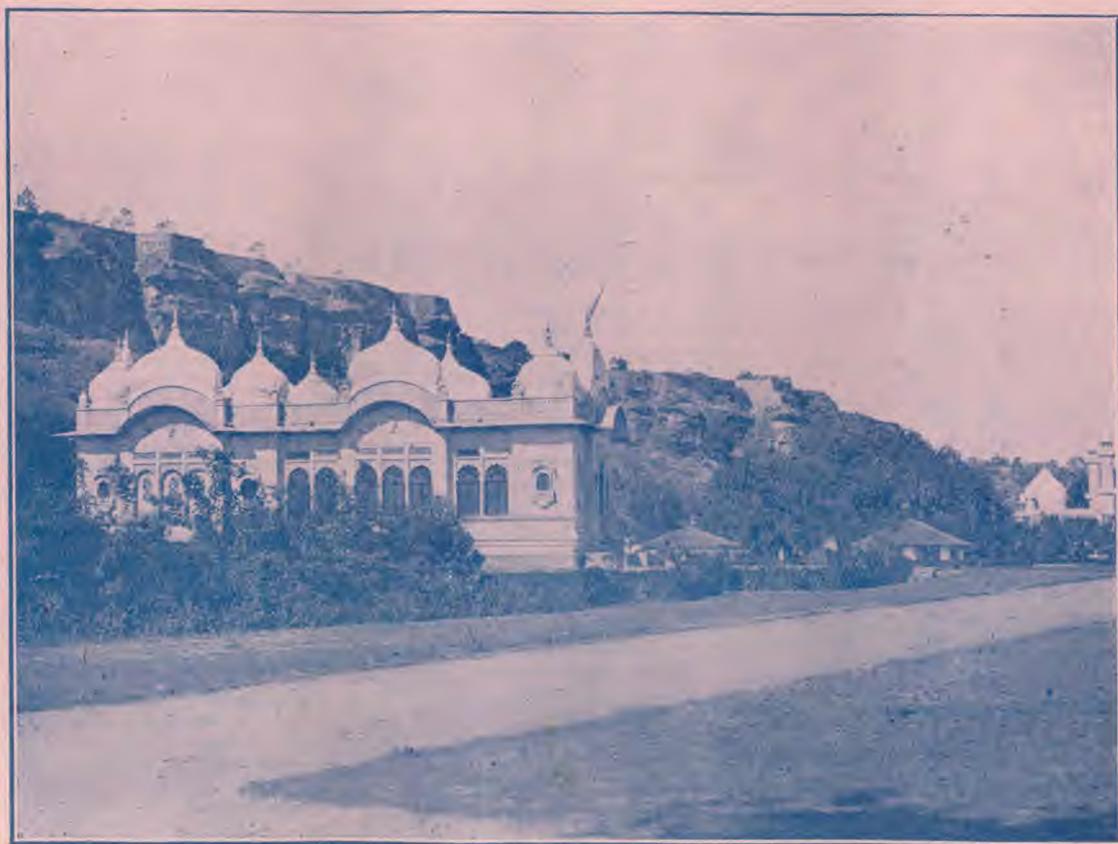


THE
ORIENTAL
WATCHMAN
 AND HERALD OF HEALTH



Indian State Railways

TEMPLE AND MOSQUE IN PUBLIC PARK, GWALIOR

*Tropical Infections, Vaccination, Spiritualism
 Increase of Riches, Doom of Civilization
 Diseases of the Liver*



Three thousand eight hundred pounds for two 2-cent stamps! This price was paid recently by a French collector for a pair of British Guiana stamps of 1850, says the *Mentor* magazine. The most valuable stamp in the world, a British Guiana of 1856, of which only one copy exists, was not disposed of at the recent sale of the famous Ferrari stamp collection at Paris. It was the gem of the collection.

Holidays are to be abolished in Italy. Determined not to follow in the steps of imperial Rome, with its many holidays, Premier Mussolini has proposed that speech making and public celebrations be abolished, and the council of ministers has enacted his proposal into a decree, so that the work of the people shall not be interrupted. The order of the council reads: "After November 6 and until a new order, any ceremony, manifestation, celebration, inauguration, anniversaries great or small, centenaries, as well as speeches of any kind, are prohibited."

Diseases are now diagnosed by photographing the inside of the eye with the Nordensen camera, a new machine developed in Sweden, which is expected to revolutionize diagnostic methods. Minor as well as major diseases can be determined in this way, it is claimed. Disease symptoms, it is said, are reflected in the nerves, the blood vessels, and the "seeing layer" of the eye, and the difference between most ailments is perceptible even to the untrained observer.

The Steglitz District of the German capital is to have an enormous new public school, constructed practically entirely of glass. According to the plans, the building will consist of a frame of steel and concrete, with outside walls of heavy plate glass. The partitions separating the classrooms will also consist of glass. The idea is to bring as much sunlight cheer to the teachers and pupils as possible. To carry the cheerfulness still further, the new school will be surrounded by a beautiful park, visible from every section of the building, even the inside rooms. If the experiment is successful, all new schools in Berlin will be built along the same lines.

One billion pounds' worth of gold and silver treasure is sequestered in India in temple decorations, jewelled ornaments, and bars of bullion, together with the bangles, anklets, necklaces, etc., with which millions of women array themselves, according to a new study of the legendary "wealth of the Indies" submitted to the Department of Commerce. "Frozen wealth," the government economists call this treasure, for it is distributed and used in such forms that it yields not a penny of return to its owners nor a pound of credit to carry on the world's commerce. With a lofty indifference to international money markets and the needs of trade, India sprinkles gold dust over the food served at extravagant banquets. Immense quantities of gold and silver are used to array brides for their marriage ceremonies, and in a multitude of other forms of decoration. Gold is believed, moreover, to have an occult power of healing the sick. "It is a popular remedy in the native pharmacopoeia," says the government study, "and medicines containing gold are favoured for many diseases."

Portrait busts in aluminium are the latest fad in the artistic circles of London. Maurice Lambert of Chelsea is the artist, and the showing of his first work brought him an order from no less a person than the daughter of the Gaekwar of Baroda, beautiful maharanees of Kooch Behar.

ITALY will compete for aeronautical honours this year, with two machines on which work is being pushed with intensity. The first is a small, 850-horsepower machine, which will attempt a Rome to New York nonstop flight. The second is a giant 6,000-horsepower commercial hydroplane, believed to be the largest plane ever constructed, which will be dedicated to long-distance and intercontinental passenger service. Both machines, now nearing completion, are being prepared with the greatest secrecy, their very existence being unknown to most Italians.

"Paid-up" parties are the latest fads among Londoners. It is not everybody who knows what a "paid-up" party is, and at least one person was astounded to receive the following: "Please come to a 'paid-with-thanks' party at—on Saturday evening." He rang up the host to inquire just what was meant, and the following explanation was given: "It's just a little friendly gathering to celebrate the fact that all the instalments have been paid on the furniture and piano. I'm having another one next month to rejoice over the last payment on the motor car." In view of the growing popularity of buying furniture and motor cars on the instalment plan, there will probably be a large increase in paid-with-thanks parties this season.

What is claimed to be the smallest photograph in the world is on exhibition at the Royal Photographic Society in London. It is so small that it is invisible to the naked eye. The picture proper is a mere speck in a tiny circle on a small piece of glass. When viewed through a microscope, the speck becomes a photograph of Nicéphore Niépce, the first man to develop a process of photography which produced pictures unaffected by subsequent light. Niépce, who was a Frenchman, died in 1833.

In a recent paper prepared for the Smithsonian Institution, Dr. David Starr Jordan treats of the efficiency of the so-called mosquito fish as an exterminator of carriers of malaria and other less dangerous but equally irritating mosquitoes. In 1904 Dr. Jordan was instrumental in introducing this fish into the Hawaiian Islands, where it has since become very abundant, and has practically rid the islands of mosquitoes.

Modern chemistry is demonstrating that even odours can be turned into money. Experts of the materials and process engineering department of the Westinghouse Electrical and Manufacturing Co., at Pittsburgh, Pennsylvania, recently decided that too many smells were going up the chimney in the process of treating insulation with resinous materials. So they trapped the gases as fast as they were generated, mixed them with water, and then distilled this liquid, recovering from 80 to 90 per cent of the solvents used in the formula. How far chemical engineers can go in eliminating and using fumes by liquifying them before they are discharged into the air, has not yet been determined, but experiments now under way suggest that far-reaching results are possible. The saving already effected by the capture of used solvents is said to be considerable.

Tropical Infections

G. H. Heald, M. D.

AVOIDANCE of infection is a much more complicated problem in the tropics than in the temperate zone, because the body is liable to be less resistant to infection, and because infecting agents are more common and more potent for evil.

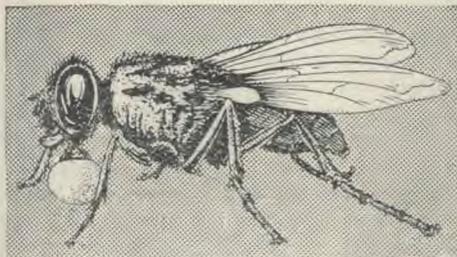
The infectious diseases may be classed according to their method of transmission, into

1. Those transmitted by insects:
Malaria and yellow fever, by mosquitoes.
Sleeping-sickness, by tsetse flies.
Typhus fever (not so common in the tropics), by lice.
Bubonic plague, by fleas.
2. Those transmitted through food and drink:
Cholera, typhoid fever, amœbic dysentery, bacillary dysentery, intestinal worms, liver flukes, etc.
3. Those entering the body through the skin:
Hookworm disease, various skin parasites.
4. Those transmitted through the respiratory system, from the air.

Malaria and yellow fever are very different diseases, caused by parasites not at all alike, and transmitted by different species of mosquitoes. They are alike in one respect,—they are transmitted only by mosquitoes which have been infected by "biting" an infected person.

No matter how many mosquitoes or what kind there are in a neighbourhood, there will be no malaria until some person harbouring the malaria parasite in his blood, comes into the neighbourhood and is bitten by the mosquitoes. So with yellow fever. One must not suppose that because his neighbourhood has no malaria there are no malaria mosquitoes present. Some day a malaria carrier may come into the neighbourhood, and what was supposed to be a locality free from malaria, will prove to be a breeding spot for that disease. In a similar way, a region that has not had yellow fever for years, may suddenly become a yellow-fever hotbed.

It has been demonstrated that by cleaning



out the mosquitoes by drainage, planting minnows in the streams, oiling the surface of ponds that cannot be drained, looking after rain barrels, water gutters, etc., malaria and also yellow fever may be controlled. In addition to these precautions, which are exceedingly difficult to carry out completely, the houses should

be screened with mosquito-proof netting, and all infected persons should be kept screened from mosquitoes.

It has been thought advisable to remove all human beings from the tsetse-fly regions; for the blood parasite transmitted by these flies infests animals as well as man, and it is therefore practically impossible, with our present knowledge, to stamp out this parasitic disease (sleeping-sickness) where the flies are prevalent.

The prevention of typhus fever is a matter of cleanliness,—getting rid of body lice. The disease is found where there are bad housing and careless living conditions. Unfortunately, doctors and nurses working with typhus cases, even though they are scrupulously careful, can scarcely avoid the vermin and the disease.

Bubonic plague is a rat disease, caused by a germ which is transmitted from rat to rat by means of fleas. Nearly always before an epidemic of human plague, the rats die off by thousands. The fleas prefer to remain on the rats, but they will leave a dead rat for a live person. The prevention of this disease is a public health measure, including quarantine against ships from infected ports, fumigating ships to destroy rats, and the rat-proofing of seaport cities. Every individual should contribute to the work by ridding his own premises of rats.

The diseases transmitted by food and drink may be avoided if one will refuse to drink any unboiled water, to eat any uncooked food, and to eat with unwashed hands. The dishes should not be washed in cold water, which may contain parasites, but should be scalded.

In order to avoid skin infections, insist on having the laundry work boiled, for ringworm and other skin diseases are known to be transmitted

through the laundry. In bathing, use rain water of known purity. The water from a pond may contain parasites.

Lastly, while one should know the different sources of danger, and should form the habit of doing everything in such a way as to avoid infection and to preserve the health, the matter should then be dismissed from the mind. Nothing is so deleterious to a person as to be constantly fearing some disaster. To live healthfully, one should early form correct health habits; and as soon as the practice of hygiene becomes habitual, forget it.

Early Diagnosis Gives Only Hope of Cancer Cure.

It is human nature to feel that harm cannot come to us, no matter what calamity may come to our next door neighbour. This conviction of security is responsible for the fact that cancer is too often neglected until it is beyond hope of alleviation or cure, asserts Dr. Howard Lilienthal in an article on cancer in *Hygeia*.

Until some other method of treatment is found, hope lies in the earliest possible investigation of every abnormality and its prompt removal if there is the least suspicion of malignancy.

After many years of careful investigation physicians now assume that an individual cancer beginning in one spot will not return if it is extirpated while it is still a local disease. But if the cancer has spread to other parts of the body it is usually useless to operate unless to relieve pain temporarily. Dr. Lilienthal quotes cases in which such alleviating operations have prolonged useful lives for many months.

Cancer may cause death by the destruction of vital organs, such as the brain or liver, or it may spread fatal poison through the system. Death may also be brought about by purely mechanical causes, such as blocking the throat, which prevents swallowing. A person may starve to death because of a comparatively small tumour blocking the outlet of the stomach.

X rays have been of immeasurable value to physicians in discovering cancer of the bones and internal organs, especially secondary cancers that have spread from an original growth. Another way of discovering the extensions is by a minor operative procedure. Cancer spreads along certain well known paths. The lymph nodes along these pathways become enlarged and each affected node becomes a new focus of disease. In a suspected case, one of these nodes may be removed and examined microscopically for the typical tumour cells.

A person should not conceal his fears about cancer, Dr. Lilienthal urges, but should take his problem to a physician in whom he has confidence, for the best chance of cure is by early treatment.

Do I Believe in Vaccination?

By H. C. Menkel, M.D.

THE above question is quite frequently put to me both in person and in writing. I have arrived at certain positive convictions on the matter of vaccination as a protection against smallpox.

To begin with I have as strong a dislike of having animal pus rubbed into my system as the most enthusiastic anti-vaccinationist living. Just as I have an inherent dread of having a wisdom tooth pulled. However, I have learned that allowing an infected tooth to remain, is to invite lowered resistance against disease and possibly abbreviated life.

Likewise, observation has demonstrated that most individuals among all races already have a lowered resistance against smallpox and become an easy victim, when exposed, to the infection. Under the circumstances to allow this lowered resistance to continue in time of epidemic, is to invite disaster.

Only this week I visited the local cemetery with a friend and was shown the grave of a young woman twenty-one years of age, who died last year of smallpox. The disease was very active in Lahore. Her relatives and friends were all vaccinated, but she refused. They are alive and she is dead. Her wedding had been fixed for two months later than date of her death. Surely such a sad experience has its object lesson.

I have had friends who refused vaccination before undertaking extensive travel in India. Their graves both in India and Burma testify to the mistake they made. Other members of the same party who were vaccinated are still alive.

Vaccination is not without a certain risk and a small percentage of unfavourable complications. The same may be said of surgical operation, and child-birth, even the pulling of teeth and removing of tonsils result in a certain percentage of fatalities, but their general importance and value are unquestioned.

Vaccination where consistently and correctly practiced has largely removed what was at one time an international scourge. Only by continuing the practice and thus maintaining acquired immunity can the disease be prevented.

It is well to make a practice of being vaccinated every two years in order to make certain of maintaining one's personal immunity.

Have I made my position clear? I hope so.

Unpleasant breath may be due to a variety of causes; internal conditions which require treatment by a physician, oral infection or a diseased state of the teeth, but more often it is due to some trivial disorder and can quickly be corrected by rinsing the mouth with a preparation which is a specific for that purpose. The medical term for unpleasant breath is "Halitosis." The sufferer seldom can detect the condition himself but he can guard against it constantly by use of such preparation.

Spirit Manifestations in the Christian Era.

By Carlyle B. Haynes

FIRST among those who taught the doctrine of the immortality of the soul were the Egyptians. As this is the one doctrine which Spiritualists claim they alone are able to demonstrate, it would be natural to suppose that between the spirit manifestations and occult science of the initiated among the Egyptian priesthood and the modern manifestations of spiritualist mediums there is something in common. In fact, from the accounts of many ancient writers it is evident that the occult influences and manifestations in the land of the Pharaohs and modern Spiritualism are absolutely identical.

The same is true of ancient Greece and Rome, not only before the time of Christ, but afterwards. Thus an eminent Greek writer, Lucian, born about 120 A.D., speaking of the oracle of Apollo, in his work, "*De Syria Dea*," or "*Concerning the Gods of Syria*," gives us the following account of the Spiritualism of his day:

"There are many oracles among the Greeks, many also among the Egyptians, many in Africa, and many here in Asia. But these give responses neither without priests nor without interpreters. Here, however, Apollo is *self-moved*, and performs the prophetic office wholly by himself: and this he does as follows. When he wishes to '*communicate*,' he *moves in his place*, whereupon the priests forthwith take him up. Or if they neglect to take him up, he sweats, and *comes forth into the middle of the room*; when, however, others bear him upon their shoulders he guides them, moving from place to place. At length the chief priest, supplicating him, *asks him all sorts of questions*. If he does not assent, he moves backwards; if he approves he impels forward those who bear him like a charioteer. Thus they arrive at responses. They do nothing except by this method. Thus he gives predictions concerning the seasons, foretells storms, etc. I will relate another thing also which he did in my presence. The priests were bearing him upon their shoulders—he left them alone upon the ground, while he himself was borne aloft and alone into the air."

Spiritualism and Christianity Rival Systems

This was but one of many forms of spirit manifestations in the days of the early Christians. It is true that the first Christians were familiar with such manifestations, but it is utterly false that they either believed or accepted them. Strong efforts have been made by Spiritualists to-day to

make it appear that ancient Christianity and modern Spiritualism are identical. The truth of the matter is just the opposite. Spiritualism and Christianity in the early days of the latter were rival systems; the lines were clearly drawn between them; and Christianity forbade, denounced, and utterly condemned all such spirit manifestations as Spiritualists engage in. Regarding this, after citing many passages from heathen sources describing ancient spirit manifestations, one able and learned writer says:

"Perhaps facts and phenomena sufficient for my purpose have now been detailed; and I think it has been made plain that they were, in ancient times, and in the heathen world, essentially the same circumstances, and that they were owing essentially to the same causes, as in the spirit epidemic of the present time. Let us make out a catalogue

of the ancient manifestations, and see whether it will not answer as well for the modern phenomena.

"Under the head of *physical manifestations* we find: Lights, both fixed and moved. Halo, encircling the medium. Spectra, luminous, or otherwise visible; self-visible spirits. Sounds, cries, voices in the air, trumpets, speaking spectres, musical intonations, musical instruments played. Inert bodies moved, and suspended in the air.

"The *physiological manifestations* were: Trance,—magnetic sleep—magnetic insensibility.

"The *psychological, or physiologico-psychological* were: Spirit speaking. Spirit writing. Speaking unknown languages. Answering mental questions. Clairvoyance, both in relation to time and space. Magnetization, by the eye, the hand, by music, by water. Spirits answering questions through mediums, and without mediums.

"The ancient heathen life, and heathen mind, especially about the time of the commencement of Christianity, were, so to speak, saturated with these things. They constituted a part of their daily faith and practice. They were also not unknown, though they had always been discountenanced and forbidden among the Jews. And notwithstanding Christ and the apostles rebuked and repressed them in every form, and inculcated principles which tended to eradicate them from the heart and life of Christians; yet, soon after the apostles' time, many found their way into the church who did not leave behind them their heathen belief or practise in regard to these things. Hence the church suffered and was annoyed . . . until, by sad experience it learned to drive them back to the heathendom which was their proper home."—"*The Apocatastasis, or Progress Backward, A New Tract for the Times*," pp. 97, 98.

It will be at once evident to the reader that if this account is accurate, modern Spiritualism is



Apollo with the Muses

nothing more or less than ancient heathenism masquerading under a more attractive title. And that this account is correct will be plainly seen by additional quotations from ancient writers. Not only did the early Christians denounce and forbid these manifestations, but their evils and falsities were clearly seen and denounced even by heathen writers. Thus a heathen philosopher by the name of Jamblichus, writing in the early years of the fourth century to expose the delusions of these manifestations, said:

" Evil spirits, after a phantastic and fallacious method, simulate the presence of the gods and the good demons, and therefore command their worshippers to be just in order that they themselves may seem to be good like the gods. Since, however, they are by nature evil, they willingly induce evil when invoked to do so, and prompt us to evil. These are they who in the delivery of oracles lie and deceive: and advise and accomplish base things. Moreover, the nature of evil demons is inconstant, unstable, inconsistent with itself, advising now one thing and now another.—*Jamblichus, in "De Abditis, Rerum Causis."*

About the beginning of the fourth century wrote Lactantius, who was tutor to the son of Constantine, the emperor of Rome. Contending that demons were of mingled nature, both angelic and human, Lactantius says:

" Thus there came to be two kinds of demons; one of heaven, the other of earth. The latter are wicked spirits, the authors of all the evils which are done, and the same devil is their prince. Whence Trismegistus calls him 'the ruler of the demons.' But grammarians say that they are called demons, as though *daemones*, that is, skilled and acquainted with matters: for they think that these are gods. They are acquainted, indeed, with many future events, but not all, since it is not permitted to them entirely to know the counsel of God; and therefore they are accustomed to accommodate their answers to ambiguous results.

"The poets both know them to be demons, and so describe them. Hesiod thus speaks: These are the demons according to the will of Zeus, Good, living on the earth, the guardians of mortal men.' And this is said for this purpose, because God had sent them as guardians to the human race; but they themselves also, though they are the destroyers of men, yet wish themselves to appear as their guardians, that they themselves may be worshipped, and God may not be worshipped. . . . The art also and power of the Magi altogether consists in the influences of these; invoked by whom, they deceive the sight of men by deceptive illusions, so that they do not see those things which exist; and think they see those things which do not exist.

"These contaminated and abandoned spirits, as I say, wander over the whole earth, and contrive a solace for their own perdition in the destruction of men. Therefore they fill every place with snares, deceits, frauds, and errors, for they cling to individuals, and occupy whole houses from door to door, and assume to themselves the name of Genii; for by this word they translate demons in the Latin language. . . . And these, since spirits are without substance, and not to be grasped, insinuate themselves into the bodies of men; and secretly working in their inward parts corrupt the health, hasten diseases, terrify their souls with dreams, harass their minds with phrensies, that by these evils they may compel men to have recourse to their aid."—"Divine institutions," Book 2, ch. 15, pp. 127, 128.

And Porphyry, a philosopher of the Neo-Platonic school, writing during the latter years of the third century, said:

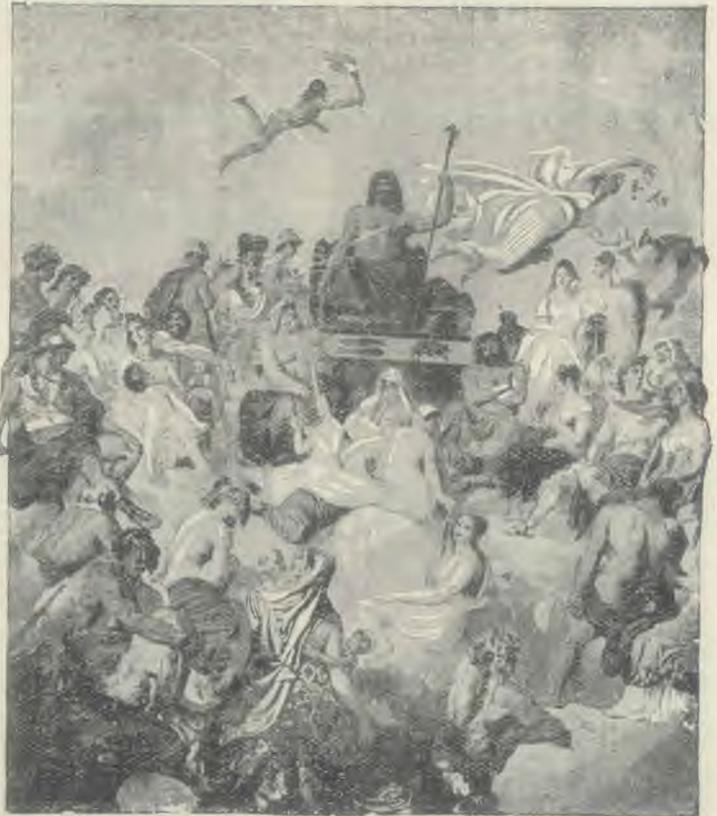
"There are some who suppose that there is a certain obedient genus of demons which is naturally fraudulent, omniform and various, and which assumes the appearance of gods and good demons and the souls of the deceased; and that through these everything which appears to be either good or evil is affected."—"To the Egyptian Anebo."

And the same writer declared that by such demons all prestigious effects are produced. They constantly cause apparitions and spectral appearances, skillful by deceptions which excite amazement to impose upon men. *It is their very nature to lie; because they wish to be considered gods; and the presiding power among them is taken for the supreme god.*"—Quoted by Eusebius.

And Clement of Alexandria, writing to exhort the heathen to accept the Christian faith about the beginning of the third century, said:

"How, then, can shades and demons still be reckoned gods, being in reality unclean and impure spirits, acknowledged by all to be of an earthy and watery nature, sinking downwards by their own weight, and flitting about graves and tombs, about which they appear dimly, being but shadowy phantasms? Such things are your gods,—shades and shadows."—"Exhortation to the Heathen," Vol. 1, ch. 4, p. 60.

"And some say that plagues and hail storms and tempests and the like, are wont to take place, not alone in consequence of material disturbance, but also through the anger of demons and bad angels. . . . And it is considered to be all the same whether we call these spirits, gods, or angels. And those skilled in the matter of consecrating statues, in many temples have erected tombs of the dead, calling the souls of these, demons, and teaching them to be worshipped by men; as having, in consequence of the purity



King Jupiter and the Gods

of their life, by the divine foreknowledge, received the power of wandering about the space around the earth in order to minister to men." "Miscellanies," Book 6, ch. 3, p. 321.

In another ancient work known as the "Recognitions of Clement," which was quoted by Origen, who died about the middle of the third century, there is this passage about evil demons :

"These were the inventions of astrology, and soothsaying, and divination, and those productions which are called oracles, and necromancy, and the art of magic, and whatever evil practises besides these men exercise, either openly or in secret. . . . Thus they delude the credulity of men by lying divination. . . . Moreover, these impure and wandering spirits, that they may throw all things into confusion, and overspread the minds of men with errors, interweave and mingle false things with true. For they themselves feigned that there are many heavenly beings, and one king of all, Jupiter, because there are many spirits of angels in heaven, and one Parent and Lord of all, God. But they have concealed the truth under false names, and withdrawn it from sight. . . . But these are the delusions of those who, concealing themselves under the names of the dead, lay snares for the living."—"Recognitions," ch. 17.

Speaking of the moral consequences of intercourse with evil spirits, this writer says :

"Hence is the origin of all impiety; hence murders, adulteries, thefts. Hence also, by the friendship of demons, men are brought to disgraceful and base deeds; hence men proceed even to the destruction of life, either through the fire of lust, or through the madness of anger through excess of grief; so that, as is well known, some have even laid violent hands upon themselves."—"Recognitions," Book 5, ch. 33.

This writer again says of these spirits of evil :

"It is not wonderful therefore if they know somewhat more than men do; but this is to be observed, that what they do know, they do not employ for the salvation of souls, but for the deception of them, that by means of it they may indoctrinate them into the worship of a false religion. . . . What is foretold by demons is not always true. . . . But in case of those who speak falsehoods, there may be occasionally a slight mixture of truth, to give as it were a seasoning to the falsehood."—"Recognitions," Book 4, ch. 20 and 21.

And once more he says :

"These are the demons of whom the poets often speak in their poems, and whom Hesiod call the guardians of men. . . . They enter secretly into bodies, as being slight spirits; and they excite diseases in the vitiated limbs which when appeased with sacrifices and vows they may again remove. . . . Thus by their frauds they have drawn darkness over the human race, that truth might be oppressed, and the name of the supreme and matchless God might be forgotten."—Clement, "Epitome," ch. 28.

Augustine, the celebrated bishop of Hippo in Africa, writing during the early part of the fifth century, ascribes the wonders of the Roman oracles and soothsayers, and their power over the heathen of that time, to the influence of demons. The gods worshipped by the heathen were to him nothing but evil spirits, and he vigorously denounces their corrupting influence and lewd ceremonies. He taught that these evil spirits were capable of producing appearances and visions at their will; and in explaining some of their mira-



Wandering Banditti of the Spirit World

cles he said: "For what men can do with real colours and substances, the demons can easily effect by showing unreal forms."

After tracing the history of this movement through these ancient times, and beholding the same delusive manifestations to-day that in past ages have been used of Satan to take men captive at his will, we are ready to believe the testimony of a modern Spiritualist of the more reputable class, who in a periodical published by Spiritualists says:

"There is no dependence to be placed on the mere verbal statements of spirits as to their real belief. One class deceives purposely; they are simply flowing into your general thought, and coinciding with your most devout convictions, for the purpose of obtaining a supreme and ruinous dominion over your mind and body. Another class are simply parasites, negatives, drawn into the personal sphere of the medium, and seeking to sun themselves in its light and heat by absorbing the vital forces, on which they feed, and by means of which they, for a time, revive their faded intelligence and apathetic sense. To the Mohammedan they confirm the Koran; to the Pantheist they deify nature; to the believer in the Divine Humanity they glorify the Word. Fighting, as every upward growing man is, to obtain deliverance from the selfhood with its dead obstructions, its faltering limitations, it is most dangerous to become interlocked with the deadly selfhoods of sects, of inversive human society, or of clans, hordes, tribes, and wandering banditti, of the spiritual world."—*The Spiritualist*, June 25, 1875.

In the year 1858 a noted Spiritualist lecturer, Dr. B. P. Randolph, forsook, for a brief time only, his allegiance to Spiritualism, and publicly denounced it in a lecture in New York on November 21 of that year. As reported in the New York Tribune the next day, among the things he said of it, was this :

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit and infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin.

. . . Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortals moved by viewless beings: adultery, fornication, suicides, etc."

And while Dr. Randolph later returned to the ranks of Spiritualists, "like the dog to his vomit, and like the sow that is washed, to her wallowing in the mire," yielding again to the hellish thralldom of the spirits of devils, yet he left on record a true account of what (Turn to page 25)

Diseases of the Liver

By W. H. James, M. D.

WHEN the bile cannot escape freely into the bowel, the bile pigments find their way into the blood and give a yellowish tint to the skin, the whites of the eyes, and perhaps the lips, the lining of the mouth, and the urine.

Among the chief causes of this trouble are catarrhal conditions of the duodenum (the first part of the small intestine); gall stones; growths within or outside the liver pressing on the gall duct; contraction of the orifice of the bile duct as in the healing of an ulcer; poisoning by such drugs as phosphorus, arsenic, antimony, mercury; snake poison; poisons of acute, infective fevers, such as yellow fever, malaria, and blood poisoning. The deepest staining is in closure of the bile duct by cancer or gall stones. The jaundice is deeper in those of sallow complexion, in the thin rather than the stout, and in the old rather than in the young.

The bronzing of the skin in Addison's disease; or exposure to sun, or the tinting of skin in cancer or pernicious anæmia must not be mistaken for jaundice. Jaundice, unless very deep, is not recognized at night time by artificial light. There is very often itching, especially at night, and the pulse is generally slow. The stools are generally of a light colour due to the absence of bile. There is very often constipation; the stools may be very offensive or without much odour.

Treatment.—Jaundice is but a symptom of disease, the treatment should be that of the disease which gives rise to it. The kidneys should be kept active by the drinking of water or the alkaline waters between meals; the bowels should be kept regular with Carlsbad salts, sulphate or phosphate of soda, or other similar purgative; a large simple enema is good occasionally. The itching of the skin may be relieved by vinegar or lemon juice and water. No alcoholic drinks should be given, and fat, except in the form of milk, should be avoided. The diet given under the chronic forms of biliousness will generally be suitable. Mostly a hot bath twice weekly and the daily sponging of the skin are to be recommended.

Congestion of the Liver

Congestion always signifies a dilatation of blood vessels and a consequent excess of blood. The liver may be congested under two very different conditions. The artery to the liver (the hepatic artery) and the portal vein may supply too much blood to the liver; this would be active congestion. Or the heart may be in such a feeble state that the venous blood is not removed from the liver as rapidly as necessary; this would constitute passive congestion.

Active Congestion

The liver contains much more blood during and immediately after a meal, due chiefly to the

blood supplied by the portal vein, that which brings the newly-formed blood from the alimentary canal to the liver, and the liver considerably increases in size from this cause; but this is normal and should not be called congestion. It is only when the increased amount of blood remains from one meal to another that congestion can be said to exist.

Symptoms.—The symptoms of congestion of the liver are uneasiness or pain in the region of the liver, and perhaps at the back of the right shoulder; there is generally a dull headache, foul tongue, constipation, lack of appetite, and a muddy complexion with some yellowing of the eyeball. The urine is mostly scanty and dark and generally with a sediment. There will be tenderness over the liver which may be felt to extend below the margin of the ribs. In chronic congestion the symptoms are not so severe; there is always constipation, and piles are generally present; there is usually a good deal of despondency with irritability of temper. The liver will be tender to the touch and the increase in size may be noticed. Malaria is a frequent cause of chronic congestion of the liver, and in this case there may be occasionally a slight rise in temperature.

Causes of Congestion.—Excess of food, alcoholic drinks, rich highly-seasoned dishes, want of exercise, constipation, dyspepsia. Congestion of the liver is more frequent in hot than cold climates, in summer than in winter. Malarial fever always produces congestion of the liver.

Treatment.—A very simple non-stimulating diet must be adopted. Flesh foods, alcohol, pickles, spices, pepper, mustard, and much salt must be absolutely forbidden. Meals must be light, and mature or stewed fruits are of great service. The patient should be kept warm in bed until the symptoms have disappeared. The bowels must be kept open with Carlsbad salts, the sulphate or phosphate of soda. Hot fomentations should be applied to the liver and abdomen twice daily; prolonged cold applications must be avoided. In the chronic conditions alternate hot and cold applications are of great value; if the hot fomentations be allowed to remain on from seven to ten minutes the cold compress should remain one minute.

Passive Congestion

Passive congestion is of a more lasting nature, and is due to chronic heart or lung trouble. The increase in size of the liver is often very noticeable and the increase in size takes place very rapidly in some cases. Jaundice is frequent and often has a peculiar greenish hue. There may be a collection of fluid in the abdomen (ascites) due to obstructed circulation in the liver.

Treatment.—The treatment is that of the chronic trouble which is the cause of the disease.

Food must be light and digestible and on the same lines as those for active congestion. The bowels must be kept regular. Alternate hot and cold applications to the liver are of great service.

Gall Stones

Gall stones are formed from cholesterin, a secretion of the liver which should be carried into the intestine in the bile. They may be found either in the gall bladder or in the ducts leading to or from the bladder. The cholesterin forms first in the small canals between the hepatic cells, and is deposited in the larger tubes of the liver or the gall bladder, forming stones at first of small size which are increased in size by gradual deposition of cholesterin on their outer surface. There is no pain during the formation of gall stones and frequently many stones have been found in post mortem examinations when no special symptoms existed during life; it is in the passage of gall stones along the ducts that the severe symptoms of biliary colic arise. There may be only one attack of biliary colic or they may occur at intervals, the intervals sometimes extending over weeks, months, or even years. The pain, which is very severe, is in the region of the liver, on the right side of the abdomen just below the ribs; it extends backwards to the side and upwards toward the shoulder blades. In renal (kidney) colic the pain extends downwards towards the pelvis. When the stone reaches the intestine, the pain suddenly ceases; the sudden stoppage of pain is a marked feature in biliary colic. While the pain is on there is complete loss of appetite, nausea, and probably vomiting; there is generally some tenderness over the liver with some enlargement of that organ. If the passage of bile is obstructed by the stone, there will be some jaundice and the stools will be a very pale colour. Sometimes the stones can be found in the *faeces*; in looking for them the *faeces* should be thoroughly softened and mixed with water and passed through a fine wire sieve or coarse canvas, but often they cannot be found. Where the stones are faceted there are probably more to come, but when round or oval a more favourable view may be taken. Sometimes gall stones that do not pass into the bowel set up inflammation in the surrounding tissues, and perhaps abscess or ulceration; in this case there would be considerable fever and probably rigours (shivering fits). Where inflammation exists, there will be continual pain, dyspeptic trouble, and general ill health. By ulcerating through into the abdomen fatal peritonitis may result, but this is rare; generally inflammation is of a mild type and adhesions occur, which prevent the stone ulcerating through the ducts.

Treatment.—During the attack frequent very hot applications should be applied in the region of the liver, and the feet should be kept warm. A good hot trunk pack is of great service. As the pains are very severe, the physician will sometimes administer a hypodermic injection of morphia. Hot water should be taken in large amounts if the vomiting allows of it. In the inter-

vals between the attacks the patient should take plenty of pure water between the meals in order to keep the bile in a fluid condition, and thus prevent the formation of the solid cholesterin. Sugar, sweets, indigestible articles of food, and excess of flesh food should be avoided. Generally a surgical operation is advisable, and the sooner the better in order to avoid local inflammation and other complications. As a rule the operation is very successful: over eighty per cent obtain complete relief.

Hydatid of the Liver

The liver is a frequent site for the development of hydatids. Hydatids may exist for years without causing any symptoms whatever; it is only when they press on important organs or parts that symptoms are developed. When the hydatid tumour is on the front part of the liver, a rounded even swelling may be detected; sometimes this is firm and hard, and at other times, on pressure with the fingers, the existence of fluid may be detected. The swelling is not hard and irregular as in the case of alcoholic liver or cancer. Often the lower ribs on the right side have a decided bulge. At the back part of the liver hydatid tumours are difficult to detect. When the tumour is of some size there may be symptoms of dyspepsia, jaundice, and pain. The only treatment is by operation, but sometimes they undergo spontaneous cure, the hydatid actually dying and shrivelling up. When operated on the fluid is evacuated, the sac of the hydatid removed, and the wound is allowed to heal from the bottom.

Cancer of the Liver

The symptoms of cancer of the liver are at first very indefinite. The chief symptoms are great weakness, loss of flesh, jaundice with pain between and in the shoulders, and down the back, and occasionally nausea and vomiting. Generally an uneven tumour can be detected in the region of the liver: occasionally, when the cancer is away from the general surface of the body, no tumour can be detected.

Treatment.—The only treatment is by operation and that can only lengthen the life of the patient for a short time.

Skin specialists are inclined to look on with amused toleration at the complexity of oily substances with which the modern woman arrays her dressing table for the purpose of improving her skin. Most of them are unable to conceive of any logical reason why the skin should not be washed at least twice a day, using water, a considerable amount of vigour and a mild soap, says an editorial in *Hygeia*.

Dr. W. J. McDonald is convinced that the skin of the average man is superior to that of the average woman. He connects this observation with the fact that most men shave daily, using soap and hot water and that they rarely use cold cream for cleansing the skin.

EDITORIAL



The Increase of Riches, a Sign of the End

THE prophecies of the Scriptures were given to inform the world in advance of important events which were to take place that would have a vital bearing upon the temporal and eternal welfare of mankind. Of the prophecies of the Bible there are none which stand out so emphatically and clearly as those relating to the end of the world and the happenings that converge in that great event. This is true because that event involves everything connected with human history, past, present, and future. It determines the eternal destinies of the individual, the family, the church, society, the state, and the nation. For this reason God has placed man beyond all excuse for ignorance regarding this matter. By one prophet God tells when "the time of the end" will be, and reveals to him the wonderful increase of knowledge that will be witnessed during that period. Another prophet viewing the same time sees war and bloodshed in the earth. Another sees famines, pestilences, and earthquakes, while still another sees the sad decline in spiritual life that will come into the church and the home, and affect the entire social fabric.

Hoarding of Wealth a Sign

Perhaps there is no prediction in the Bible describing last-day conditions which is being so rapidly and accurately fulfilled as the following given by the apostle James.—"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you." James 5: 1-6. A.R.V. The Lord uses very explicit language in the words of this prophecy. Addressing a certain class He says, "Ye have laid up your treasure in the last days." The expression "the last days" is synonymous with two other expressions found in prophecies relating to the same time, "the time of the end" and "in the day of His preparation." This laying up of treasure does not refer to the customary savings of the masses which soon pass out again to meet

the common necessities and emergencies of life but the heaping up of wealth, pile upon pile, fortune upon fortune, to rust and canker and become a curse to the possessor and useless to mankind.

The Love of Money

Never since God made gold has there been such a heaping up of wealth as has been witnessed during the last century. True, the world has had its rich men in all ages in contrast to the poor and needy, but no age has ever produced such insatiate greed for money, or invented more diabolical methods for getting it, than the one in which we now live. The coming of the railway, steamship, telegraph, and a host of modern inventions has made possible the development of natural resources into gigantic fortunes. Coal, gas, iron, oil, and other valuable materials are taken from the earth and made to form the basis of large manufacturing industries upon which the comforts and conveniences of the individual largely depend. These in turn produce other industries involving the raising of all manner of produce in agriculture. Vast forests have been cleared and utilized, and thousands of square miles of country converted into productive farms. God designed that all this should be and that the wealth thus represented in the natural resources of earth should minister to the comfort and happiness of all His creatures. But the covetous, avaricious heart of man has prevented all this, and the wealth of the world is rapidly going into the hands of a comparatively few individuals.

Witness the colossal wealth amassed by such men as J. P. Morgan, John D. Rockefeller, Henry Ford, the Duke of Westminster, Sir Basil Zaharoff, and a host of others of the same class, and consider for a moment the industries they control. By various purchases, by combining corporations, by community interests, the firm of J. P. Morgan and Son controls money to the amount of 1,200,000 pounds. These include Life Insurance Companies, Banks and Trust Companies, Industrial and Railroad transportation. Then in addition to the power represented in this vast accumulation of wealth is that exercised by various trusts and corporations which control prices, govern the output of commodities, and develop or discourage new enterprises at will.

Organized Resistance

For self-protection, and to prevent absolute slavery, the working classes have organized unions and fraternities which have endeavoured to fix the scale of wages, the hours of labour, and make

other stipulations that would affect their working conditions. This in turn has caused disagreement resulting in strikes and boycotts accompanied by bloodshed, riots, and anarchy. All this was seen by the apostle and prophet. He saw that the injustice and oppression of such a combination of circumstances would cause the poor and needy to cry out in their desperation and seek some avenue of release. The apostle saw the world in its last days wrapped in the throes of a desperate conflict between the wealth and power of the opulently rich, and the misery and suffering of the needy poor. But theirs was not the only misery. He heard in that terrible struggle the weeping and howling of the rich who had by oppression and fraud spoiled their goods and brought them to a state of destitution. A wealthy capitalist upon being asked why he preferred to live in such humble surroundings when his means would permit him to build a palatial residence and live in great luxury, replied, "I do not wish to live in a house that will be so easily found when all these hungry devils (referring to the poor working classes) break loose."

But that which aggravates and intensifies the already bitter feeling which exists between the rich and the poor, is the vulgar and wanton display made by the rich of their ill-gotten wealth. Not satisfied to get and use in moderation the money which has come under their control, they flaunt it in the faces of their victims in the most extravagant and absurd ways. Many of these have their winter and summer houses in two or three different countries. Some private houses cost as high as 300,000 pounds and are decorated and furnished in the most elaborate fashion, while the number of servants employed are in excess of many royal families.

The prophecy says, "Ye have lived delicately ... and nourished your hearts in a day of slaughter." The newspapers abound in descriptions of fashionable balls and banquets, reception dinners and midnight suppers which involve an outlay of hundreds of thousands of pounds. The following is a characteristic extract: "One hundred and forty-four social autocrats, headed by an aristocrat, held a great ball. Royalty never eclipsed it. It was intensively exclusive. Wine flowed like water. Beauty lent her charms. Neither Mark Antony nor Cleopatra ever rolled in such gorgeousness. It was a collection of millionaires. The wealth of the world was drained of pearls and diamonds. Necklaces of gems costing forty thousand pounds and downward emblazoned scores of necks. The dance went on amid Aladdin splendours. Joy was unconfined. As it was going on," says a journal, "one hundred thousand miners were scouring the roads like cattle in search of forage, some of them living on cats, and not a few committing suicide to avoid seeing their children starve. It was one of the "social events" of a nation called "Christian."

We read of two thousand pounds being paid for a pet dog for which receptions are given costing no less than one hundred pounds. These

ugly, unreasoning creatures are cared for by footmen and maids, kissed and fondled and cooed over in a most sickening and unnatural fashion, while thousands of sweet-faced, innocent children, made in the likeness of God, and possessed of great and noble possibilities under proper conditions and training, are left to freeze and starve, or grow up to go through life a burden to themselves and a menace to society.

When Jesus Christ was upon earth He likened the last days of this world's history to those of Sodom at the time of its overthrow. Luke 17: 28, 30. The prophet Ezekiel describes it thus, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Ezek. 16: 49.

But in these times of great social unrest and warring elements, the child of God has every promise of deliverance and a better day. He who lays up his treasures in heaven where moth and rust do not corrupt is not to take part in the turbulent, feverish clamour for redress of wrongs imposed by the rich in this world. "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth . . . Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8. Then every inequality will be equalized, every injustice corrected, and every wrong made right. Then will every man have his reward as he has laboured before God. The riches laid up in heaven will then be restored with an interest of endless life, while the cankered, rusted, moth-eaten treasures gathered in this life together with those who hoarded them, will perish with an everlasting destruction by the consuming fires that await the dross and vanity of this world.

Piloted

We set forth upon the stream of life an oarsman pulling with his back to the course. We cannot see into the future. We cannot anticipate the dangers of the way. We cannot tell where the turns are coming until we get to them. How are we going to reach our goal in safety? We shall be piloted. First, Christ has gone before, and learned the way, and told us of it, just as an experienced riverman goes over the course before a boat race, and finds the safe, deep channel, and sets his flags to mark the way. In the next place, we are going to get to our goal in safety because we have prayer for one oar and God's service for the other; and these are oars that do not break, or foul, or turn astray. Finally, though we cannot see Him with the eye of flesh, we do have a divine Helmsman whose hand is on the rudder, and whose all-discerning eye is on the course. If we pull by faith, He will steer by perfect knowledge. Never yet was trust in God misguided. We may fancy that now and then we scrape a rock; but how safely and surely we come to our goal at last!—*Zion's Herald*.

How Missing Links are Made

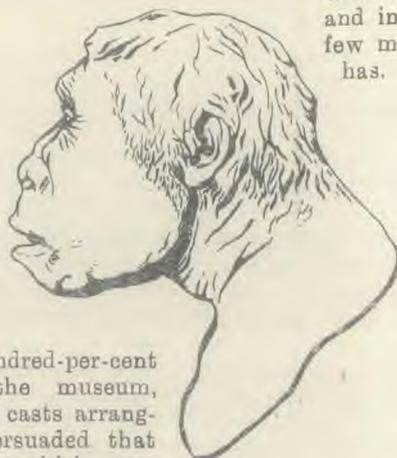
The manufacture of missing links is a growing business; and with the increase in this there has arisen a curiosity to know how these much-talked-of requisites of the evolutionary theory are made. The secrets of the trade are divulged in this article.

By Francis D. Nichol

WHenever the question of evolution arises, the average individual immediately thinks of missing links. And apparently to satisfy the desire on the part of the laity for some objective proof of a transitional series of ape-men, the evolutionists have gathered together from various corners of the earth some strange fragments, doctored them up a little, and palmed them off as hundred-per-cent missing links. The visitor to the museum, looking upon these hideous plaster casts arranged in a graded series, is almost persuaded that evolution is a fact. In this article, which concludes our examination of the main arguments for evolution, we shall expose the three classic exhibits of missing links that evolutionists trot out to prove their case. The drawings produced in connection with this page have been taken from standard works, and are accurate reproductions of the casts which have been placed in the great museums.

The first fellow is Mr. *Pithecanthropus Erectus*, alias Java Man. Beyond question, he looks like a missing link. Evolutionists say that he is the oldest of our known ancestors. Now did they dig up this fellow intact? Or of what did they make him? There is a skull cap, a leg bone, and a tooth. Later another tooth was discovered. The leg bone and tooth were found some distance away from the skull cap, and, anyway, a man's head cannot be constructed out of a leg bone. And are the evolutionists agreed as to just what this creature was?—Well we could hardly expect them to be when the evidence is so meagre. In volume 30, page 145, of the 1922 edition of the *Encyclopædia Britannica*, are to be found in one short paragraph three different opinions of three famous anthropologists regarding this creature. The first says it is only an ape; the second, that it is a member of the human family; while the third declares that it is neither man nor ape, but a "creature really intermediate between them."

Let us now look for a moment at the next specimen. This is Mr. *Eoanthropus Dawsoni*, alias Dawn Man. They made him out of four fragments of skull bones, a nasal bone, a tooth and a fragment of a jaw bone. There is a disagreement among the authorities as to whether the jaw bone belongs with the other fragments. Needless to say, there is no unanimity of opinion as to just



what sort of fellow he was when clothed and in his right mind and possessed of a few more sections of bones than he now has.

The other specimen is Mr. *Homo Heidelbergensis*; and look what they made him of—one perfectly good jaw bone. The evolutionists make great sport of the Genesis story, that tells how a woman was made of a rib. And now, behold, they turn about and construct a whole man out of a jaw bone.

Of course there are a few other specimens that could be shown; but why prolong the farce? We have presented the three classic ones, and the reader can judge from them what the others are like. Surely it is passing strange that a hundred years of exploring have unearthed only "a rag, and a bone, and a hank of hair," of those vast multitudes of ape-men who must have inhabited the earth during the most recent geological period—if geological chronology and the evolutionary theory are correct.

An Enamelled Pinhead

But it seems that evolutionists have become so accustomed to having only meagre fragments on which to build their theories that they have become masters of the art of wringing from each scrap of bone all its musty secrets. No choicer illustration could be presented than that furnished us by no less an eminent evolutionist than Dr. H. F. Osborn himself. Writing in the *Forum* for June 1925, he says: "I once travelled several thousand miles to see a single tooth, known to science as *Microlestes antiquus*, signifying 'the ancient little robber.' Despite its 'Rhaetic' age, surpassing the





hoary antiquity of Jurassic time, this tiny tooth, no larger than a pinhead, is shown with its ancient enamel luster and truthfully tells an unvarnished tale of the life conditions of an

epoch in which the 'ancient little robber' flourished."

Surely this is the age of wonders! The magician who can look into a crystal and tell us of the future is put into the shade by this wizard, who can look into an enameled pinhead and tell us of the hoary past.

We have now concluded our examination of the three main lines of circumstantial evidence, including the missing links, on which the theory of evolution has rested during the past generation. In the light of this analysis, the reader is better able to appreciate the confession of Dr. Vernon Kellogg, who describes the evidence as "nearly completely subjective." *"Darwinism To-day,"* page 18. On the next page of this same book he goes on to say: "In the light of this subjective character of the evidence,—it is with unusual interest that one notes the swift development of experimental and statistical investigation in biology." *Id.*, page 19.

That statement was written in 1907, and is an allusion to the development of a new branch of science, which is called genetics, and has for its purpose an endeavour to discover, by experimental methods, the real laws that govern "the resemblances and differences exhibited among organisms related by descent."

"Genetics," says Professor H. H. Newman of the University of Chicago, "is the study of evolution from a new point of view. The great evolutionists of the past were devotees of the inductive method in science, which consists of collecting data and devising theories to explain the data. None of the older evolutionists attempted to put their theories to experimental tests. Thus their theories, though in some respects well founded, never reached that stage of scientific proof which involves the use of the experimental method. The new method in evolution is that of experiment under controlled conditions." *"Readings in Evolution,"* page 287.

This new science of genetics was really brought into existence by the experiments of a Benedictine monk, Gregor Mendel, and is often called Mendelism.

Now, what has been the result of thus putting the evolutionary theory to the experimental tests? Has it been strengthened or weakened by this truly scientific approach to the problem? Here is an opportunity really to test the truth of the theory. Listen now to the words of Professor Wm. B. Scott of Princeton University: "Interesting and profoundly important as are the results of

the Mendelian investigations, it must be admitted that, so far, they have rendered but little assistance in making the evolutionary processes more intelligible and, instead of removing difficulties, they have rather increased them."—*"The Theory of Evolution,"* page 163.

That seems discouraging, to say the least. Hear now the conclusion of Dr. Alfred R. Wallace, who, until the time of his death, was one of the leading evolutionists and joint framer with Darwin of the theory which goes by the latter's name. Says Wallace: "On the general relation of Mendelism to evolution I have come to a very definite conclusion. This is, that it has no relation whatever to the evolution of species or higher groups, but is really antagonistic to such evolution!"—*"Letters and Reminiscences,"* by Marchant, page 340.

Surely that is a powerful statement, especially coming from one who is competent to speak with authority on the subject of evolution. We shall present one more quotation, this time from a professor in the Sorbonne, Paris,—Dr. M. M. Caullery. The statement we shall quote is taken from an address he delivered at Harvard University. He says: "During the last few years very rapid and great progress has been made in our knowledge relative to certain kinds of data; notably heredity and variation. But they have not failed to shake markedly the notions which previously seemed to be at the very foundation of evolution. At the present day, either tacitly or explicitly, certain of the most authoritative men, by their works, have arrived very near to a conception which would be the negation of transformism (evolution) rather than its affirmation..."

"The sum of these researches, which are now in high favour, is a new and important branch of biology, which has received the name of *genetics*. It defines for us in particular the hitherto very vague notion of heredity and seems certain to lead us to an analysis of the properties of living substance somewhat comparable to that which the atomic theory has afforded concerning organic chemistry. We cannot maintain too strongly its great importance. As far as the theory of evolution is concerned, the results obtained up to this time have been rather disappointing. Taken together, the newly discovered facts have had a more or less destructive reverberation. In truth, the results obtained do not agree with any of the general conceptions previously advanced and do not show us how evolution may have come about. They have a much greater tendency, if we look only to them, to suggest the idea of the absolute steadfastness of the species.

"In any case, we do not see in the facts emerging from the study of Mendelism, how

(Turn to page 19)



When the Tonsils Should be Removed

By George E. Shambaugh



THE earliest medical writings, those of the ancient Egyptians, discuss the menace from diseased tonsils. Indeed, pictures are available of crude instruments for the removal of tonsils. Through the centuries, chronic enlargement of the tonsils has been recognized as harmful and they have been removed in many cases.

During the last quarter of a century, the important part which diseased tonsils play in causing infection elsewhere in the body has been uncovered. It is not alone the enlarged tonsils that are a menace and that require removal, but also the small, shrunken, inconspicuous, more or less embedded tonsils. To determine whether the tonsils may be a serious menace whose removal should be urged requires careful and expert attention.

The conscientious physician is anxious to do everything possible for his patient, but he is equally anxious to avoid doing unnecessary work, particularly when this involves operating. We should expect every physician to strive with scrupulous care to protect from abuse and exploitation the field of medicine for which he is sponsor. His motive in doing so is not one of self-interest but is one of responsibility for public welfare. We see, on the part of trained physicians, a constant effort to disseminate a better appreciation of the menace that arises from diseased tonsils, and an effort to discourage the tendency to overemphasize the menace from tonsil disease that leads to their indiscriminate, unnecessary removal.

The problem of deciding whether the tonsils should be removed should be passed on by some one familiar with tonsillar disease. It is a much more difficult matter to train one to make the proper examination and to have a proper appreciation of what cases should be subjected to operation than it is to train men to do the operation.

Two forms of tonsil disease exist—the acute and the chronic forms of tonsillitis. Often both forms occur in one person, that is, a patient may be subject to attacks of acute tonsillitis and between these attacks one may recognize the evidence of chronic infection. Not infrequently, one observes recurring attacks of acute inflammation when between such attacks the tonsils show no evidence of chronic infection but present a normal appearance. It is equally common to detect, on examination, that type of chronic tonsillitis that is easily recognized as constituting a serious menace, and when there is no evidence that the patient has suffered from an acute form of tonsil disease.

The clinical symptoms of acute tonsillitis are so characteristic that an adult readily recognizes the condition himself. There is sore throat; the glands at the angle of the jaw are sensitive to the touch and are sometimes distinctly enlarged; there

are fever and headache, and usually rheumatic-like pains and backache. It is, however, only the more severe, typical cases of acute tonsillitis that are recognized as such by the patient himself. There are many cases of acute sore throat in which the tonsils are not involved but which the patient may believe is tonsil trouble, and many cases of mild acute tonsillitis when the patient himself does not suspect the real nature of the trouble.

The recognition of chronic tonsillitis is a more complicated problem. The simple enlargement of the tonsils does not make these structures a menace. Some enlargement of the tonsils frequently exists, especially in children, when there are no local or general conditions which suggest that the tonsils are a menace or that they should be removed. Again, the enlargement of the tonsils alone may be the chief indication for their removal. This is when there is no history of attacks of acute tonsillitis, but when the enlargement, associated as it usually is with enlarged adenoids, interferes with proper nasal respiration. This is the type of tonsil which from the earliest Egyptian writing to the present century has constituted the chief indication for tonsil removal.

The recognition of chronic infection in the small, inconspicuous, buried tonsils is one of the achievements of more recent years. To know just how great is the menace that lurks in this type of tonsil requires experience and judgment. Among adults, it is exceptional to find tonsils in which a careful examination will not uncover some evidence of degenerative changes, even when these structures are causing no local symptoms and when there is no reason for suspecting them as the cause of any systemic trouble such as rheumatism or kidney or heart disease.

Chronically infected tonsils usually are enlarged; with this enlargement there are associated other evidences of inflammation such as an area of congestion spreading over the surface of the tonsil and the adjoining region of the soft palate. Compression, properly applied over the base of the gland, often brings out certain evidences of chronic tonsillitis that are not detected by ordinary inspection.

Diseased tonsils take a part in causing systemic infections such as kidney trouble, heart disease and rheumatism. Such systemic infections may be the result of acute or chronic tonsillitis. When infection has once resulted from the tonsils, the likelihood of a recurrence of the same trouble is much lessened by removal of the tonsils.

The problem of deciding when to remove the tonsils because of systemic infection is a difficult one. First, systemic infections are often caused by other foci of infection, infections about the teeth; second, such infections may occur from tonsils when there is no history of acute tonsillitis and when an examination of the tonsils fails to disclose evidence of chronic infection.

The story of the origin of the method for complete removal of the tonsils is an interesting one. It was not until the theory that systemic infection often owed its origin to foci of infection which were located in the tonsils was established that an urge developed to devise a method for the complete removal of these structures. Removal is now practically a universal practice.

In more recent years efforts have been made to cure chronic tonsil disease by the use of x-ray and radium and in some quarters this has been hailed with great enthusiasm. Perhaps the last word has not yet been said in regard to this method of treatment, but up to this time the results have not been encouraging.

People are often troubled about the functions of the tonsils and fear that the removal of the tonsils may deprive them of structures which are necessary to their welfare. The most careful observation has not been able to suggest that any harm arises from this source. The removal of the tonsils does not deprive the body of an important structure.

Infantile Paralysis

Harry W. Miller, M. D.

THE household name of this disease is not descriptive; for it attacks all ages, though mostly young children, and many of the patients are not paralyzed. The medical name is not much better (poliomyelitis anterior), for the spinal cord is sometimes unaffected. There is no really descriptive name for the disease.

It is caused by a minute germ, which is probably transmitted from one person to another by the secretions of the nose and throat. The virus does not seem to be destroyed by drying, so that the dust of an infected room may be infectious; and so clothing and toys might be a means of conveying the infection. Undoubtedly a very large portion of the community, even of the children, are immune to this disease; and where there is one member of a family ill with the disease, there will be several who have the germ in their secretions. It is undoubtedly through these healthy carriers that the disease is spread most rapidly. There is more than a probability that many, if not all, of these healthy carriers have actually had the disease, but in so light a form it was not recognized. The infection seems to be most active in the early stages; and possibly the person who is "just a little under the weather" in a home where there is a paralysis case, if allowed to go about his regular occupation, or to school, is exposing other susceptibles to the disease.

Apparently the disease is conveyed directly from person to person, though flies and other insects may aid in its dissemination. Usually a case of this disease cannot be traced to contact with a previous case. This is probably owing to the fact that the disease is transmitted very largely by means of "carriers," who, if they have had the disease, had it in a mild form that was not

recognized as infantile paralysis. About 90 per cent of those who have the disease in a recognizable form are children.

All cases of the disease should, of course, be isolated. But this is not enough. Practically all persons who have been in contact with the patient, whether they show any symptoms or not, are probably carriers, and for the good of the community should be isolated; as should also during an epidemic of the disease, all those who come down with "indigestion" and fever.

There is some fever, and a marked increase in the pulse and respiration rate. The severe pains in the head, back of neck, back, and legs, the reddened tonsils and throat, and the congestion of the eyes, may cause one to suspect influenza or one of the rash diseases. The tonsils may even have spots or a membrane suggesting diphtheria. There may be digestive symptoms, such as constipation, or sometimes diarrhoea and vomiting.

After the first day, the fever may go down, to be followed later by another rise in temperature, and this by paralysis, which may involve one or two legs, or less frequently one or two arms. The trunk may also be involved, and death may result from paralysis of the muscles of respiration.

The severity of the first symptoms bears no relation to the severity of the subsequent paralysis. Some cases with severe initial symptoms have little or no paralysis, whereas other cases which are mild at the beginning, may have very severe paralysis or a fatal termination.

In any epidemic of infantile paralysis, any patient with digestive disturbance and pain in the head, back, or muscles, should be considered a paralysis case until a physician has pronounced otherwise.

The patient should be isolated immediately and the case reported to the family physician or the health officer. The room should be screened, the discharges disinfected, clothing and dishes sterilized.

The nursing of a case of this kind during the early stages should be directed particularly to making the patient comfortable, and to preventing the spread of infection. Tepid or warm sponging may be agreeable to the patient, or if the pain is severe, he may prefer not to be handled. All discharges from the nose and throat, especially, should be caught in cloth or paper and burned. Clothing for the laundry is better put in a disinfectant solution before leaving the room. All eating utensils, if washed with the other dishes, should first be disinfected or scalded. During the fever, the diet should be light, perhaps largely liquid. The bowel action should be kept free. During the acute stage the patient should be at absolute rest in bed, no sitting up or exertion.

It should not be thought that because the patient is paralyzed, the case is hopeless. Often those who are quite badly paralyzed make good or fair recovery. The patient should be under the observation of a physician who will look after and direct his diet, general treatment, and passive and active exercise.

THE seventh chapter of Daniel runs parallel to the second chapter. The same kingdoms are spoken of, though under different symbols. But though the chapters are thus parallel, the object for which they were written is not the same; hence they emphasize and stress different aspects.

In the second chapter, the four universal kingdoms—Babylon, Medo-Persia, Greece, Rome—are presented under the symbols of different metals in the image Nebuchadnezzar saw. Thus Babylon was the head of gold; Medo-Persia, the breast and arms of silver; Greece, the loins of brass; and Rome, the iron legs. In the seventh chapter these same kingdoms are represented as wild beasts. Babylon, a lion; Medo-Persia, a bear; Greece, a leopard; and Rome, a dreadful and terrible beast of which the prophet can find no name. In Nebuchadnezzar's dream, God wished to convey the lesson that earthly kingdoms will come to an end, and that God Himself will establish a kingdom. In Daniel's dream in the seventh chapter, the stress is laid on the fourth beast and the work it shall do, which culminates in a scene of the judgment when the Ancient of Days shall Himself take charge of affairs. It is to this fourth beast, the one that we shall devote our attention, the beast representing Rome.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Daniel 7:7.

This Beast is Different

It will be noticed, of course, that this beast is different from all the other beasts. "It was diverse from all the beasts that were before it." It is also mentioned that it had ten horns. The similarity between this and the toes of the image in the second chapter constitutes a noteworthy parallel. Rome was "diverse" from the other kingdoms in many respects, notably in being a republic. Later on it was diverse from all others in that it became an ecclesiastical power.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8. In the second chapter the toes are barely mentioned. Here the chief stress is laid upon the ten horns, corresponding to the toes in the image, and especially upon the little horn that came up among the others.

To Daniel this must have been a strange sight. There is a commotion among the horns. A little horn is seen crowding its way up among the ten. Three of the ten horns are plucked up by the roots, as this little horn tries to gain a foothold. And another remarkable phenomenon appears: This horn has "eyes like the eyes of man, and a mouth speaking great things."

"I beheld, and the same horn made war with the saints, and prevailed against them." Verse 21. No wonder the prophet is interested in this horn. It makes war with the saints, and prevails against them. And it thus persecutes God's people "until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verse 22.

That there may be no doubt as to the identity of this power, this explanation is given Daniel: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23. The fourth kingdom in the second chapter was represented by the legs of iron, here by a beast "exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet" (verse 19)—none other than Rome. There it was stated that "the kingdom shall be divided" (chapter 2, verse 41); here that it should be divided into ten parts. "The ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Verse 24.

Our interest now centres upon that little horn that should arise among the ten, and which should pluck up three, and which also should persecute God's people. It should be diverse from the other horns, and "shall speak great words against the most High, and shall wear out the saints of the Most High, and think to change



The Four Beasts of Daniel

THE HORN

SEN

persecute God's saints, and remarkably enough, in its ascent three of the original ten kingdoms were plucked up by the roots. Nor was it long before it began to speak great words against the Most High, and at last undertook to change times and laws, in perfect fulfilment of the prophetic word. And, wonder upon wonders, when at last this power was found to have received a deadly wound, it was noticed that just a time, times, and half time had elapsed. The description could fit no other. The marks were too plain. It fitted the papacy and none other.

Let us examine this further. Between the years A. D. 356 and 483, the Roman Empire was broken up and divided into ten parts. Most of these divisions still exist in the modern nations of Europe, such as Germany,

England, France, and Italy. This division was not completed, however, until another power arose that disputed the right of some of these ten to exist. This power was the papacy. It was "diverse" from the others in that it was an ecclesiastical power. Yet it exercised civil power also, and was able to cause the extinction of the three Arian powers that stood in its way, the Heruli, the Vandals, and the Ostrogoths. By the year 538 A. D., the papacy had so developed that it was "more stout than his fellows," and from that year may be dated its supremacy.

The history of the papacy is not a pleasant one to survey. In the verses under consideration, it is presented as persecuting the saints of God. Would that that history could be passed in silence! But it can not. The blood of the martyrs calls from the ground, from the caves of the earth, from the scaffold, from the arena. Go with me to Rome in the time of Nero and Caligula. See the royal procession as it comes into the grove for one of its frequent feasts. The whole place is lit up with large torches placed all around the central place. There are the dancing girls; here comes the music; here are the princes and nobility, all bent on enjoying to the limit the lascivious exhibition about to take place. There is drunkenness, revelry, licentiousness, and brazen sin. The scene is another Belshazzar's feast, even worse in some of its features.

Burning Alive

But watch closely with me. Take another look at those torches. They are uncommonly large. There is something strange about them. What are they? They

are human beings burning alive! Wrapped in coarse cloths saturated with tar and inflammable matter, they have been stood on their heads on pedestals, and now they are lighting up the festivities of a dissolute king and his harem!

But thank God, you say, that was pagan Rome. Such things have never been done under papal domination. Truth must answer that such things have been done, that manifold more were killed under the papacy than under pagan Rome. The Bible declares that "the fourth part of the earth" was killed "with sword, and with hunger, and with death, and with the beasts of the earth." Revelation 6: 8. While the same scenes of revelry may not have been repeated, the same fires were lighted, and numberless saints gave up their lives for the faith, many of them after first having gone through excruciating tortures. Eternity alone will reveal the number thus giving their lives for their faith.

A most interesting expression is found in the words, He shall "think to change times and laws." Had this reference been merely to human times and laws, it would hardly be so meaningful, for both times and laws are changed constantly by legislative bodies. But if this means God's times and laws, it would immediately become of supreme interest. And that this is what is meant seems clear from the statement that he shall "think to change," as though it were not in reality possible to do so, but that he should think himself able to do it. And this is what the papacy has actually attempted to do.

"Question. How prove you that the church hath power to command feasts and holy days?"



Medo-Persia, Greece, and Rome

The Questioning Soldier

By R. B. Thurber

"Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of: ...and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."—*"An Abridgment of the Christian Doctrine,"* by Rev. Henry Tuberville, D. D., of Douay College, France, (1649) page 58.

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*"A Doctrinal Catechism,"* by Rev. Stephen Keenan, page 174.

"The Catholic Church of its own infallible authority created Sunday a holyday to take the place of the Sabbath of the old law."—*Kansas City Catholic*, Feb. 9, 1893.

"The Catholic Church, ... by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror*, official organ of Cardinal Gibbons, Sept. 23, 1893.

"Ques. Which is the Sabbath day?

"Ans. Saturday is the Sabbath day.

"Ques. Why do we observe Sunday instead of Saturday?

"Ans. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—*"The Convert's Catechism of Catholic Doctrine,"* by Rev. Peter Geiermann, C. S. S. R., page 50, 2d edition, 1910, a work which received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.

"They shall be given into his hand until a time and times and the dividing of time." Verse 25. Accepting the Biblical prophetic reckoning of a day for a year (Ezekiel 4: 6), a time, times, and half a time, or a year, two years, and half a year, would make a total of 1260 days or years. If we begin these in A. D. 538, when the papacy reached its full power, they would terminate in 1798, when the papacy received a deadly wound in the taking of the pope a prisoner to France, there to die in exile. It seemed for a time as though the church might not survive, but the "deadly wound was healed." Revelation 13: 3.

It is to be noted that the matter of the changing of times and laws should be given into his hand until a certain time. That time is past now. The law which the papacy thought to change is now revealed as the standard of judgment. That law declares the seventh day to be the Sabbath. Men have tried to change it, but it stands immovable and unchanged as Sinai itself. May God help us to read our duty in that law.

YOU will remember that I told you the other night, James, that God's elect will not be deceived by false christs, simply because they know just how the real Christ is to appear, and they are watching for the identifying signs. Let us study to-night about the manner of His coming."

"But, Pastor, can not everybody who expects Him to come know how He is coming?"

"Indeed they can; but for some reason not all of them do. Some of the great preachers in the country, who confidently expect Him soon, have said that they would not be surprised to get a wire any day saying that Jesus has come to Jerusalem. I would not be surprised either but I would know it was not my Lord Jesus."

"How would you know?"

"Because He won't come to Jerusalem or to any other spot on earth; His feet will not even touch the earth. We read before in Acts 1:9-11 that when Christ left His disciples the first time, He rose up from among them and a cloud received Him out of their sight.' After He had disappeared in the cloud, two angels told them that when He would return He would 'so come in like manner as ye have seen Him go into heaven.' And in Matthew 24: 30 we read that He Himself told them that He would come 'in the clouds of heaven with power and great glory.' So you see His second appearance will not be anything like His first. Now you read Revelation 1: 7."

"Behold, He cometh with clouds; and every eye shall see Him."

"Yes, your eyes will see Him; you won't have to get a wire about it."

"But, Pastor, wait a minute. You are getting mixed in your geography. We live on a round world. He will have to appear on one side of it; and how can the people on the other side see Him?"

"I may get mixed, my boy, but God, the Maker of geography, does not. Matthew 24: 27 explains it. 'As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' Could not Jesus, who will come in 'great glory' and who is Himself the source of light, make himself visible to every one in some such way as does the sun, as the earth turns on its axis to meet it?"

"Yes, I suppose He could, and it is clear to me that He will. I wonder if there will be anything heard when He comes."

"Read I Thessalonians 4: 16 on that question."

"All right; here it is: 'The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first.' Oh, that is what is meant by Gabriel's trumpet, is it?"

"Yes, and the next verse explains what I meant by saying that His feet will not touch the earth. His people will be caught up together to meet Him in the air, and will go back to heaven

with Him, for the earth is not ready for them yet. We will study about that another time. Now you can see plainly that the signs of the coming of the true Christ are few and simple. We must be careful not to pay any attention to local christs. So He said when He was here, 'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.' Matthew 24: 23. He will not be here nor there on the earth, but in the sky, as we have seen. I would not wonder if the devil himself would personate Christ as a last and overmastering deception; and now he is getting the world ready for local appearances in various places. It is surprising the ignorance of even preachers and Bible students on the manner of Christ's coming. We may be sure, however, that God will not let false christs imitate exactly the true manner of His appearance, else He would not have said that it will be impossible to deceive the very elect."

"This second advent of Christ is a great subject, Pastor Nash; but there are a lot of things about it that trouble me. Here, this text in Hebrews 9: 28 says that He will save every one that looks for Him. How can that be when many are looking for Him in the wrong way?"

"As we said before, James, many false christs will appear in local places and attract people's attention to them; so that when Christ actually does come, they will not be looking for Him, but will be thinking that He is already here. Then those who persist in waiting until the true Christ comes, will say, as prophesied in Isaiah 25: 9, 'Lo this is our God; we have waited for Him, and He will save us.'

"But now let us notice how many events head up, as you would say, in the second coming. That cloud in which He comes is really a cloud of angels, for all the angels of heaven escort Him to earth. As the heavenly host nears the earth, 'He shall send His angels with a great sound of trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.' Matthew 24: 31. You see, Jesus told His disciples before He left them, 'In my Father's house are many mansions;—I go to prepare a place for you. And.....I will come again, and receive you unto Myself; that where I am, there ye may be also.' At this time He doesn't come to the earth to stay, but to gather His saints and take them back to heaven to the place He has prepared."

"What about the elect that have died?"

"They will go too, but will be raised from the dead first. Read again 1 Thessalonians 4: 16, 17."

"For the Lord Himself shall descend from heaven with a shout...and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' Say, Pastor, I never knew the Bible was so plain about it as that."

"Yes, and there is more yet. Just before the living and the resurrected are caught up, they are all given immortality, and are changed to perfect beings, with no more possibility of sin or death.

'We shall not all sleep, but we shall all be changed...For this corruptible must put on incorruption, and this mortal must put on immortality.' 1 Corinthians 15: 51-53. The case of every man who ever lived will have been investigated and decided for life or death before He comes; and at His coming He rewards the righteous and punishes the wicked. Read that in Matthew 16: 27."

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to His works."

"In Revelation 22: 12, He says that when He comes, His reward is with Him. This is called the executive judgment, for Christ executes the decision made before in the investigative judgment."

"That's all plain. I see what the reward of the righteous is; but what is the punishment of the wicked?"

"That is a study in itself; but we can at least see now what happens to them when Christ comes. Read Matthew 25, beginning with verse 31."

"When the Son of man shall come in His glory...before Him shall be gathered all nations: and he shall separate them one from the other, as a shepherd divideth his sheep from the goats.... Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.... Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"Paul speaks of the wicked being destroyed by the brightness of His coming (2 Thessalonians 2: 8), and John vividly describes their calling for the rocks to fall on them and hide them from His face. (Revelation 6: 15-17.) It will be a sad day for the unprepared, but those who 'love His appearing' will receive with Paul a crown of righteousness at that glorious day. (2 Timothy 4:8.)"

How Missing Links are Made

(Continued from page 13)

evolution, in the sense that morphology suggests, can have come about. And it comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to those of the preceding generation,—ideas which would almost take us back to creationism."—*Science April 12, 1916.*

It is because of just such revolutionary experiments that Dr. William E. Ritter, who is on the advisory board of the Science League of America, declares: "If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians as among scientists themselves."—*Science, April 14, 1922.*

To such a pass, then, has the theory of evolution come as the result of a few years of truly scientific

experimentation. There remains, therefore, only one point more to examine. It is the question that has been growing in the reader's mind: "Why and how do evolutionists still believe in the theory?" Patently, we are not required to answer this question. But the answer is so easily given that we shall reply to the query. They hold it as an act of faith. Dr. Ritter, whom we have just quoted, closes his article with this exhortation: "Let us bestow much more time and energy upon the grounds of our faith in evolution as one of nature's grandest processes, than upon searching after, and speculating about, the causes of evolution."—*Ibid.*

Dr. D. H. Scott, after summing up the present difficulties of the evolutionary theory, exclaims, "Yet evolution remains—we cannot get away from it, even if we hold it only as an act of faith."—*Nature, September 29, 1921.*

And a French *savant* of the Sorbonne, Yves de Lage, confesses: "I am, however, absolutely convinced that a man supports or does not support transformism (evolution), not for reasons taken from natural history, but because of his philosophical views."—"*La Structure de Protoplasms et les Theories sur l'Heredité*," page 184.

Evolutionists Give Case Away

Finally comes the latest and baldest confession of all. Dr. L. T. More, from whose recent work I have already quoted, says, "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone,—exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion."—"*The Dogma of Evolution*," page 160. And further on he confesses, "Our faith in the idea of evolution depends on our reluctance to accept the antagonistic doctrine of special creation."—*Id.*, page 304.

In this last statement, the whole case is given away. The evolutionary theory is held to-day, not because of any convincing evidence, for the evidence is equivocal; not because of any scientific experiments, because such experiments have given the lie to the theory; not because of any positive reason, but because of a negative state of mind toward an opposing view.

This I would claim for my success—not fame nor gold,

Nor the throngs' changing cheers from day to day.

Not always ease and fortune's glad display,

Though all of these are pleasant joys to hold;

But I would like to have my story told

By smiling friends with whom I've shared the way,

Who, thinking of me, nod their heads and say:

"His heart was warm when other hearts were cold.

None turned to him for aid and found it not,

His eyes were never blind to man's distress,

Youth and old age he lived, nor once forgot

The anguish and the ache of loneliness;

His name was free from stain or shameful blot,

And in his friendship men found happiness."

—*Edgar A. Guest.*

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The Right to be Beautiful

BY JESSIE E. BAKER

MARY JANE is getting so spoiled I can hardly live with her," remarked Mrs. Ray to her friend, Mrs. Brown. "People are always saying how pretty she is, and whenever she receives a compliment or hears a remark about her beauty, she acts so haughty and affected. She is simply losing her sweet ways.

"Just the other day she was with Mrs. Maborn and the baby. Some one stopped them and began talking about the baby's wonderful eyes. Mary Jane, having received no special attention, broke into the conversation with, 'But her eyes are blue. Just look at mine; they're brown.' Mrs. Maborn and her friend thought it funny, but I was mortified."

"Have you ever tried telling her yourself that she is pretty?" asked the friend. "I had the same trouble with Betty May. She was older than Mary Jane. I didn't know what to do. I couldn't tell her she wasn't pretty, for she was and could see it for herself. Besides, if I had, she would have thought my judgment at fault or else considered me unfair, and her friends would have seemed more dependable than her mother. I studied the problem carefully, and decided I would be frank with her.

"One evening Betty May came in unusually happy. 'O mother!' she exclaimed, 'I've had more compliments to-day. I'm delighted over this dress. Make me another one just like it in the new red shade, won't you, mother dear?'

"I will do anything I can for my lovely daughter," I replied.

"She looked at me, surprised.

"'Yes', you are beautiful,' I assured her, 'and it is nice of your friends to tell you.'

"In the conversation that followed I spoke of several of her girl friends, and remarked how pretty and sweet they were.

"After a while she said, 'Why, mother, do you think they are all pretty?'

"'Yes', I replied, 'they all have the beauty of youth. One girl may have wonderful eyes, another beautiful hair, another the sweetest of smiles but they are all pretty. I've been wanting to tell May Sue how sweet and pretty she looked the other day.'

"'Mother! you don't mean to say that May Sue is pretty!' exclaimed Betty May.

"'Yes, she is pretty,' I answered. 'I heard Mrs. Handon and Mrs. Way telling her the other day how wonderful she was. She really has the sweetest smile I ever saw. Then there is Mable Lee. Mrs. Scott and Mrs. Gray were talking to her about her pretty eyes—said they had a faun-like look and would melt a heart of stone.'

"'O mother!' and the tears came into Betty

May's eyes, 'that is just what they told me. Do you suppose people compliment all the girls that way?'

"'Yes, my dear, they are nice to all the girls,' I said. 'Every girl should look and act her best.'

"So Betty May awakened to the fact that it wasn't unusual to be pretty, and became her sweet self again, appreciating her many compliments, but no longer spoiled by them."

"Thank you for telling me this," said Mrs. Ray. "Betty May is one of the most charming girls I know. I shall try your plan."—*Issued by the National Kindergarten Association.*

When Mother "Steps Out"

BY ETHEL CLARK BICKEL

"GOOD-BY, mamma. Have a good time!" A small, red-headed boy threw both arms around his mother's neck for a farewell kiss.

"Dood-by, muvver. Take a dood time!" echoed a chubby girl of three.

It was refreshing to witness that sweet, wholesome mother taking such happy leave of her youngsters. There were no tears of regret on the little faces, only smiles and tenderness. Mother was going to an afternoon party at the home of one of her girlhood chums, and the two children, knowing all about it, were only anxious that she should enjoy herself, for as Roger, the six-year-old, confided to his grandmother later.

"You know mammas are always so busy they don't get to many parties."

In how many homes, in cases of this kind, the scene is quite different! In how many homes, when mother leaves for an afternoon's or evening's pleasure, the children set up an uproar, no matter how kind and competent the person with whom they are left! How many mothers "sneak away" from their little ones!

For instance: Mother and daddy want to go to a meeting.

"I'll just put the children to bed first, and then we'll slip away without saying anything about it," says mother. "They're perfectly all right here with Mary, but if I tell them we are going, they're sure to make a fuss."

Thereupon hangs the secret of it all. Never in the lives of Roger and wee Betty, from the time they were old enough to understand, had their mother ever "sneaked away" from them. Never had they been put to bed for their naps and wakened to find mother gone without their knowledge.

"I've always told them when I was going anywhere," she explained to me. "It's so much better! For," she continued, "children are just like grown people, they don't like to be fooled. They are reasonable, and when made to understand things, can usually be counted on to do the square thing. I tell Roger and Betty where I'm going and why, and how long I expect to stay. And when I come back, I tell them about some of the fun I've had. They are interested in the good time I have had, and of course they know I'm always extremely interested in their fun too."—*Issued by the National Kindergarten Association.*



"Snuffer"

SNUFFER always did one of two things when I picked him up: he snuffed and made a funny little noise in his throat that sounded as if his heart were thumping very hard against his ribs; or he rolled up like a big brown chestnut bur. He cuddled up and looked like a bur, because he was a hedgehog. Now don't contradict me and say you don't believe it, because hedgehogs *don't* roll up like chestnut burs, for they do, that is to say, *mine* do. If *yours* don't, it is because you live in a section of the country where porcupines are erroneously called hedgehogs. So you see, according to our different ways of thinking, we are both right; but I am "righter," because there are no hedgehogs in America.

Snuffer, my hedgehog, lived in Europe, where all hedgehogs live; that is, all but those that live in Asia or Africa. The particular part of Europe where he lived was in Sweden, near Upsala.

He and I met one evening just as it was getting dark, which is the right time to meet hedgehogs. I had just finished my supper and would soon go to bed, and he had just waked up and was going out after his breakfast. So you see that while I was sleeping, he was awake; and while he was sleeping, I was awake. That is why we never met in the daytime.

Snuffer probably knew where he could get a meal of mice, bugs, and berries—in the grass, in the fields, or along some hedgerow. That must have been what he was after when we met. We were both somewhat surprised, and for a few seconds stood looking at each other. Then Snuffer turned and ran. But his little legs were so much shorter than mine, that I overtook and picked him up; whereupon he rolled up into a ball, his prickles standing out like those on a chestnut bur, as I have said.

I gingerly picked him up, for his prickles were not so sharp unless I squeezed him, and I took care not to do that. The fact is, I handled him just as you would a chestnut bur. I turned him around, and he looked the same all over. Where had he gone? I could find no hole or sign of a hole where he had disappeared, yet when I first saw him, I was sure he had four legs and a little head. But where were they now?

For some time I held him very still in my hand, and then his prickles began to move just like the hair on a cat's back when she stands on her toes, arches her body, and begins to stretch, and you think she is going to "boil over." Then I saw a little hole begin to open up in the centre of the bur and a little nose appeared, and then two little black eyes peeped out at me. Gradually the hole grew larger and larger until his whole face and a pair of big ears were exposed, and a broad, stubby, whitish tail touched the end of his nose. There he lay in my hand, blinking at me and ready to close up like a clam should I make a move.

I took Snuffer to my room, and placed him on the floor where he lay for some time before he began to unroll again. I went about my business, and finally again saw him peeping at me from the little opening. He watched me until he was thoroughly satisfied that I meant him no harm, and then he uncurled entirely and ran about the room.

I kept Snuffer in my room for about a week, and he proved to be a very funny and interesting little pet. It was not long before I discovered how he managed to coil up so tightly whenever he was scared. When he grew so tame that he did not mind being handled, I put a finger under him and tickled him. When he closed upon it, I could feel a broad band of strong muscles. It ran over his head, and completely surrounded his body at a point where the spines on his back and side united with the hair on his under parts. This acted just like a puckering string at the mouth of a bag.

Whenever he wanted to become a chestnut bur, he tucked his head under his chest, arched his back, pulled the muscles tight, and he was as snug as a bug in a rug.

Snuffer grew so tame that I could call him from across the room by tapping on the floor with my fingers; and when he came up and found that I did not have any food for him, he showed his displeasure by sniffing and butting sideways against my hand with his spines. I fed him bread, boiled potatoes, and mice. He didn't seem to care much for bread and potatoes, but he was very fond of mice. He ate slowly, and kept gritting his teeth most of the time. I remember that it once took him sixteen and a half minutes to eat a half-grown mouse—maybe because he chewed his food very fine before swallowing it.

From time to time he would shake himself, and his bristles would rattle against each other. Once I put him on the couch. He didn't seem to like that, for every time he came to the side, he would flatten out and peep over the edge as if he were afraid of falling.

He was most active at night, and whenever I awoke I could hear the patter, patter, patter of his feet on the carpet. He soon got so he would not curl up when I handled him, but he always tried, by squatting close to the floor and sniffing, to prevent me from putting my hand under him.

One night he in some manner managed to climb up on my bed, and he woke me by butting against my cheek and sniffing. He slept on his side, partly curled up like a dog. Whenever I shut the door or made any sudden noise, he would jump nervously, and at the first sign of real danger he threw up his spines and ducked his head, ready to pull the "pucker string." Several times he bit my fingers, but it was never more than a hard pinch.

One evening I knocked a glass candlestick from the table and broke it. After I had gone to bed, I heard Snuffer rolling one of the pieces about the floor. At another time he tipped over a bowl of drinking water, and putting his nose against the side of the bowl, rolled it about the room for a few seconds. Then he ran away, but soon returned and repeated his play several times with evident delight.

When I left Upsala, I wanted to take my little pet with me, but I finally decided to give him his liberty; so I carried him back to the spot where we first met, and placed him on the ground. The last I saw of him, he was trudging off down a lane toward a dense thicket, carrying with him his load of spines.

—J. Alden Loring.

When Papa Was a Boy

WHEN papa was a little boy, you really couldn't find in all the country round about a child so quick to mind.

His mother never called but once, and he was always there;

He never made the baby cry, or pulled his sister's hair,

He never slid down banisters or made the slightest noise,

And never in his life was known to fight with other boys.

He always rose at six o'clock and went to bed at eight, And never lay abed till noon; and never sat up late. He finished Latin, French, and Greek when he was ten years old,

And knew the Spanish alphabet as soon as he was told. He never, never thought of play until his work was done,

He laboured hard from break of day until the set of sun,

He never scraped his muddy shoes upon the parlour floor,

And never answered back his ma, and never banged the door;

"But, truly, I could never see," said little Dick Malloy,

"How he could never do these things and really be a boy."

—Selected.



OUR BIBLE READING

"The entrance of Thy Word giveth light"



Are the Dead Alive?

1. *What very pertinent question did Job ask?*
"If a man die, shall he live again?" Job 14: 14.

2. *When breath departs, what happens?*
"As the body without the spirit ["breath," margin] is dead, so faith without works is dead also." James 2: 26.

3. *Is it possible for a soul to die?*
"The soul that sinneth, it shall die." Ezekiel 18: 4.

4. *Does the word "soul" refer to man only?*
"Every living soul died in the sea." Revelation 16: 3.

"They smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire." Joshua 11: 11.

NOTE.—From the text it is evident that souls breathe; therefore when the breath is gone, that soul dies.

5. *Can body and soul both die?*
"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matthew 10: 28.

6. *Do good men ascend to heaven at death?*
"David is not ascended into the heavens." Acts 2: 34.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father." John 20: 1, 17.

NOTE.—Christ died and was laid in the tomb on Friday. He arose Sunday morning, at which time He told Mary He had not yet ascended to His Father.

7. *How much does a dead man know?*
"The living know that they shall die: but the dead know not anything. . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

"His thoughts perish." Psalm 146: 4.

8. *Do the dead praise the Lord?*

"The dead praise not the Lord, neither any that go down into silence." Psalms 115: 17.

9. *Do the dead recognize loved ones and family?*

"His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

10. *Will the dead ever live again?*

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 29, 30.

My Favourite Text and Why

"I love the Lord, because He hath heard my voice and my supplications." Psalms 116: 1.

Maud Pierce Whitsett

How many times I repeat this text when some special request of mine has been answered! Although sometimes God answers "No," still I love Him.

At one time in my life a dark cloud of impending disaster seemed to be pressing down upon me, and the terror of death haunted me day and night. After many earnest prayers, the terror was taken away. The Lord "heard my voice and my supplications."

Soon after this we moved to Torreon, Republic of Mexico. Black confluent smallpox was raging. My two children and I contracted the dread disease. One terrible night my son lay in a stupor with the death rattle in his throat, and the doctor said, "I can do no more." If I were to tell all the happenings of that awful experience and God's keeping power, it would consume all the space in this paper; but again the Lord "heard my voice and my supplications."

Is it selfish to say, "I love the Lord because He has heard my voice"? Does He not ask us to prove Him? This I have done many times.

Seldom a day passes that I do not look upward and say, "I thank Thee, Lord, that Thou hast heard me."

With this text I often couple Psalm 119: 165, for it helps me over so many hard places in my Christian experience. Just the little aggravating worries of a busy woman's everyday life vanish when I keep repeating these verses:

"Great peace have they which love Thy law: and nothing shall offend them;"

and
"I love the Lord because He hath heard my voice and my supplications."



The

DOCTOR SAYS



"What diet would you prescribe for anemia?"

The foods which furnish iron to the blood are the green vegetables, especially spinach, also strawberries, raisins, and yolk of egg. Some of the foods rich in iron should be a regular part of the diet.

But one with serious anemia should have an examination to determine the cause. Anemia is often due to some cause working within the body, and in such a case diet could do very little.

"Is it harmful to eat the skins of Irish or sweet potatoes or fruits?"

Skins of fruits and vegetables contain chiefly cellulose, and if finely broken up, may be of service as a stimulant to the intestines. Care should be taken, however, that the indigestible material is broken up into minute bits, so as to avoid embarrassment to the stomach.

"Why is lemon juice superior to vinegar?"

Lemon juice is superior to vinegar because it is a wholesome food, whereas vinegar is not a food but a poison. Following are some of the objections to the use of vinegar: Vinegar is oxidized only to a very slight extent. Oxalic acid and acetic acid behave in the body like mineral acid and are not burned.

Strong vinegar does soften the cellulose of green vegetables, but of what benefit is this? We do not want the cellulose softened. We want it to remain tough and indigestible, so that it may do its work in stimulating the colon. Nobody eats meat so hard that it requires vinegar to soften it, and nobody would think of using vinegar in a quantity sufficient to be of any value whatever in the softening of food. A large amount of vinegar in very concentrated form is necessary to produce any effect of this sort. Taken in such form, the vinegar will soften the stomach as well as the tough meat, and hence would do harm.

Vinegar is an irritant. It has no food value whatever. It is much less palatable than lemon juice, and the fact that it is a preservative is evidence of its anti-vital properties. The same property which renders it a preservative makes it a serious obstacle to digestion.

There is no place for vinegar in a biologic diet. The acid flavour which adds palatability to certain foods is better obtained from lemon juice, for the reason that lemons are food, while vinegar is poison. Vinegar, likewise, is of no value as a source of energy. The ancient teaching with reference to the value of vinegar as a food is known by modern physiologists to be entirely wrong. A serious objection to vinegar is the fact that it interferes with salivary digestion, a teaspoonful of vinegar added to an ordinary meal being sufficient to entirely arrest salivary digestion.

"Who should avoid the use of cane sugar?"

In certain conditions, cane sugar acts almost as a veritable poison. In the following cases cane sugar must either be wholly discarded, or used only in very minute quantities:

Hyperacidity, hyperpepsia (or hyperhydrochloria) in which an excess of acid is formed by the stomach. Cane sugar greatly aggravates this condition, usually producing pain, distress, heartburn, soreness in the mouth, and sometimes an attack of gastritis often accompanied by vomiting and severe headache.

Catarrh of the stomach, or chronic gastritis, is present in a large proportion of the cases of chronic gastric disease.

Many of these cases result from the free use of cane sugar, and hence are aggravated by its use and can not be cured without discarding this article from the bill of fare.

Intestinal catarrh is usually simply an extension of catarrh of the stomach, and is always aggravated by the use of cane sugar and other irritants.

Chronic diarrhoea is often the result of the free use of confectionery and sugar in its various forms, and cannot be cured unless this irritating food substance is discarded.

Dilation of the stomach. In cases of this sort, cane sugar gives rise to irritating products and often develops enormous quantities of gas, whereby the dilated stomach is still further distended.

Diabetes. The diabetic patient has lost his power to oxidize or burn up sugar, hence must scrupulously avoid cane sugar, the assimilation of which is much more difficult than that of other sugars.

Gout, chronic rheumatism, nervous headache, many forms of neurasthenia, eczema, and other forms of skin disease, apoplexy, and other chronic diseases require entire abstinence from the use of cane sugar or its restriction to the very smallest amount.

Gastric ulcer. In this malady, cane sugar gives severe pain at once and greatly aggravates the patient's sufferings. Its use must be wholly discarded.

There can be no doubt that cane sugar, especially in the form of sweets, is a cause of serious disease in infants and children. Their digestive organs are naturally more sensitive to injury than those of adults. Maltose and maltose confectionery may be eaten freely by children.

"What is the effect of starvation upon the body cells?"

Although there is a constant loss of protein during starvation, it is now known that this does not result from the actual death or destruction of any considerable number of cells, but rather a diminution in the size of the individual cells. The cells become thinner as their stores of energy are exhausted, but do not actually perish.

"How is the amount of saliva production regulated?"

The amount of saliva formed depends upon the character of the food. Dry and highly flavoured foods cause the salivary glands to pour out an abundance of saliva, whereas moist and liquid foods excite the activity of the salivary glands very slightly or not at all.

To insure an abundant outflow of saliva, it is, then, highly important that food containing starch shall be eaten dry, and that it shall be thoroughly chewed, being retained in the mouth for a sufficient length of time to secure the secretion and the admixture of a sufficient amount of saliva to do the work required of this important digestive fluid. If the mastication continues long enough, some portion of the starch is converted into sugar while it is still in the mouth.

"What should be the appearance of the stools of a young infant?"

The colour of normal stools from children fed on cow's milk is yellow, but not so bright a yellow as the stools of the breast-fed child; on standing exposed to the air, they turn nearly white, or greyish-yellow. If carbohydrates in the form of gruels replace cow's milk as food, the yellow colour of the stools is more intense.

Spirit Manifestations

(Continued from page 7)

Spiritualism is in his words which appeared that same year in an article in the Spiritualist paper, *The Banner of Light*. He said:

"I have a volume of sixty closely-written pages, of names of those who have been drawn down from respectability, morality, wealth, and intelligence, to the filth of free love, poverty, and to insanity itself.

"Spiritualism is a synonym of all falsities and lies; a cloak for all kinds of crimes—adultery, murder, and lust; it weakens man's intellect and individuality; changes his worship of God to a worship of ghosts."

Thus it is plain that Spiritualism to-day is no different from what it has been in past ages. It is not a new revelation, nor is it calculated to lead man into a new era of progress and enlightenment. In fact, it has made no progress at all, even in the forms by which it manifests itself to men for purposes of deception. Its forms to-day are no different than they were a score of centuries ago. It still practises levitation as used by the Egyptian priesthood. It still manifests itself by "sounds, cries, voices in the air, speaking spectres, musical intonations, and musical instruments played." It still uses the trance and the magnetic sleep. It still is characterized by "spirit speaking, spirit writing, answering mental questions, and clairvoyance," as in the past.

In Spiritualism to-day evil spirits still "prompt us to evil"; they "lie and deceive"; they "advise and accomplish base things"; they "accomodate their answer to ambiguous results"; they "deceive the sight of men by deceptive illusions, so that they do not see the things which exist"; they "contrive a solace for their own perdition in the destruction of men"; they "fill every place with snares, deceits, frauds, and errors"; they "insinuate themselves into the bodies of men"; they "corrupt the health, hasten diseases, terrify their souls with dreams, harass their minds with phrensies"; "it is their very nature to lie"; they "delude the credulity of men by lying divinations"; they "interweave and mingle false things with true"; they "have drawn darkness over the human race that truth might be oppressed"; and "concealing themselves under the names of the dead," they "lay snares for the living."

Such is the description of the Spiritualism of the past as given by ancient writers, and it serves as well for the Spiritualism of the present day.

It is the peculiar boast of Spiritualism that it constitutes an advancement in the world of knowledge and thought and introduces a new era of progress into the world. But, getting down to hard facts, let us inquire what it has done. How has it added to the store of the world's knowledge? In what way has it improved the condition of mankind? What great inventions has it produced?

It is true that we are living in an age of invention and science. An advance in knowledge in all lines of human endeavour has signally marked the

nineteenth and twentieth centuries. Without parallel in the history of the world has been the increase of knowledge in scientific, financial, moral, intellectual, mechanical, and physical, as well as religious, lines during the past century. Steamships, steam and electric railways, telegraphs, telephones, photographs, sewing-machines, submarines, linotypes, monotypes, motion pictures, aeroplanes, printing presses, wireless telegraphy, and the wonders of anesthetics and X-rays have all been produced in our own time. Within the past century the human race seems to have been shocked out of a lethargy which deadened its inventive faculties for thousands of years. All the faculties of the human mind have been sharpened to an amazing degree during the last hundred years. When we consider the inventions which have been produced during the last century and a quarter, it is plain that there has been in this time great advancement in all lines of human enterprise, and more progress in all that tends to human comfort, the speedy transaction of business among men, and the rapid transmission of intelligence, than all that had been accomplished heretofore.

But all these things have been done by men in the flesh. Not one of them can be credited to spirits or to Spiritualism. While everything else has been advancing, Spiritualism has stood still. Instead of giving up its idolatries and vanities, it is still fooling with tables and slates and pencils and pens and banjos, pianos, cabinets, bells, violins, and guitars; and with these things it has tipped and rattled, talked and rapped, fiddled and scribbled, materialized and dematerialized, entranced, demonstrated, and exhibited; it has given utterance to the most profound nonsense; told us many things which we already knew, as well as many other things which we do not yet know; but when we sift it all and look for even a sediment of real instruction, dependable information, and profitable, valuable knowledge we find that Spiritualism is as barren as the Sahara Desert and as empty as a hollow gourd. And this in spite of the fact that Spiritualists claim they are in touch with hundreds of times as many disembodied spirits as there are men in the flesh, and some are the spirits of inventors, musicians, authors, statesmen, poets, and great thinkers. They have had as free access to the public mind and press as men in the flesh, and there is no end of mediums who are ready to receive communications of their advanced learning. And yet all they can do is to mutter and tip and rap and rattle and lie and deceive and lead unwary sculs away from God to destruction and insanity. They have achieved nothing for human advancement in six thousand years. They know more than men in the flesh, indeed, but, as Clement observed, "What they do know, they do not employ for the salvation of souls but for the deception of them." As a matter of fact, all the ignorance, the folly, the darkness, the superstition, the cruelty, the degradation, the idolatry, and the falsehoods of heathenism are perpetuated and projected into the twentieth century in Spiritualism.

MEATLESS RECIPES

GOLDEN SALAD DRESSING

One-half cup pineapple, orange, or apple, juice, half cup lemon juice, four eggs, two-thirds cup sugar. Beat the eggs, and add the sugar and fruit juices. Cook in double boiler until thickened, stirring constantly.

GOLDEN SALAD

Boil hard as many eggs as are required and cut into two parts; remove the yolks without breaking the whites, mash the yolks and mix with enough mayonnaise or boiled salad dressing to bind them. Fill the half-whites with the prepared yolks, and stick the two half-whites together, thus forming the whole eggs. Cut one end flat and stand an egg on a lettuce leaf on each salad plate. Around each egg put a circle of mayonnaise.

STRING BEAN SALAD

One tin of French beans, mayonnaise dressing, half teaspoonful onion juice. Drain the water from the beans. Pour it over the French dressing and onion juice.

VEGETABLE CHOWDER

$\frac{1}{4}$ lb dried double beans 1 tablespoonful flour
1 lb. carrots (may be omitted)
A little fat $\frac{1}{2}$ cup milk
 $\frac{1}{2}$ onion Salt to taste

Soak the beans over night, cook slowly until tender. Brown the sliced onion in the fat, add this and diced carrots to the beans and cook slowly, 20 to 30 minutes. The flour blended with the milk may be added the last 10 minutes.

CARROTS AND ONIONS

1 lb. carrots 1 cup milk
 $\frac{1}{4}$ lb. onions 1 tbsp. flour
 $\frac{1}{8}$ lb. butter $\frac{1}{4}$ tsp. salt

Wash and peel carrots and cut in fine strips. Boil in salted water twenty minutes. Peel and slice onions and brown in the butter. Drain the carrots and add to the onions. Add milk, flour and salt. Stir well and let simmer until carrots and onions are well done.

CELERY TOAST

Take the outer and less tender stalks of celery that are often thrown away, cut them into one-half inch pieces and cook in slightly salted water until tender. Drain and use one-half cup of this water and one-half cup of milk to make a white sauce. Add the celery to the sauce and pour over slices of nicely browned and buttered toast. Serve very hot.

BAKED BEAN SOUP

3 cups cold baked beans 2 stalks celery
3 pts. water 1 $\frac{1}{2}$ cups stewed or con-
2 slices onion densed tomatoes
2 tbsps. flour 2 tbsps. butter

Put beans, water, onion and celery in pan, bring to boiling point and simmer until vegetables are done. Rub through a sieve, add tomatoes, season to taste with salt, and bind with blended butter and flour.

STEAMED PEACH PUDDING

2 cups flour 1 cup milk
 $4\frac{1}{2}$ tsp. baking powder 1 cup sliced peaches
3 tbsps. fat tinned or fresh
 $\frac{1}{2}$ teaspoon salt

Combine the ingredients to make a batter, reserving one-half cup of the flour to dredge the peaches. Add the floured peaches to the batter and turn into a buttered mould. Steam one and one-half hours. Serve with sauce made from the peach juice if tinned peaches are used, or with cream. Steam the pudding in small moulds.

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Dying of Thirst on a Sea of Beer

The *Sheffield* (England) *Daily Telegraph* of October 14, 1927 publishes the following.

The Mayor of Burton-on-Trent has received a remarkable letter which was read at the town council meeting yesterday.

The letter which is addressed from Columbus, Ohio, asks for the recipe for the making of barley wine at home for home use, not for sale.

"We are in a crazy prohibition country (continues the writer), but seven out of ten families make home brew, and the government is losing \$300,000,000 a year. There are more 'drunks' now than when the saloons were wide open. Now, if you can possibly do me the favour I will be your friend for life and hereafter. May the blessing of the Lord be with you at all times. Yours very truly—"

The town clerk explained that for obvious reasons the name of the correspondent had been withheld by the Mayor.

How pathetic! Seven out of ten families making home brew but no one willing to give this poor man a drink or to tell him how to make his own!

Very few of those who circulate lies about the failure of Prohibition write the truth quite so plainly between the lines, but when carefully analysed by men and women whose brains are not muddled by a fondness for alcohol, many statements against Prohibition are found to contain internal evidence against their own contentions.

Lord Astor on the Drink Trade in Politics

Lord Astor has been committing, what some of his countrymen seem to regard as an unpardonable sin in speaking and writing quite frankly about the political power of the drink trade in Great Britain. In an article in an English magazine he describes some of the political activities of the trade, showing among other things how it limits the freedom of the Press in order to control public opinion by such means as induced correspondence and editorial defence of the trade in consideration of advertising contracts, and how it controls electoral machinery.

Many British statesmen have admitted and condemned the power of the liquor trade and Mr. Lloyd George once appeared to be ready to do something about it but "prudential considerations," probably not unrelated to dreadful contingencies as to their own political future suggested more or less subtly by the trade, have restrained them all from effective action that limit that power. Even the mighty Labour Unions are attacked and their freedom restricted but "the trade" which menaces public life far more seriously is permitted to exercise its tyranny without Government interference.

Indian patriots have much for which to be grateful in relation to the drink trade in the country. One of the chief of these facts is the relatively small influence of the trade in politics. The best thing that can be said about the excise policy generally in force in British India is that it has prevented the building up of vested interests comparable in financial strength and political power to those that have been the curse of Western nations.

Prohibition and Prosperity in America

Mr. P. A. Molteno, a well-known ship-owner, has an article in the August *Contemporary Review* on "The Causes and Extent of American Prosperity." He calls Prohibition a great factor in bringing about the present unprecedented prosperity in that country.

"There seems to be a general consensus of opinion that this is responsible for an increase of from 10 to 15 per cent in the output of industry. Monday is now reported everywhere to be a whole day in the factories, no longer a broken one. Men are in better health and are more interested in their work. New aspirations have been created. . . . The expenditure on drink has been eliminated from the expenditures of the working men, who instead are acquiring solid and tangible things with the consequent increase in trade activity."

Drunkenness in Russia

Leningrad is reported to have broken all records for drunkenness, suicides and murders. During one week recently 4,124 persons were arrested there for drunkenness. Russia was once blessed with a prohibition law, which the Bolsheviks repealed. They have given the people the privilege of buying drink, and murders have so increased (there are now seldom less than three a day, says the Associated Press) that several hundred have paid with their lives for what they or some one else have bought.

The Home the Right Substitute for the Liquor Shop

What will you give in place of the liquor shop or the public house? is a question to which temperance workers have given many answers. Some have started clubs of one sort or another. Some have tried tea and coffee houses. Others have pointed to the institutions of religion and have advocated programmes of such continuous activity as would provide a place to go to and something to do every evening. But normally the best answer to the question is to point to the home as the proper place of enjoyment.

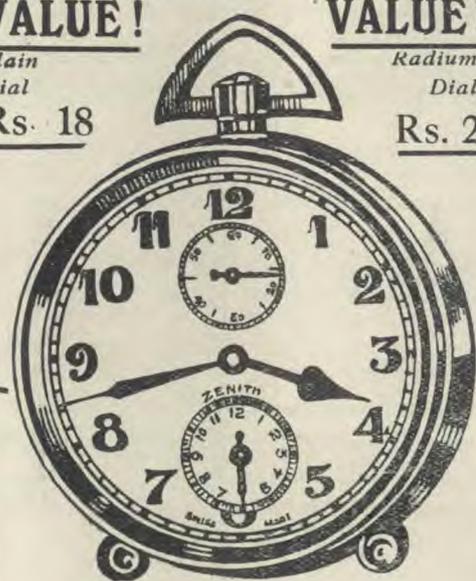
Sociology emphasizes the importance of the home to society. Drink weakens the cement that binds the members of the family together and makes a home possible. Civilization is built upon the foundation of the home. Strengthen the foundation and you make the structure firmer.

Indulgence in drink weakens self-control. It tends to make one lose sight of the future and to live for the immediate only. The future welfare is sacrificed to the immediate passion. The home on the other hand is the greatest influence in the world for promoting self-control and teaching the subordination of the immediate desire to the realization of benefit at a later date. The father and mother sacrifice now in order that there may be money for the education of their son, or the marriage of their daughter, a few years hence.

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The Doom of Civilization

By Carlyle B Haynes

CIVILIZATION is doomed, and that within this generation.

This is the carefully considered verdict of serious-minded, thinking men, scores of whom hold exalted positions among the statesmen of many nations in the Old World and the New. Clear-eyed, they look out upon a world shaken to its foundations by the death agony, and they do not hesitate to declare that the world cannot recover from its hurt unless by a miracle, which they are frank to say they do not expect.

They base their pronouncement on the fact that something far more devastating than an earthquake has jarred the world out of its course, and is breaking it in pieces.

Millions of able-bodied men were killed during the World War. Millions more were permanently crippled. All told, more than twenty million of the world's strongest and best were killed or mutilated in but little more than four years.

The enormous accumulations resulting from the industry of generations are scattered and destroyed. The wealth of nations has been sapped, and dissipated. The destruction of property, of wealth, and of the accumulated fruits of industry, has been gigantic. It is a distracted world, a nerve-racked world, a panic-stricken world, which we cannot look at without recalling those amazingly descriptive words of our Lord, nineteen centuries ago, when, pointing to our generation, He said:

"There shall be signs...men's hearts failing them for fear, and for looking after those things which are coming on the earth," Luke 21: 25, 26.

Or, as Fenton, in his translation, puts it:

"Upon the earth, nations in despair, as when in terror of the roaring and raging sea; men expiring from fear, and apprehension of what is coming upon the world."

David Lloyd George, the famous war premier of Great Britain, likens the war and its after effects to the crashing shock of planets, which has sent the earth "rocking and reeling out of its course." In his farewell address to America, in the Metropolitan

Opera House, New York City, Nov. 2, 1923, Mr. George exclaimed:

"Look at Europe before the war, then study the map of Europe to-day, its geography, its frontiers, its currency, its condition, its people, its governments—study its pension lists. There were empires that were like the planets in the heavens that have been rolled down into utter, endless darkness. There were countries that were like the fixed stars in the firmament; and they have crashed into atoms. The earth quivers in Europe; and no one can tell how far it has been shocked out of its course."

There are nations to-day whose transportation systems are dislocated and broken, whose currency is almost worthless, whose entire populations have been underfed for years, and who are suffering for want of food, fuel, and clothing. Thousands and thousands of young children and old people are dying day by day of starvation and from diseases which follow in the wake of hunger.

There are whole provinces, covering vast stretches of country, and containing millions of people, where there is no employment, no food, and no fuel in the house. There are houses which have been stripped bare as piece after piece of furniture has been sold for something to sustain life. And there are many among these millions who, like dumb animals, stand emaciated, despairing, hopelessly awaiting the end.

Here are all the elements of a crisis, with



One Result of War

possibilities too appalling to contemplate. Hunger and want are the very firebrands of revolution, of turmoil and upheaval. Discontent is seething in the hearts of millions, and unrestrained passions are about to be let loose on the world. It is not surprising that thinking men are looking for the overthrow of governments, for anarchy, for lawlessness, for dissolution, chaos, civil war, and the destruction of civilization. And in view of this situation, it is not to be wondered at that the nations are "in despair, as when in terror of the roaring and raging sea."

The waters are rising, and a storm cloud filled with terrible menace is hanging low over the earth. It will not be long before the flash of lightning will be seen, and the ominous roll of thunder be heard, presaging the break-up of civilization and its complete overthrow, followed, we believe, by an entirely new order of things and a universal system of government.

The "Great Peace" which followed "the war to end war" has been a colossal failure. On Nov. 11, 1918, when the Armistice was signed, the hopes of mankind were high. The Great War was over. The Great Peace had come. And it had to endure.

We often heard it said that the war had been a war to end war. Never again would the nations rush to arms. A lesson had been given to all the world in the destructiveness of warfare, so appalling that men could nevermore be induced to go to war. Nations would now settle their differences by other and gentler means. There must be treaties, there must be disarmament, there must be international courts, and force must give way to justice and the orderly processes of law.

Every body hated war, which had brought about the material ruin, the sorrow and suffering, the poverty and want, which had threatened the world with destruction. And now war was ended, and it must stay ended.

And the victory of the allied cause was to end it forever. The victory had killed war, and thus banished from the earth forever the greatest scourge of the human race.

The great chance of the world had come. There never had been, during all history, such an opportunity to put an end to the ages-long martyrdom of man by war. The world's wounds were still unhealed, its hurt from the loss of millions of precious lives was still tearing at its breast; the blood that had been shed on its tremendous battlefield was still wet on its soldier's swords, and the world was soul-sick of warfare. It cried out in the name of mercy for a peace that would endure.

We have lived long enough to see how false that hope was. The difficulty that should have been foreseen was set forth then at the very start by one of the great statesmen of the nations. Immediately following the signing of the Armistice, General Smuts, of South Africa, said:

"From Finland to Constantinople the map will be covered with small nations divided by profound antipathies, and most of them having minorities conducive to internal weakness. We may therefore expect more danger of wars in Europe than in the past."

More productive in evil passions than was the war itself, has been the after-war, which is called "The Peace." Never before has violence been so rampant nor regard for the sanctity of life so low. The poor are poorer, and the fight for life is more severe. The Great War did not end war. It terribly strengthened and inflamed the spirit of it.

In his book, "Where are we going?" David Lloyd George says:

"Suspicious amongst nations exist just as ever, only more intense: hatreds between races and peoples, only fiercer; combinations forming everywhere for the next war; great armies drilling; conventions and compacts for joint action when the tocsin sounds; general staffs meeting to arrange whether they should march, where they should march, how they should march, and where they should strike; little nations only just hatched, just out of the shell, staggering under the burden of great armaments, and marching along toward unknown battlefields; new machinery of destruction and slaughter being devised and manufactured with feverish anxiety; every day science being brought under contribution to discover new methods to destroy human life,—in fact, a deep-laid and powerfully concerted plot against civilization, openly organized in the light of the sun. And that after his experience of four or five years ago, man the builder, and man the breaker, working side by side in the same workshop, and apparently on the best of terms with each other, playing their part in the eternal round of creation and dissolution, with characteristic human energy. What a complex creature is man! It is little wonder that God gave him up repeatedly in despair. He is unteachable."—Pages 28, 29.

Sir Hall Caine, the British author, in "A Letter to the Churches," cries out his disappointment:

"What disappointments we have had. What awful disillusionments. How, during the black night of the war, we built up our hearts, in the midst of so much suffering and loss, in the hope of a new and brighter day that was breaking,—a day in which the world would be free, in which the shadow of the sword would darken our sleep no more, in which there would be lasting brotherhood among the nations that had mingled their blood on the battlefields.

"And now we wake from our troubled dreams with the fearful thought that this was a delusion; that notwithstanding the bravery and heroism and self-sacrifice it called forth, the war has left the world worse than it found it, more full of evil passions, of racial hatred, of jealousy, of selfishness, of a chaos of un-Christian interests in which the brothers-in-arms are most of all at strife.

"What an ironical spectacle the world presents at this moment. It is only five years since the Armistice, yet two of the Allied nations are holding each other at arm's length, and cultivating an atmosphere of distrust and suspicion in which any trivial incident, any accident, any hot and unwise word, may at any moment provoke an outbreak of active hostility which can only lead on to further and more terrible warfare.

"The fact is clear to all eyes that as a consequence of the war, and of the evil passions provoked by it, the nations are now groaning and travelling in pain, crushed by poverty and misery, and threatened by an apparently inevitable catastrophe which may wipe the very life of many off this planet.

"Thinking of this, there are some of us who, having felt the iron of the late war enter into our souls, are now telling ourselves that we would rather die than live to see our children and our grandchildren go through what we went through between 1914 and 1918."

Madness is still on in the world. The promised reign of justice has proved a will-o'-the-wisp.

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59: 14, 15.

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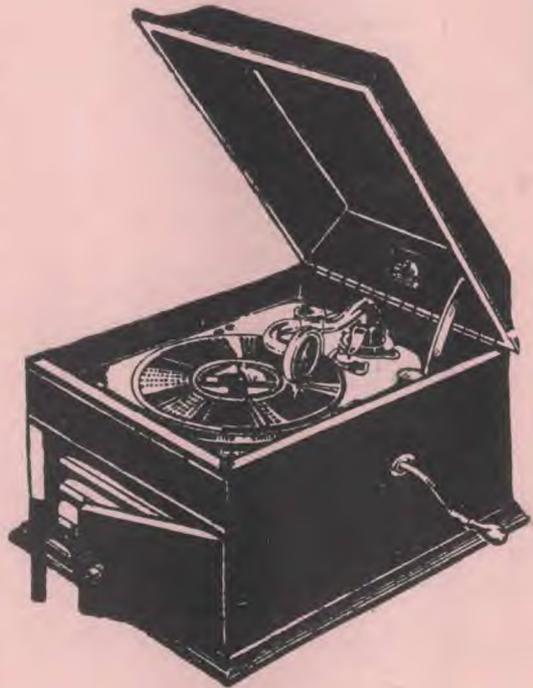
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So all evil in life and character follows as a consequence when man forgets that he is ever in the presence of the Lord of hosts. The pure in heart see Him, and are safe. The believing have confidence in His help, and are strong. The righteous shelter themselves beneath the shadow of His throne in the day of trouble, and so abide the fury of the storm.

Go not out from the presence of the Lord. In every place let your adoring heart be ready to say, "Lo! God is here." So shall your earthly home become the audience chamber of the King of kings. Every walk in life shall be made as pure for you as the path of light on which the ministering spirit flies forth from the eternal throne.

—Daniel March.