost in the night. She told us that the mists usually went off in a short while; but that sometimes it lasted two or three days, and she had known wagtails at such times to die of cold and starvation. I should tell you that the cold had been getting greater than I had any thought of, so that at night we were obliged to shift constantly to keep ourselves warm. For this reason I began to enjoy the sunshine as I had never done before. But mother warned us that the real danger of the cold would be when we got among the snow; and that if we did not take great care our feet would bleed, and perhaps some of the toes fall off. She said she once knew a wagtail lose so many of its toes that it could not catch flies or walk about after it got over the mountains; and that in its weakened and helpless state it was carried off and eaten by a crow.

In two or three days more we got beyond the pine forest into the bare mountains, and breathing became hard as we flew onward and upward. Sometimes our nostrils bled, and the cold was more than I could have believed. But the view in every direction was the grandest I have ever seen. Then, if the day was bright, and no mists below, we could see right over the two forests and away to the plains where our home was. But flies became a very serious concern to us, and more than one day we had not enough to eat. And we had to travel slowly to find what we got. For snow was now over most of the ground, and flies were only to be found on the patches of bare earth; so we had to stop and catch a few at every such patch we came to. There were generally other wagtails on these spots, and we quarrelled with them for the flies. They pecked at us to drive us away, saying that we had no right to come to their places. Now and then a hawk would appear in the air and make us all scatter.

By this time necessity had forced us to eat worms and beetles and other coarse food, which we had always thought was fit only for birds of low breeding. We felt keenly the vulgarity of picking food off the ground, instead of catching it in the air in the elegant manner of wagtails. Besides, such food tasted very bad, and was sometimes not wholesome.

At length we reached a point within a short distance of the very top of the mountains; and mother said we must rest all the remainder of the day and eat as much food as we could find, in preparation for next day when we should probably get nothing. Then in the evening she gave us full instructions for crossing over, which, she said, might cost the lives of some of us. She warned us all that the instant we got level with the top we should be met by a wind that would almost blow us to shreds, and that if we did not hold our breath and drive on with all our strength, we should never get over. She said we must avoid the high ridges, and make for a depression she pointed out, and which she called a pass. We were to fly up and perch on some suitable place near the pass, and there gather our breath and brace ourselves for the supreme effort. We were not to look at one another or think of one another, but each one give all his attention to getting over. Mother gave us two most important directions, and repeated them several times so that we should not forget: one was to fly low down, as close to the snow as we could; and the other was not to fly straight on, but to look ahead for mounds and banks of snow, and keep them between us and the

wind. When we got through the pass, each was to make for the nearest shelter and stay there till she got us together. If one failed to get through, he was to go back, collect his breath, and try again; and those who had got through would wait for him. All this was entirely new to us, and we only half understood it. But we bore in mind what we had to do.

In the morning we looked about for flies or other food, but got nothing. Then we flew for several minutes till we reached the pass, and sheltered ourselves on one side of it. There were a number of birds under shelter, waiting like ourselves in intense silence. We exchanged looks with some of the wagtails, but did not utter a chirrup. When the sun was well up, and had warmed us a little, mother said, "All ready!" So we drew a long breath and closed our bills. Then she said, "Now, then!" and darted through the pass, with her head and body rigid and her wings drawn in. Chickawee followed, and faltered once, but recovered himself. I tried to do the same, but the moment my head turned into the pass, I was knocked back as if I had struck a rock, and I do not know what might have become of me if I had not remembered mother's warning and kept low down and turned aside out of the wind, which was blowing harder than a storm. As I alighted in a safe place, I saw Fanfare very high up in the air, being turned over and over, and in a few seconds she was out of sight. I saw a strange wagtail beside me. He said, "I failed as you did: we must try again." I asked, "Have you found anything to eat?" He answered, "Only one beetle." Then we said no more, and I prepared for another dash, and put into it all the strength I had. This time I got through and down, and seeing a high bank of snow a few yards below the pass, I turned that way and fell against it on my head, and rolled over on my back and lay thus panting. When I got on my feet I saw Chickawee in the shelter of another mound of snow some distance off; and almost immediately mother appeared from somewhere and lit beside me, panting as if she would die. She said, "You did it very well. Have you seen anything of Fanfare?" When I told her how I had seen her blown so far away, she gave a great sigh, and said, "Poor Fanfare! I fear we shall never see her again. The best we may hope is that she will fall in with another party of wagtails and travel with them."

The rest of our journey was like what we had come through, but we daily went lower, and were never fatigued. We flew over the snow for some days; then over pine forests, where the bears again helped us to get food; and then over the great deep forest, where we saw more monkeys and squirrels. As soon as we began to find flies again, we noticed that they were different from those we had been accustomed to; but they were just as delicious, and very nourishing. We had alarms by day and night, but escaped all harm. Every night we were awakened by the cries of some bird or rat or tree-frog that had been caught by an enemy. We always felt sad when the cries were those of some poor wagtail. One day, as we were flying, I saw several large objects like huge rocks moving about, and I cried, "Oh! oh! look mother!" She said they were elephants, and immediately flew down and alighted on one of them. When Chickawee and I saw that the huge things were living animals, we did not dare to go near them, but flew in circles, calling out to mother to come away or she would be killed. She told us not to be silly, but to come down and get the flies. So we flew down to the elephant's back with fear and trembling; but we began to feel easier, and very soon were running over its back and head and neck, catching flies. For every time the beast whisked its tail or tossed its trunk, it stirred a number of flies, which we caught as fast as we could. It also pulled down branches of trees, and set in motion a number of flies which we should never have seen if we had been on the ground. After a long time spent in this way, we took to our flight again, and I do not think the elephant knew we had been on its back.

When we got below the forest, we found ourselves among fields and gardens and plantations, the like of which Chickawee and I had never seen, and we were greatly delighted. We also began to see men once more; they were very different from those in our country, but were in three sizes like them, and the middle-sized ones had long hair. The small ones had the same habit of playing that I

mentioned before. One day we were flying over a green plain where a number of both grey and yellow wagtails were catching flies, when one of them called out, "Dicky-bird! Dickybird!" We at once recognised Fanfare's voice, and flew down to the ground with such haste that we bruised ourselves. Our meeting was frantic, and we all chirruped for about five minutes, while some forty other wagtails gathered round to know what the excitement was about. We talked all the rest of that day, and when evening came we had to remain in that place for the night. The other wagtails left us and flew on southward, except one which had made good friends with Fanfare and decided to join our party. So our full number of five was made up again. We could not compare notes with Fanfare, for she had come over a different part of the mountains and forest. But we told her all our adventures, and she told us hers. She had been blown clear to the pine forest before she stopped, and then she lay on the ground, not caring what happened, till the afternoon, when a party of three grey wagtails arrived from the north, and she came on with them. They had their full share of alarms and dangers, and the worst thing that happened to them was that a hawk took one of the party. The wind was not blowing the day they came over the top of the mountains, and that was how they got in advance of us. Fanfare told us that the name of our new friend was Peekaboo.

In three days more we reached the plain, and saw vast collections of houses with fields, parks, and gardens among them. Many of the houses were very large, like this one you live in. We also saw huge birds, with very long necks and legs which made them nearly as high as men. Men became simply countless. I did not know that all the world contained one-twentieth part of the men we saw, and the variety of them was bewildering. As I indicated before, many of the long-haired ones had the loveliest bright plumage, all red, or blue, or pink, or yellow, or green; and sometimes they were striped or spotted in wonderful ways. Most of these had plants and flowers growing on their heads. Mother said that this feature did not appear every year. She did not know whether it was a seasonal moult, or whether men went away, as we leave our homes, and others took their places; but it was certain that some years, instead of plants and flowers they had on their heads one withered leaf, of the largest size that can be found in the forest, and plain brown, yellow, or grey in colour.

I saw from day to day that all parts of the country were very much alike, and that it was simply filled with delightful places to run about and catch flies; so that we moved southward slowly, sometimes only taking one flight and spending all the rest of the day on the ground. So I proposed to stay where we were, and asked mother what need there was to go farther south. She explained that if all wagtails stopped when they reached the plains, they would be dangerously crowded, and would also eat up all the flies, so that there would be no food left. She also said that if we went to different places in different years, we should become confused about the bearings and not know our way home when the time came to return. Another thing to consider was that by going every year to the same place, we made a second home there, and knew all the best places to find flies, and how to avoid or escape enemies, and where to sleep safely at night. Mother told us that the country was of immense extent, and that thousands of wagtails continued to travel south for many days after passing our place, that is, this place where we now are.

And so we came on and arrived here three days ago. In a few days more we shall have dozens of wagtails for companions. We are enjoying ourselves very much, and like to spend part of our time in your grounds here and part in the open ground outside. We feel greatly obliged to you, because you do not throw stones at us, or whisk handkerchiefs, or do other things to frighten us. We also will do all we can to make ourselves pleasant. We have been most genteely brought up, and are habitually quiet, polite, and unobtrusive. We do not peck or spoil the flowers, nor carry straw and feathers into your house, nor get up into the trees and utter loud and discordant noises like so many low-bred birds you see all about. And if at any time you come to my country, you may be sure of a hearty welcome.—BENJAMIN F. AITKEN

in *The Lal Bagh Chronicle*.

## "THE DOCTOR SAYS"

### Bad Breath

*"What can you suggest for a girl of fourteen who always has bad breath and coated tongue, especially in the morning?"*

There is a possibility that she is eating too much candy or something of that kind, or she may be troubled with constipation. If you will look after these two points, you may find the basis of relief from this trouble.

### Sciatica

*"What is the best treatment for sciatica of some years' standing?"*

I have not much to promise for sciatica of long standing. It is very difficult to treat, at the best, and much of the treatment is disappointing. I have had some success giving temporary relief by the use of a faradic battery, using the current strong enough to be disagreeable, and the treatment was usually followed by relief for at least a time. Other things you might try are the elimination of meats, coffee, and tea, and the reduction of the food intake to the very smallest quantity that will serve to keep up a weight about five to ten pounds under the average, and I should suggest a free cathartic, that is, movement of the bowels, at least once a week.

### Horse-radish and Mustard

*"Is horse-radish a good food, used as a salad or cooked as greens? How about mustard used as greens or salad?"*

Any food that is as hot as horse-radish I should think would be irritating to the stomach, and come under the head of condiments. I am not acquainted with its use when cooked, but should imagine that if the irritating property is taken out to the extent that cooking removes the pungency from onions, it might be comparatively harmless. I would not say that an onion or horse-radish when used in small quantities in a salad would be necessarily harmful. I think it would depend partly upon the condition of a person's stomach.

Regarding the use of mustard, cooked as greens or used uncooked as a salad, I think I might say very much as I did in regard to the horse-radish, although I think the mustard is much milder.

### Hives

*"I have been troubled with nettle rash or hives. Can this be caused by the use of fruits?"*

Hives, or urticaria, has many causes, such as food poisoning, intestinal parasites, poisoning by certain drugs, disturbances of the liver or kidneys, gout, uric acid, constipation, etc.

You should have a careful examination to determine the cause of the hives in your case. Some wrong condition will be found, which if corrected will cause the hives to disappear.

The condition will be worse when the skin is warm, so you should wear your clothing as light as possible. Sometimes a warm bath containing a little baking soda is soothing. In drying, the skin should be mopped, not rubbed. Spray the itching spots with alcohol, cologne, or witch-hazel. Talcum powder works well in some cases.

### Spasmodic Croup

*"Please tell how to treat spasmodic croup."*

First, never forget that what seems to be a simple spasmodic croup may be a diphtheritic croup. If there is diphtheria in the neighbourhood, be on the safe side by having your doctor make a throat culture; and if there is any doubt, have a preventive inoculation. The sooner diphtheria is treated, the surer and better the results.

Spasmodic croup is much milder if the patient is given warm, moist air to breathe. This is done by improvising, with sheets, a kind of tent over the bed, and then allowing vapour ("steam") from a kettle or other vessel to enter the tent.

Hot applications to the front of the throat, during the paroxysm, followed by a heating compress, also afford relief.

### Anæmia

*"What can we do for a daughter who is anæmic?"*

How do you know she is anæmic? She may be thin and pale without being anæmic; and on the other hand, she may be fleshy, and have some colour, and still be anæmic. The presence of anæmia can be determined only by an examination of the blood.

If she is underweight, her diet probably needs attention. She may have such eating habits that she has ruined her appetite for wholesome foods. She may need more fats and carbohydrates—more bread and butter and milk, and potato, and so on.

If she is anæmic, the cause may be lack of iron in the food, to be corrected by the use of spinach, cabbage, lettuce, raisins, egg yolk, etc., and by a life in the open air and sunlight.

Or the anæmia may be due to some hemorrhage or to some failure of the blood-making organs that will require the careful attention of a physician who can make the necessary examinations and watch the case. If she does not build up under an improved diet and an open-air life, have her see a doctor. The sooner the better.

### Poison Oak; Poison Ivy

*"What do you recommend for the prevention of poison oak?"*

Learn to recognise the plant at a distance, and give it a wide berth. If necessary to be around it, use gloves. Do not allow it to touch the clothing, for enough of the oil may get on the clothing to set up an irritation of that part where the clothing touches the skin. When returned from a walk in the woods, always wash hands and face thoroughly with soapsuds.

### Fruits and Vegetables

*"Can spinach and other greens be eaten with acid fruits without causing trouble?"*

The rule about eating fruits and vegetables together at the same meal depends largely upon the individual. In my own experience and in my advice I favour a vegetable meal, perhaps at dinner, and fruit at one or both of the other meals.

### Lemon Juice for Sores

*"Is lemon juice good on an old sore wound, or any fresh sore? Some say it contains too much acid even to drink it in water."*

I have never had any experience using lemon juice on sores. I should think it would be rather irritating. The best treatment for small wounds is to apply tincture of iodine, which, though slightly irritating, is a very powerful germicide and cleanses the wound.

### Rheumatism and Neuritis

*"What is the difference between rheumatism and neuritis? cause and symptoms of each, etc.?"*

Your questions would require a very long letter to explain fully, and I must content myself to say that rheumatism, so called, is almost any chronic condition involving the joints or the muscles or both, accompanied by stiffness, pain, and loss of motion.

Neuritis is the inflammation of a nerve. Rheumatism is usually caused by some poison accumulating within the system, probably through germ action. Neuritis is often caused by some poison from without, as alcohol, lead, syphilis, etc. It is not always easy to distinguish between the two, though rheumatism usually involves some joint or some muscle, while neuritis follows the line of some important nerve trunk and the branches of the nerve. Lead palsy, a form of neuritis, which results from handling lead paint, is accompanied by a paralysis of the muscles of the wrist.

In any case of doubt the patient should certainly go to a physician and have a diagnosis to determine whether it is rheumatism or neuritis, and this examination should determine if possible what is the cause of the trouble. Otherwise, very little can be done to relieve it, for the first thing in the treatment is the removal of the cause.

# HEALTH NEWS AND VIEWS

From "Hygeia"

## Nurse Tells You How to Visit Sick Friends

"THERE should be a law forbidding persons to rush to the home or hospital to visit the sick," growls the exasperated surgeon whose patient has been made worse by the visit of an acquaintance.

A visitor should be cheerful and quiet; should choose appropriate topics of conversation, but should limit to the time allowed by nurse or physician, and should make the leave-taking as brief as possible.

The patient may ask the visitor to read to him or to do some errand, but the visitor should refrain from rearranging the bed or anything in the sickroom unless requested to do so. The visitor should never suggest remedies or cures, and it is best not to discuss the illness at all unless the patient persists in doing so himself.

## Can't Blame Parents for Cleft in Palate

Cleft palate and hare lip are not the result of maternal impression. The condition may be considered a mistake of nature, occurring when the tissue seams from the tip of the soft palate through the gum and lip fail to close.

As growth proceeds under these conditions, the surrounding parts are pushed apart and become increasingly deformed. Surgical correction should, for this reason, be made as soon after birth as possible, although it is then more difficult.

Mechanical appliances are generally not as satisfactory as an operation, because they must be changed so often during growth and because they do not give the best speech results.

A child with a cleft palate is particularly susceptible to respiratory and ear infections, which may result in deafness. This, together with the speech defect, will seriously handicap such a child, besides making him unhappy and perhaps fostering an inferiority complex. For this reason, also, an early operation to correct the defect is advised.

## How We May Postpone Day of Our Own Funerals

If we wish to postpone our funerals and live to the age of 125 years, as we should, we must persistently practice the principles of health.

It is not enough to live a long life; it must be a full one as well. Women are young at 38 to-day, yet two generations ago they were elderly ladies, rocking on the porch and watching the procession go by. To be actively alive, efficient, happy, interested and interesting, one must have health.

## Teacher Loses 52 Lbs. by Restricted Diets

To lose 52 pounds in seven months is no mean achievement. A school teacher and his wife, who also teaches, accomplished that without losing a day of work, and without altering their routine in any way, except to decrease the amount of food eaten.

The week was divided into two periods, one from Sunday to Friday for reducing and the other of Saturday and Sunday for maintaining their weight at the level of Friday.

By eating three meals a day at the regular hours, they suffered no inconvenience or discomfort due to hunger or headaches. A light lunch just before retiring gave them comfortable nights.

The reducing diet included 1 egg or a small portion of meat, 1 pint of milk and plenty of fresh fruit and vegetables, making a total of 875 calories a day. The maintenance diet was larger, reaching 1,750 calories a day and including bread, butter and dessert in small amounts.

THERE is an unchangeable law that gives a harvest of disease when we sow for disease. It is a matter of seed producing its kind. It is the working out of a divinely appointed natural law, and not the direct performance or interference of an unseen supernatural power.

## A Meatless Dinner

Clear Tomato Soup  
Punjab Nut Loaf with Browned Onions  
Mashed Potatoes Green Peas  
Cheese Savoury  
Orange Jelly with Cream

### CLEAR TOMATO SOUP

$\frac{1}{2}$ Seer tomatoes	1 Teaspoon salt
2 Cups water	$1\frac{1}{2}$ Teaspoons sugar
2 Bay-leaves	$1\frac{1}{2}$ Teaspoons Marmite
$\frac{1}{2}$ Small onion	2 Tablespoons flour
2 Tablespoons butter or coconut oil	

Cook the tomatoes, bay-leaves and water together until tomatoes are perfectly tender; rub through a strainer. Brown the onion and flour in the butter, gradually add the tomatoes. Dissolve the Marmite in a little hot water, add sugar and salt and stir in the soup. Bring to a boil and serve plain or with boiled rice.

### PUNJAB NUT LOAF WITH BROWNEED ONIONS

2 Cups crushed English walnut meats	$1\frac{1}{2}$ Teaspoons salt
1 Cup cooked dalia	3 Eggs
1 Cup cooked browned rice	$1\frac{1}{2}$ Tablespoons chopped onion
$\frac{3}{4}$ Cup milk	$\frac{1}{2}$ Teaspoon butter or ghee
$\frac{1}{2}$ Cup cream	2 Teaspoons fresh sage or parsley chopped fine

After washing the rice put it in a pan over a slow fire and brown it to a light golden colour before cooking. Slightly brown the dalia before cooking. Cook three table-spoonsful browned dalia in two-thirds cupful of boiling water. Brown the onion in the butter, add the other seasonings and the dalia. Mix with the milk and cream, and the beaten yolks of eggs.

Beat the egg whites to a stiff froth. Fold the crushed nuts, also the rice, into the milk mixture; then fold in the beaten white and turn the mixture into a buttered baking pan or small degche. Bake for one hour in a moderate oven. When a rich brown turn onto a hot dish, garnish with parsley and serve with browned onions. Browned rice may be used altogether in place of the browned dalia or crushed wheat.

### BROWNEED ONIONS

Slice six large onions into thin slices. Put two table-spoonsful of ghee or butter in a pan over a moderate fire and when hot drop in the sliced onions and brown to a very light golden colour. Now add two-thirds cupful boiling water. Cover and allow the onions to simmer slowly over the fire for thirty minutes, but not too brown. Salt and serve on the same hot platter with the nut loaf, if desired.

### MASHED POTATOES

Wash and peel the desired number of potatoes; put on to cook until tender. Salt when almost cooked. Pour off any liquid remaining after potatoes are cooked and use it in the soup. Mash the potatoes until all lumps are removed; add sufficient hot milk to beat up the potatoes to a light, creamy consistency. Add salt to taste and serve hot. If mashed potatoes are beaten too long they become sticky instead of light and fluffy.

### CHEESE SAVOURY

$1\frac{1}{2}$ Cups fresh bread crumbs	2 Cups milk
2 Cups grated cheese	2 Eggs

Place crumbs on the bottom of a well buttered dish; cover with the grated cheese. Beat the eggs and add to the milk, add a little salt; pour over the ingredients in the dish and allow to soak for ten minutes before putting into a moderate oven. Bake as you would custard and serve hot.

### ORANGE JELLY

$1\frac{1}{2}$ Cups orange juice	$\frac{1}{2}$ Cup sugar
3 Tablespoons lemon juice	1 Cup cooked vegetable gelatine
4 Tablespoons water	

Mix all the ingredients and add the hot vegetable gelatine. Stir until sugar is dissolved. Pour into moulds, wet in cold water, and allow to stand until firm.

M. P. M.

## Rome's Advance in England

(Continued from page 15)

enactments to the best of my powers according to law."

The third victory for the Romanists was the arrangement for the visit of the present king and queen to Pope Pius XI in 1923, another infringement of the Act of Settlement. Great rejoicings were heard in the camp of the Romanists. In the official Vatican statement published in the London press at the time, it was announced that "the Holy Father greatly appreciated the visit of the British sovereigns and was much touched by their cordiality. The Pontiff expressed the hope that the meeting with the British king and queen would further cement the good relations between Great Britain and the Holy See, and would assist their mutual efforts for a satisfactory solution of problems of a religious character existing between them."—*Westminster Gazette, May, 1923.*

That the effect of this visit was in accordance with papal aspirations is indicated by the following comment published in *America*, the leading Catholic weekly in the States, on June 2, 1923:

"The visit of King George of England to Pope Pius in Rome on May 9 was an event of more than usual significance. It marked a precedent so far as England under Protestant rule is concerned. It was the first official visit of a reigning monarch of England to the head of the Catholic Church since Canute, the Danish ruler of Anglo-Saxon England, visited Pope John XIX in 1027.

"In the United States, which alone of the great Christian powers is unrepresented at the Vatican, the visit of this Protestant monarch, accompanied by his consort, Queen Mary, serves to emphasize the amazing increase, during the past few years, of the power and prestige of the only diplomatic system in the world that has not for its purpose the promotion of national interests."

We are aware that there are a great many people who would pass over such happenings as these as of little account, but if anyone entertains the slightest doubt as to the consequences of thus disregarding our Protestant Constitution he should most certainly read Michael McCarthy's illuminating work, "The British Monarchy and the See of Rome." Fraternising between Protestant kings and the papal pontiff is dangerous business and all history cries out in warning against it. It would be well for all to remember Dr. Wylie's prediction:

"While the throne of England continues to be Protestant, Great Britain will stand; when it ceases to be Protestant, Great Britain will fall."

Glancing back over all the evidence produced in this chapter, it becomes more than plain that Rome is exerting herself to the full to win back her lost sovereignty over our land. While two million Catholics in England and Wales pray daily for the "conversion" of England, papal agents are tightening their grip upon the forces that move public opinion. They are establishing themselves in every strategic position they can win. Every year sees them more confident, more boastful, more arrogant.

(To be continued)

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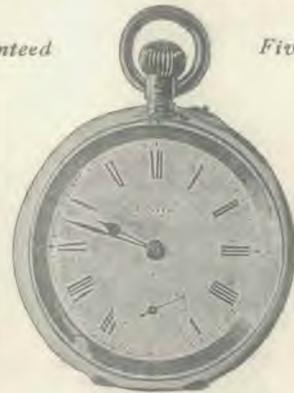
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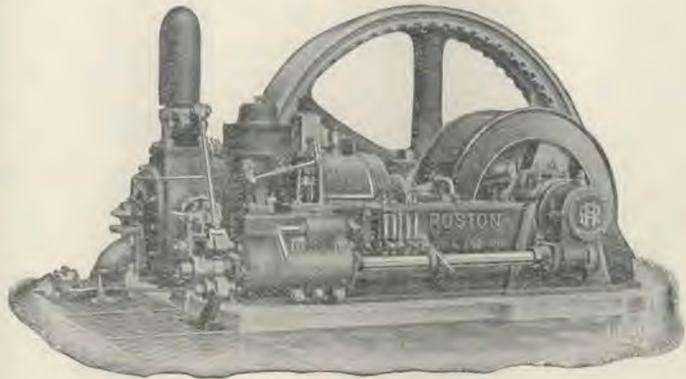
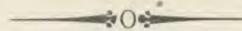


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IN this number, on page 22, we are opening a department for the benefit of those who do not have access to the counsel of a skilled physician, and would like information on health matters. This service is rendered free of charge to all our readers. Questions should be addressed to The Medical Editor, ORIENTAL WATCHMAN, Box 35, Poona, India. All correspondence must be signed with name and address, and a stamp enclosed for reply where an answer by mail is desired.

The material included in "Our Homes" department will be found especially helpful to those who have children. Every line in the article "The Story Hour," by Kate Douglas Wiggin and Nora A. Smith, continued in this number, is a jewel.

That very interesting and instructive story-series, "A Wagtail's Journey to India," by Benjamin F. Aitken, comes to a close in this issue. Many others just as good will follow it. Your children will be eager for them.

Please note that the yearly subscription rate for ORIENTAL WATCHMAN is Rs. 3/8/-. For a three years' subscription, paid in advance, the rate is Rs. 10/-. Most of our subscribers are taking advantage of this reduction. The ORIENTAL WATCHMAN is the best English family magazine published in India.

## A Blessed Secret

"IT is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living."—*Christian Work*.

## Arabs Contest Zionism

(Continued from page 4)

Paul to Christian believers in Gal. 6: 15, 16, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." He says again, "He is a Jew which is one inwardly." Rom. 2: 29. And again, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. So there is to be a second gathering of Israel to their own land, but not in this world of sin. Neither will it be a gathering of those who are only Israelites in name. For what part in the "resurrection of the just" can nominal Israel have? It is not pedigree and fleshly descent from Abraham, but heart-faith and conversion that gives a Hebrew the right to call himself a child of God.

Thus, the faithful of every age, race and clime are reckoned as Israelites. Gentile believers are fellow-heirs, and have a perfect right to bear the honourable name given to the victorious Jacob. When John in vision saw the New Jerusalem it "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Rev. 21: 12. All who enter it will leave behind such race-names as "Chinaman," "Indian," "Englishman," and will go in as members of the house of Israel. It will be a great gathering day when Christ comes! Some will be translated without dying, and the grave will yield up a great host of its prey. All who have their hope securely anchored in Christ will be remembered by Him in the glad day of gathering and reunion. In releasing from the tomb a great captive host, the work of Christ will far outmatch in splendour the work of Cyrus. Old Testament prophets have written of these things. As some predictions point to the work of Cyrus and other kings concerned in that ancient restoration movement, so too there are other foreviews which point definitely to the great gathering work to be done by our divine Liberator and Saviour, Jesus Christ. How incorrect it would be to say that any of these predictions are fulfilling in the work of the Jewish Zionists, many of whom are swayed more by pride of race and patriotism than by religious motive!

But in God's own time each event predicted will be fulfilled. We must not fail to obtain an interest in these glorious Messianic promises, that we may live under the reign of the Prince of Peace. Christ will sit on David's throne throughout the eternal ages to come, and bear the sceptre, in the earth made new, for the blessed and immortal inhabitants who were redeemed by His grace and found cleansing in His blood. We must accept Christ and confess Him before men. "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." 2 Tim. 2:12. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

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# Changing Error and Changeless Truth

Ernest Lloyd



HE conflict between truth and error is the conflict of the ages. As Shakespeare says of the snake, error has been "skotched, but not killed." After being beaten and driven from the field, it assumes a new disguise, a new name, and reappears at another time and place. The late Arthur T. Pierson made it clear that Ingersoll was a retailer of sceptical opinions gathered from such infidels as Hume, Gibbon, Voltaire, and Bolingbroke. Mr. Wendling, in his lecture on Voltaire, publicly offered to deposit five thousand dollars, to be forfeited, if in Mr. Ingersoll's lectures could be found one argument or objection which was not old—when he was in his cradle!

Seductive theories on the future state, that were first taught in the fourth century, and, meeting little favour, went to sleep for sixteen hundred years, to wake into new activity in these days of "modern interpretations," have been put forward during recent years as advanced light. Pursue investigations but far enough, and you may trace modern *infidel* philosophy and the many disguises of scepticism to a very ancient source. "The root of all religious scepticism is the denial of the practical peril of a godless life." And that can be traced back through six thousand years to Satan's lie in Eden, "Ye shall not surely die."

Infidelity is a very subtle though a very shallow thing. It varies its modes of attack according to occasion, suiting itself to "the spirit of the age," and always affecting to be very new and wonderful. "It may be compared to the old kaleidoscope, which furnished with but a few worthless showy tinsel materials, managed so to shift and vary the combinations that they presented an almost endless diversity and novelty of aspect; while, after all, they have been and continue to be nothing more or better than the same stale, valueless, stained pieces of glass. *Satan is bankrupt in originality; he*

*changes his masks, but the visage is the same.*"

So, while error is reappearing in a thousand new forms and fashions, the old truths remain ever essentially the same, preserved for us in the Book of unfading light, and in the lives of those who reflect its eternal principles.

The universal interest in the Book was never so great as to-day. What a startling *vitality* it possesses! "Other books die; a library of ordinary

literature can not last beyond a year; scientific textbooks are doomed after two years; it is necessary from time to time to have a revival of Shakespeare, Browning, and other great writers; but this Bible *lives* right on. More copies were printed this year than at any time in its history since it first cast forth its leaves for the healing of the nations. It answers the questions of man as no other book does; and even those who deny its divinity, confess that it alone responds satisfactorily to the demands of the soul."

The old truths of the Book will abide. They can not be shaken. The Christ, Whose life and works have influenced and coloured all lasting literature, art, poetry, and music, once said, "Heaven and earth shall pass away, but My word shall not pass away." What confidence this utterance,—the most astounding this world ever heard,—should give us in the teachings of that Word! We may be troubled at the increasing influence of errors revived by sceptical

sophistry; but we are not afraid for the Bible and Bible truths. The destructive critic, the sceptical philosopher, the infidel mocker, *verify* its predictions. The revolutions of empires, the madness of the people, the machinations of Antiebrist,—all are fulfilling its prophecies. It writes its truth on the ruins of earthly kingdoms. Egypt, Assyria, Babylon, all avouch the verity of the Bible; and so shall every land and every adversary. "Heaven and earth shall pass away," but "the Word of our God shall stand forever."



*The Changeful Sea*

*Yonder is the sea,—the restless, boundless deep;  
White ships go sailing on her breast,  
And death and life are at herhest.  
Fearful is her wrath; how calm her childlike sleep!*

*Mighty waters thunder deep through ancient caves,  
And foam crests sweep along the sands.  
'Tis God Who speaks when sea waves roar,—  
Solemn warnings to my soul of One Who saves.*

—Alfonso N. Anderson.