

The Canadian **WATCHMAN**

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Shall We Teach Religion in our Public

By H. A. LUKENS

OUR civilization is based upon the home and the success of the home depends very largely upon the kind of religion which is there practised and taught. Notwithstanding all the great mergers in business and the co-operative movements along social lines, we have not, and we cannot, find a substitute for the home. It is here that the citizens of to-morrow receive their most important training; and the path in which walk the baby feet of to-day is the path in which the nation will walk to-morrow.

Unfortunately the modern home is becoming demoralized. That great treasure of England—true home life—is becoming a thing of the past. Many thousands to-day use their homes only for service stations; while they really live at the movies, dance halls, and cabarets. Instead of a solid religious training which begins with the prayers learned at mother's knee, the child of to-day receives little religious instruction in the home. In increasing numbers he does not attend the church, and his only ideas of religion are the distorted ones he learns in contact with the movies and among others with no more true religious knowledge than himself.

Recognizing this problem in our national life, it has been proposed that the teaching of religion shall be introduced into the public schools that here may be found that molding spiritual life which is departing from the home.

Difficulties in the Way

At first blush, the idea seems an excellent one. By this means, it seems we may return to that high state from which we have fallen. It is only when we come to realize the practical difficulties in the way, and the fundamental principles underlying the establishment of our public school system that the question assumes a different aspect.

In the first instance, which religion shall we teach? The Roman Catholic will at once answer; "You must teach the religion of the church with the largest numbers among Christendom. We represent the largest and most widespread of all the Christian religions, therefore, ours must be the one to be taught."

The United Church may reply; "But in this particular province we are in the majority, hence the teaching of the United Church should form the basis of the religious instruction in this province."

The Anglican Church will say, "The history of the Church of England has been intimately bound up during recent centuries with the progress of British thought. It is, therefore, only consistent with British principles to teach the doctrines of the Church of England."

Then a voice may come from a Chinese; "You of the Catholic Christians claim many millions of adherents, but I believe you will find more Buddhists in the world than there are Catholics. If you are to teach the religion of the majority you must teach my religion—the religion of the great lord Buddha."

Another practical difficulty would present itself after the kind of religion to be taught had been decided. Suppose it were agreed that the Catholic religion should be taught in the public schools of Canada. The teach-

er of a certain class we will say is a member of the Baptist Church. In its study of religion the class comes to the subject of baptism and in this case the teacher would have to teach the class the correctness of one form of baptism while he himself conscientiously believed in another form, and we would thus compel the teacher to violate his conscience. This same principle would apply no matter which creed it was decided to teach.

Forget Creeds

But says one; "Let us forget all creeds and teach simply the broad principles of Christianity." This sounds well in theory, but it will be found that here, too, there is a tremendous difference of opinion as to just what these principles constitute. Some believe that Christ was the Son of God; others say He was merely a great teacher; some hold that it is a vital part of religion that His miraculous conception, His death for the sins of the world, and His resurrection shall be accepted. Others among the Christian churches accept the modernist teaching that these things are all myths. Which then shall we teach as truth, assuming that we decide to teach religion in the schools?

If it were decided to teach the religion of the church having the largest number of adherents in any particular province, a pupil moving from one province to another would find that the religion he had learned across the provincial border was entirely wrong and that now a new system of faith must become his.

A Warning

The exponents of the theory of religious instruction in public schools, lose sight of the fact that the state, as such, has no business with any particular religion or set of religious observances, but it must maintain absolute neutrality as among all the



Schools?

religions. Indeed the long series of persecution of the Middle Ages, when attempts were made to enforce a unified religion, should serve as an effective warning against any such thing. Actually speaking, the public school teacher could only teach a religion in which he sincerely believed. It would be as impossible for a conscientious Catholic to teach the Protestant religion, or vice versa, as it would be for a mathematician to teach that two and two equal five. Teaching is more than the parrot-like repetition of words, it is an imparting of the life of the teacher. Were we to compel our teachers to attempt to impart a religion in which they did not believe we would make of them a demoralized group of hypocrites, instead of a high-minded group of men and women.

Separation of Church and State

The only successful government is one which exercises absolute impartiality among those of different religions and of no religion. Indeed this very principle is brought to view in the Bible itself. The absolute separation of church and state is clearly taught in the Master's injunction to "render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's." The province of the state is very clearly brought to view in the thirteenth and fourteenth chapters of Romans. Here Paul enunciates the principle that the state must guard men's relationship with his fellow-men, but that it has absolutely nothing to do with a man's relationship with God. Only persecution and tyranny will follow any other course.

There are denominations which count so highly the advantages to be gained from religious instruction that they have instituted their own school system solely with that end in view. It is reasonable and right that the state shall protect these organizations in their school systems in the same way that it protects churches in their indi-



What a responsibility rests upon parents to train these little feet.

vidual worship, but the state as such has no business with any system of religious instruction any more than it has the right to enforce the doctrines of any particular church.

Let the churches rather seek the aid of the power of the Spirit of God in

bringing the children into their fold and let them train the parents, that in their homes they give such religious instruction as shall make them good citizens, but let us not be diverted into the unwise and unchristian course of teaching religion in the public schools.

All Law Defied

A. S. MAXWELL

THERE is something terribly wrong with this golden age. Behind its gay, glittering exterior are innumerable signs of rottenness and decay. Like the depredations of termites, the ravages of sin are fast eating out its heart, leaving only a hollow shell to deceive uncritical eyes.

Our modern world may possess many pleasant amenities, rapid transport, swift means of communication, manifold labor-saving devices, . . . yet it has failed to develop that respect for moral law upon which its continuance depends. It is indeed one of the strangest paradoxes of our time that the generation most blessed with material benefits and spiritual enlightenment should have produced the worst criminals and drifted farthest into godless paganism.

Before the war—and even after it, in the first flush of new hope at the armistice—many were found ready to affirm that the world was getting better; that all evil would gradually disappear; and that prisons and penitentiaries would in time become merely monuments of an unhappy and unholy past. But all that has changed. Instead of crime decreasing, it has increased. It is no longer compared to a wave, which advances only to recede, but to an ever-rising tide which, unchecked, must eventually overwhelm and destroy all the fair works of man. In all countries, and particularly in those boasting the most highly-developed civilization, the forces of lawlessness have made enormous inroads of recent years. Crimes of violence and daring robberies have multiplied, while the growth of lawbreaking among youth is alarming.

There has been a moral breakdown. Man has endeavored to live by bread alone, and has failed. He has sought to build up a new world without considering the claims of God, and has found that his mortar does not bind. He has tried to develop a golden age free from the restrictions of

the ten commandments, only to discover that a civilization that scorns righteousness carries within itself the seeds of its own decay.

Already many of the moral safeguards so carefully erected by earlier generations have been broken down. The rising waters of unsanctified life, piling themselves up against the restrictions and prohibitions of our godlier ancestors, have burst the dam at last, and are rushing forward to spread devastation wherever their course may flow.

Effect of the Great War

Some say the war was responsible for the sudden passing of the old moralities. Certainly it had much to do with it. Millions of young men, against their will and their better judgment, were dragged from their homes and peaceful occupations and taught how to kill their fellow-men. Office boys, apprentices, jolly lads from the farms, were all jostled together in the great war machine. They were handed deadly weapons and assured that this type of murder was the highest form of patriotism. Most of these boys had never killed anything in their lives. To hurt an animal was repugnant to them. To kill a man was a deed so terrible that they had never allowed the thought of it to cross their minds. Now, however, they were taken by tens of thousands to witness death on a wholesale scale. They saw the "enemy," against whom they had no personal hatred, mown down by machine guns in hecatombs. They were forced to charge against this foreign "foe" in the face of withering gunfire, drive their bayonets into writhing human bodies, smash skulls with the butts of their rifles, and blow men to pieces with hand grenades and bombs. It was not good moral training. . . .

How many ideals were shattered in the Great War will never be known; but certainly millions re-

turned to their homes in all parts of the world not only wounded in body, but with their conceptions of life, morality, and religion entirely changed. While doubtless some passed through with souls unscathed, many more were definitely seared for life by the terrible things they had seen, heard, and done. . . .

The Revolt of Youth

As the years passed, the effects of this first cause of increased crime began to diminish. Meanwhile, however, there had been growing into maturity the young people who had been boys and girls when the war broke out. They had experienced all the lean times of food shortage and suffered a good deal physically through lack of nourishment. Worse still, they had been almost entirely without paternal guidance. Many of their ideals had been shattered also. They had grown up with a war mentality, with all the shrill calls of the war propagandists ringing in their ears. They were the children of troublous times. They did not understand all that was happening, but gradually they became conscious of a new freedom, the breaking down of old restraints, the passing away of the old Victorian Puritanism of which they had heard; and they felt ready for any new adventure. The dull routine of factory life bored them; the slavery of an office chair tortured them; the monotony of the mine maddened them. And they said, Let us do anything rather than this! And when some saw how easily the world's good things could be acquired, with small risk and little expense—a brick and a fast car were the only requisites—is it any wonder that they decided to become the dashing Dick Turpins of this strange new time?

Unquestionably, too, the growth of unemployment has had much to do with forcing both young and old into the ranks of the criminal classes. If discontent with the dull routine of

labor has affected some, the hopelessness engendered by continual unemployment has affected many more. But for the "dole," matters would have been far worse than they are. Even with it, men with families have a hard time. And when for any reason they are deprived of the allowance, through failure to pass the means test, or expiration of benefit, and their income is reduced to parish relief, even normally law-abiding citizens are liable to become desperate. It is not easy to maintain tranquillity of soul while one's children starve in the midst of plenty.

The Rising Tide of Crime

It is such conditions as these that have sent the crime statistics soaring. Addressing the House of Commons on April 15, 1932, the Home Secretary observed that there had been "a very marked increase in the number of indictable offences, which had risen from 2,700 for every 1,000,000 of the population before the war to 3,700 in 1930. There had been also a serious rise in the number of burglaries and breakings-in in London and in the number of 'smash-and-grab' raids, which had risen from a monthly average of 11 in 1925 to 31 in March, 1932." ...

Twelve Thousand Murders

Other countries have experienced a similar development of criminal tendencies. Russia, Spain, Italy, India, and Ireland have all passed through periods of violence and wanton bloodshed of recent years. In all these countries, men of opposing political views have been killed and wounded in the streets, in public buildings, in private offices, even in their beds. Life has become very cheap and murder no sin.

But it is in the United States that the most serious increase of crime has taken place. By another strange paradox the richest country in the world, boasting the highest civilization, has taken the lead in lawlessness. There, every form of wickedness has advanced by leaps and bounds. The statistics are staggering. Think of

twelve thousand murders a year! In the past decade the country has lost twice as many lives by murder as the number of her soldiers killed in the war. Chicago and New York record a murder a day, and sometimes several in one day. Taking the United States as a whole there is a murder every hour, night and day; and if suicides be included, deaths by violence occur at the rate of one every half-hour the year round.

Other crimes have multiplied in proportion. Burglaries and highway robberies have become notoriously frequent, while fraud and graft in business and politics abound. An editorial writer in an important

American newspaper describes the state of affairs in the following graphic language:

"However calloused one may have become to human suffering, he cannot fail to be impressed by the increasing volume of frightful crimes of violence which are sweeping over the country like a strange mental malady. They are startling alike in their number and variety. There are automobile killings that are nothing short of murder; there are holdups, crimes against chastity, burglaries, bank robberies, murderous assaults of husbands upon wives; mothers kill children newborn and yet

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Many of the crimes of to-day are committed by boys and girls in their teens. Are we teaching them respect for law in the home? The teaching should be by example as well as precept.

Whence Came Satan?

Did God Create the Devil?

By H. M. KELLEY

GO back in your studies to the very beginning, to the Luciferian rebellion in heaven, if you would know the principles and the spirit that are involved in the religious issues of to-day. The principles of every spiritual and moral issue are to be found in that greatest of all controversies. The issue between Christ and Satan is, as it were, a mighty ocean with its deep and swelling tides that surge on through the ages and reach the utmost bounds of the universe, while the issues that men call great are but whitecaps on this mighty ocean that clash, break in pieces, and vanish away into nothingness.

The real question involved in this controversy is that of the Sonship of Christ. Is He God's *only begotten* Son? The answer to this question is the answer to every other spiritual and moral question that can possibly arise. The question was first raised by Lucifer, the first of all the angels. The question involves principles that are eternal and strikes at the root of a fundamental law of heaven.

A proper understanding of these principles and this law will do more to remedy the evils in the world to-day than anything else we can do. There is a subtle poison that is corrupting the whole current of our lives, and its source lies deep within the human heart. We need to understand there is but one sure remedy for this evil and it is to be found in the life of God, poured out in the crimson stream of Calvary. But we cannot or will not apply this remedy until we see sin in its true light.

Sin was introduced into the universe when an angel, high and holy, transgressed the fundamental law of heaven and rebelled against God's government of love. The infection spread like a moral plague until a crisis was reached, and a third of the angels had united with him in his evil work. It will be interesting and profitable to study the principles involved in this controversy in the light of God's word. Here we will find the issues clearly drawn and there can be no doubt as to the final results.

The curtains are lifted as it were, and for a moment we are privileged to read from the statute books of heaven. Here is the record:

"I will declare the decree: the Lord has said unto Me, Thou art My Son; this day have I begotten Thee." Ps. 2:7.

The apostle Paul, in Acts 13:33, applies this text to the resurrection of Christ when He was brought again from the dead; but before the resurrection, even before He came to earth, Christ was God's *only begotten* Son. When God gave Christ in the beginning, He gave His "only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Paul meant to convey the thought that just as surely as Christ was begotten in the first place, just in the same sense was He begotten when He was raised from the dead.

The resurrection did not make Christ God's *only begotten* Son. If it did, the same could be said of Moses and others who have been raised from the dead. Back in eternity somewhere, in some way unknown to us, Christ was begotten; and on the day of this wonderful event, a decree was issued by the Father declaring this eternal fact which was incorporated in the laws of heaven. This was before any other creature had been created, for we are told plainly that the creative power was manifested through Christ, and "without Him was not anything made that was made." John 1:1-3; Col. 1:16.

What Is Sin?

The Bible declares that, "Sin is the transgression of the law." 1 John 3:4. When Lucifer, the first angel, was created, the law concerning the birth-right was effective. It was by virtue of His being God's *only begotten* Son that Christ was possessed with the power of creation. This law of His Sonship and this prerogative of God were written into the warp and woof of everything that was created. Everything and every created being in the universe owes his existence to Christ and to this fundamental law, for

Christ created everything, even the angels. Were it not for Him and for this law that declares Him to be God's *only begotten* Son they would have no existence.

The Bible not only says, "Sin is the transgression of the law," but it also says, "The wages of sin is death." Lucifer and all the angels were created with the prospect of eternal life before them. Their life, and the life of every other creature in the universe, came from Christ, the source of all life. He said: "I am the way, the truth, and the life." John 14:6. He said this, not to declare a doctrine, but to express a truth, a fact that is eternal and all-comprehensive. He being the life, it will be seen that all other creatures and all living things are dependent upon Him for life. When they separate from Him they cease to exist and become nothing.

The condition upon which life is offered to the sons of men is that they acquaint themselves with God and come to know Christ as His *only begotten* Son. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." John 17:3. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

Eternal Life through Faith

The knowledge of the Son of God that is essential to eternal life comes through faith. All who believe on Christ as the *only begotten* Son of God will not perish but have everlasting life. John 3:16. To doubt and cavil here is dangerous beyond expression, and by so doing, one will surely forfeit eternal life. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the *only begotten* Son of God." John 3:18. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that

God gave of His Son." 1 John 5:10.

The strongest testimony that we have that Christ is God's only begotten Son is the fact that in Him "we live and move and have our being." No stronger evidence can be given than this. To say that we do not live in Him is to deny the record that God has given of His Son. It is a flat denial of our own existence and a forfeiture of our right to live at all.

The supreme desire of the apostle Paul was to know Christ. "I count everything as loss compared with the supreme advantage of knowing Jesus my Lord. . . . I want to know Him in power of resurrection, and to share His sufferings and even death, in the hope of attaining resurrection from the dead." Phil. 3:7-11. Goodspeed's translation.

This knowledge is worth more than earthly riches; for to know Him in the power of resurrection is to have a hope that expels the darkness of the tomb. Instead of the transient things of earth, it puts one in possession of eternal riches. Abel, Enoch and Abraham knew Christ, and of them it is said:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

But how may we know Christ? "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11:7. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?" Rom. 11:33, 34.

There is One, and only One, who knows God, and that is His Son Jesus Christ our Saviour. He says: "I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Prov. 8:30. No man has seen God, "save He which is of God, He hath seen the Father." John 6:46. Jesus came from the presence of God. He was His counsellor. He says: "As the Father knoweth Me, even so know I the Father." John 10:15. He came from the bosom of the Father to reveal Him to us. He wants to introduce us to the Father that we may love Him as He does.

But in our sinful state we cannot understand God,—we cannot know

Him. Our moral senses are so dull we cannot comprehend, but Christ can change our nature and open our eyes that we may see and understand. He will quicken our sensibilities, sending a life-current through our sluggish nervous system that will enable us to see as He sees and to feel as He feels. Then we will be able to comprehend the things of the Spirit. Then we will be able to know God, whom to know is life eternal.

Nothing was withheld from Christ. "It pleased the Father that in Him should all fulness dwell." Col. 1:19. "God giveth not the Spirit by measure unto Him." John 3:34. "And of His fulness have all we received, and

grace for grace." John 1:16. What an assurance! What a joyful thought! In Christ all fulness dwells, and we are receiving of His fulness! The Holy Spirit, the Teacher, is now given by measure unto Him, and He will teach us all things, (John 14:26) and will guide us into all truth.

The testimony of Jesus concerning Satan is very plain. Seventy men had been appointed by the Master to minister in His name. When they returned from a certain missionary journey they testified that the devils were subject to them. On the battle front of life these men had met and subdued devils in the name of Jesus

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Satan is the great master mind behind iniquity and sin.

A VERITABLE storm of protest arose in the country to the South of us over a statement made by Mrs. Franklin D. Roosevelt when she said that the average girl of to-day "faces the problem of learning, while very young, how much she can drink of such things as whisky and gin, and sticking to the proper quantity." Some of these protests have been written, some have been spoken. Some have been written to Mrs. Roosevelt herself, and some have been printed in the form of open letters.

A number of "average girls" replied to Mrs. Roosevelt's assertion. Perhaps one of the most interesting and original, was one written by Miss Osta Underwood, eighteen-year-old student at the Nashville Business College, Nashville, Tennessee. This girl's reply has been widely copied by publications all over the country, and has aroused much admiration and comment among those who believe in the cause of temperance and in the integrity of the average American girl.

Within a few days after the letter was written, it was published, and Miss Underwood began to receive letters of approval and appreciation from all over the world. Hundreds of letters came pouring in from men and women, old and young, from all walks of life. Some were from ministers who said they read the letter to their congregations; some were from editors who said they were printing it in their papers; some were from secretaries representing whole organizations; some were from "average girls" themselves.

Modern Girl Protested

But, let's get back to the beginning of the story and tell it in chronological sequence. On December 10, Mrs. Roosevelt made the statement in an address over the radio that the average American girl early faces the problem of seeing how much liquor she can hold. This speech immediately evoked the shocked protest of a group of women in Topeka, Kansas. They instructed a committee to inform Mrs. Roosevelt that her address had put a severe strain on the loyalty of countless American women, and said that it was the most astonishing statement yet made by a woman whose husband had been elected to the highest office in the gift of the people of the United States. They further added that the idea that girls had to drink in order to escape being called

prigs was an insult to the modern girl.

On December 14, the Nashville *Tennessean* carried an account of what the Topeka women had done. Miss Underwood read the account, wrote her remarkable reply the same day, and sent it to the governor's mansion in New York. When some of her friends learned of the letter, she had written, they advised her to send a copy of it to the daily papers in Nashville. She did that and the Nashville newspapers printed the letter in full. It was taken up by publication after publication, both religious and secular, and has been carried in hundreds of different papers.

And here is the letter that Miss Underwood wrote to Mrs. Roosevelt.

"Mrs. Franklin D. Roosevelt,
Governor's Mansion,
Albany, New York.

"Dear Mrs. Roosevelt:

"An article in our morning paper saying that a statement of yours brought forth a 'shocked protest' from a group of women leaders in Topeka, brings forth an equally shocked protest from me. You were quoted as saying that 'the average girl of to-day faces the problem of learning very young how much she can drink of such things as whisky and gin and sticking to the proper quantity.' If you have been correctly quoted, you surely do not know the 'average girl of to-day.' I would not undertake to inform you were I not an 'average girl' of to-day.

"I am eighteen years of age. I was graduated from a standard high school a little more than a year ago and I am now attending the Nashville Business College. I cannot remember one instance when I have seen a girl of my own age under the influence of liquor, and I can remember seeing but three boys of my own age intoxicated or even 'drinking.' I am a member of no dry organization. I am no prig. I am merely an 'average girl,' who is indignant at hearing girls accused of something of which they are not guilty.

"Instead of drinking, we 'average' young people are planning in due course of time to run our respective communities while the drinking low-

Does the AVERAGE



THE GIRL DRINK?

By An Average Girl

Mabel E. Hinkhouse



down-high-ups are reaping their crop of wild oats.

"Drinking went out of style with the 'post-war' group of young people. Drinking and many other such things of which we are accused are frightfully old-fashioned. The young people of to-day are interested in athletics and many other things that require a strong body, a clear brain, steady nerve and quick thinking, and all of those things drink destroys. The girls and boys of to-day enjoy sports and games that challenge the mind. Girls of to-day are going into the business field because they like it. You can't be successful in the business field if you are in the habit of drinking. No stenographer who has a 'hang-over' headache can take dictation or do typing, nor can she perform many other duties well. Our pride makes us want to do things well.

"It is true that in some groups in thickly populated sections, in some large cities, in some communities, such conditions as you spoke of do exist—but you said 'average.'

"Some wet agitators have said that they want legal liquor for the sake of the young people—that they are drinking any and everything now—that at least it would be pure if it were legal, government-inspected liquor. Let me tell you — we don't need liquor for the sake of the young people. We don't even like the taste of it. We don't like the effects it produces. If the older people want it, let them say so; but they should at least have the courage to say *they* want it, and not try to hide behind a false statement that it is for our sakes. If we, the young people, were allowed to vote on the question, the proposition to legalize alcoholic beverages would be defeated by an overwhelming majority. If the people of voting age can withstand the wet wave just long enough for us, the average boys and girls, to get our vote, you may be sure that alcoholic beverages will never again be legalized. We cannot afford to hazard our future for drink. We do not want it.

"You don't know the 'average girl,' Mrs. Roosevelt. To get the average you must take all of us the country over, and doing that you will find that

we may not be saying much, but we have our opinions—and they are *not* in favor of legalizing alcoholic beverages, and they are not in favor of the illegal stuff used now. No, the 'average girl' does not have to learn early how much she can drink, and she doesn't keep within that quantity because there is no need. We do not drink the stuff at all.

"OSTA M. UNDERWOOD."

1711 Hayes Street,
Nashville, Tenn.

I had the pleasure of meeting Miss Underwood and having a personal chat with her. I also had the privilege of reading about sixty of those letters of admiration that people from all over the world wrote to her. Here are a few phrases and sentences taken from those letters:

"That letter was a masterpiece."

"Little lady in your teens, I in my seventies, salute you."

"We need just such splendid, clear-thinking young folks as you all over the United States."

"It is indeed refreshing to read your vigorous words of protest."

"I read your letter with supreme satisfaction."

"I admire your moral courage."

"I wish to express my joy at your protest."

"That was the finest thing I have known of, for a person of your age to do in a long time."

"I am rejoicing that you had the backbone to write such a letter."

"I hope your letter will be broadcast throughout the length and breadth of the land."

"I wish I had your letter as a leaflet to distribute."

"You have voiced a rallying thought for the youth of the nation."

"I wish to congratulate you on the sense and courage of that crackerjack letter of yours. I know literally thousands of young people whose views you express."

"I am sending you congratulations from hundreds and hundreds of my friends."

"Your letter should be given double-column front-page space in every daily newspaper in America."

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Is Spiritualism NEW?

*Mr. Buckwalter declares it reaches
back into the religions of
antiquity*

LET us first consider the claim that a "New Revelation" is in process of delivery by means of spirit manifestations; which "Revelation," in Conan Doyle's opinion, is "'destined' to bring about far the greatest development of human experience which the world has ever seen." ("The New Revelation," p. 51, Doyle.)

So-called "Modern Spiritualism" has its roots in necromancy and is but an up-to-date form of that ancient practice. Although in its present form it was born in the lowly manifestations of Hydesville, New York; it reaches back, through preparatory and medieval stages, into the religions of antiquity. And a thorough examination would involve the investigation of the intercourse with the unseen world in all ages and all lands. The evidence of history, both secular and Biblical, disprove Spiritism's claim of being a "New Revelation."

Secular History

The New International Encyclopedia under the heading, "Necromancy" gives the following: "A method of divination by which the dead were supposed to be conjured up and to answer questions concerning the future. Its practice was certainly extremely ancient. It was condemned in the Old Testament, and among the Greeks it was familiar in Homer's day. In historical days necromancy was practised by priests and consecrated persons at many shrines in

Greece. It was also current among the Romans although banned by the church under Constantine. It was also employed by the northern peoples, and in the medieval and latter period passed over into sorcery."

The Catholic Encyclopedia under the same caption says, "Along with other forms of divination and magic, necromancy is found in every nation of antiquity and is a practice common to paganism at all times and in all countries, but nothing certain can be said as to the place of its origin."

"All research goes to show that it was known and practised in Persia, Babylonia, Chaldea, Etruria, Egypt, Greece and Rome. Horace several times alludes to the invocation of the dead. Cicero testifies that his friend Appius practised necromancy. In the first Christian centuries it was practised among the pagans." (J. Godfrey Raupert, K.S.G. in the "New Black Magic," p. 33.)

Sir Conan Doyle, according to Raupert, "naively informs us that M. Jocoliot, an Indian Judge, 'found among the Indian Fakirs every phenomenon of advanced European Mediumship, everything which Home [the famous medium] had done. The Fakirs said they were done by the Pitris or spirits, and that the only difference in their procedure from ours seemed to be that they made more use of direct evocation. They claimed that these powers were handed down from time immemorial and traced back to the Chaldees.'"

The first fact, therefore, which we have to recognize and keep in mind is that Spiritism and Mediumship are as old as the world. There is then no

"New Revelation" in progress. The form in which these revelations have displayed themselves have varied in different ages and with different races. But there is nothing new either in these revelations or in the mode of their delivery. Such a conclusion is inevitable. History's array of evidence, of which we have considered but a small fragment, is too pointed to admit any other.

Biblical History

We now turn our attention to Biblical history which naturally divides itself into the two subdivisions of Old Testament and New Testament history.

From the records of Old Testament history two facts stand out abundantly clear: first, that the various known forms of mediumship and necromancy were commonly practised. And second, that the practice was condemned by God in no uncertain terms. Some of the plain statements of God given through His prophets are:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. Mr. Price speaking of Mrs. Garrett's mediumship [the medium through whom he talked to the supposed spirit of Conan Doyle three months after his death] states, "Mrs. Garrett has a 'control,' 'entity,' 'spirit guide,' or 'familiar' — call it what you will — by the name of Uvani." God does not want us to regard such a spirit which is supposed to attend and obey a call from the medium; for all such practice is defiling.

Again God says, "Neither let there be found among you anyone . . . that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, Nor charmer, Nor anyone that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations He will destroy them at thy coming." (Deut. 18:10-12; Douay version, translated from the Latin vulgate, Burns and Oates, London.)

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. 8:19. Modern Spiritism claims to be bringing to the world a "New Revelation" from the dead. But the seeking of the truth from the dead is a practice positively condemned and forbidden by the sacred oracles as an abomination unto God.

In the New Testament, the example of our Lord presents us with the re-

markable fact that the spirits speaking to Him through the mouths of the possessed were denounced by Him as being devils. He did not enquire as to what "New Revelation" they might have, but He cast them out immediately, without parley. On one occasion they said to Him, "What have we to do with Thee, Jesus, Thou Son of God? art thou come hither to torment us before the time?" In one class of cases with which the great Physician dealt, He almost invariably addressed the demon. Now Christ would not address a demon if he were not there. He thus recognized the reality of demoniacal possession, and very definitely set Himself to the task of freeing the victim from the enthrallment of another who was ruling in his soul, and leading him captive at will. Space does not permit the investigation of the examples left on record, such as the healing of the Gadarene Demoniac and others who were likewise possessed.

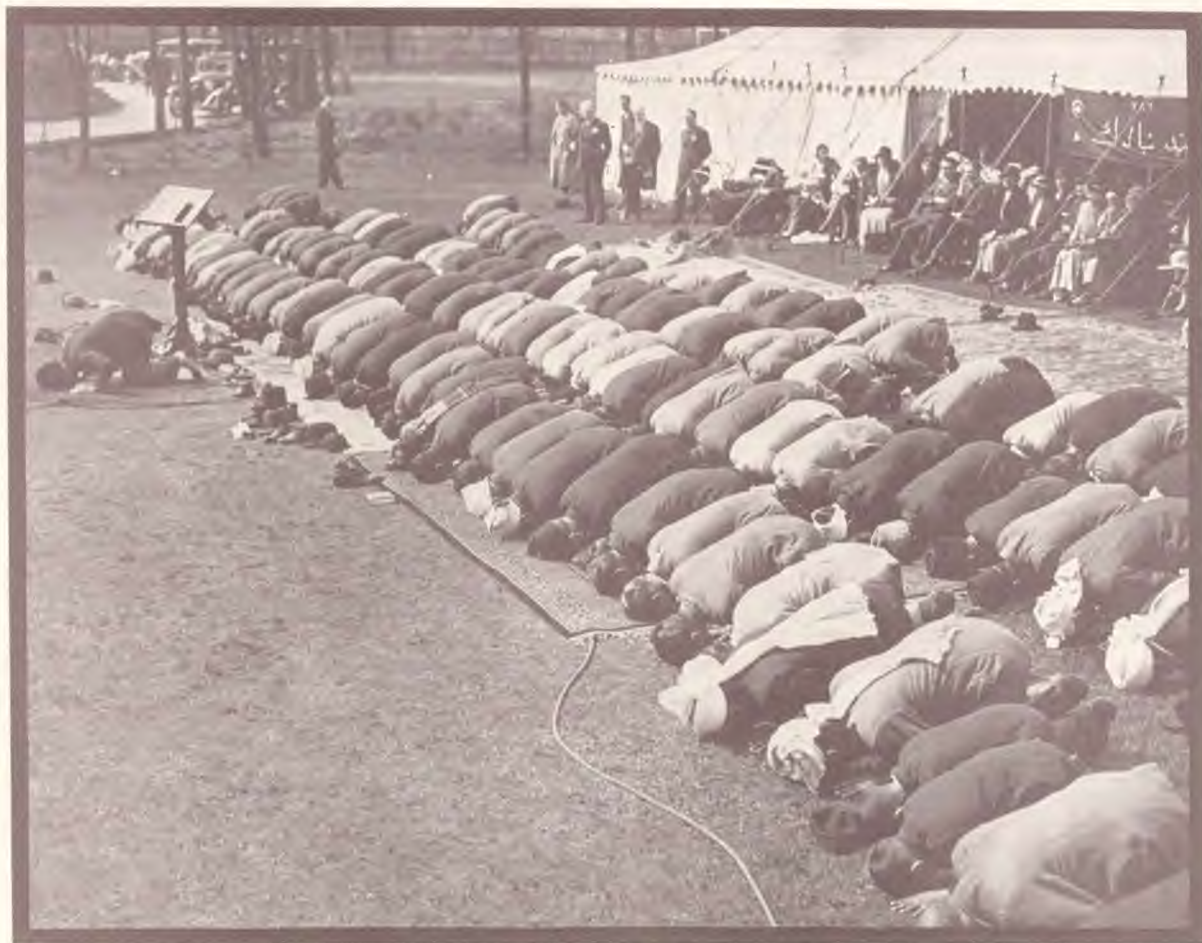
And as a final warning Christ tells us in His Revelation given through

John on the Isle of Patmos, that "sorcerers" [those who profess to call up the dead] "shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

Conclusions from the Evidence of History

From the evidence at hand we are forced to the following conclusions: first, that communications between the worlds seen and unseen have existed from time immemorial. Secondly, that God has denounced all such intercourse as defiling and in the ancient Theocracy forbade it under the severest penalties. Thirdly, that it is likewise strongly condemned in the New Testament by example and teaching and deserving only of the terrible punishment of the lake of fire. Fourthly, it is self-evident from the foregoing that it is not a "New Revelation" from heaven and that its origin is not of God; but that it is a great deception, not in that it is not

(Concluded on page 15)



Mohammedans in England celebrating the anniversary of Abraham's great sacrifice.

ARE WE

WORSHIPING OTHER

GODS?



A NEW YORK woman who had \$40,000 in the bank died recently from eating a poisoned crust of bread which she picked up in an automaton restaurant in the busy metropolis. This Lillian Rosenfeld lived in abject want and poverty, rather than touch her savings account. She was only forty-three and she should have been happy and independent. With her bank book hidden away, she lived in a dark basement room, ate from garbage cans, and begged on the street.

One morning she wandered into a restaurant, hoping to find food which some one had not eaten. She watched a middle-aged man at his meal. He was tired of life and had come into the restaurant to end it all. He poured a violent poison on a piece of bread, ate it hurriedly, and then went into a washroom to die. Noticing that he had left the table without having eaten all he ordered, Lillian Rosenfeld, hurried to the table and devoured the remaining food. Exultingly happy at her lucky find, she rose to go, but agony struck her; she fell to the floor, and died an hour later in the Knickerbocker hospital, a poor rich woman.

How often we have dreamed of the happiness and joy which wealth might bring, and have looked with jealous and envious eye at the rich. What an illusion! The rich are not all happy. Few, if any of them are. And fortunately, the things which go to make life worth while, — friends, love, health, and spiritual blessings, may

be had by the poor as well as by those with means. It is well for us to think of the saying, "we get a living from what we get, and a life from what we give."

These Be Thy Gods

Our hearts go out to the heathen, who in his blindness and superstition, bows down to gods of wood and stone. But in our own land of enlightenment and liberty, there are "lords many, and gods many." Contrary to the Lord's command, we have placed other gods before Him. The god of wealth has been widely worshiped in our land. We have been so prosperous that many have cast away the faith of their fathers and pinned all their hopes on the dollar or the pound.

But we have learned some lessons in the past few months. There is a growing feeling that the god of Gold is not so dependable. Some of our financial idols which we have set up to worship, have toppled over.

A great match king with miracle-working powers appears in the limelight. All that he touches seems to turn to gold. He rains down wealth on those who do not labor, and lavishly passes out favors to a wide circle of devotees. And when he could deceive his trusting worshipers no longer, he committed suicide, and few regretted his going.

Another modern divinity appears as a great organizer. Millions and millions of dollars which trusting

souls had committed to his care were invested in holding companies and subsidiaries. Suddenly hundreds of thousands of trusting worshipers found their divinity to be a shrewd schemer, and the newspapers reported that Mr. Insull had gone abroad and refused to return. No longer did he care to hear the prayers of his worshipers.

Thousands invested their all in the stock markets. Their gods were the great stock brokers, the men of the counting house, the international bankers. These gods could not possibly fail. But the crash came, and that which was thought to be pure gold, was found to be worthless dross.

What a sad lesson! Many of the devotees of mammon committed suicide. Thousands are in insane asylums. Countless millions are physical wrecks. Their gods have failed them. They have been building on shifting sands. There is no lasting satisfaction in the worship of gold. How true is the statement of Holy Writ, "Ye cannot serve God and mammon."

In our independence we have forgotten God. We have attempted to run our world without Him, and in what a sad plight we find ourselves, financially, morally, spiritually!

Gods of Pleasure and Fashion

Many like Esau of old are willing to sell their birthright for a mere mess of pottage. The world is pleasure mad. And how many would rather be dead than out of style, regardless of what the styles may be. If it is the vogue to have a slim boyish figure,

fashion's slaves rob the system of the nourishment it needs, and starve the body to be in style. While men have been slaves of custom as well as the women, it seems the women have gone to undue extremes in the last decade, and some have wondered what would be next. It is encouraging to note that some changes are coming about in these extremes. In *McLeans* for August 15, Dora M. Sanders tells of how the women "turned suffragette, cut off their hair, shortened their skirts, cultivated boyish figures, and kept the world in a constant twitter as to what they would do next," in their campaign for the equality of the sexes. Then she declares that women don't want this freedom and that they are not using the ballot which has been granted them, they are proceeding to "grow hair again, lengthen their skirts," and in short just being women, mothers and homemakers.

Woman's Influence

Adolph Hitler declares,—“only by rebuilding the German home can we once more make Germany a great world power. Without the help of our women we will fail.” True Mr. Hitler! Without the help of our women in Canada we fail. God did not intend that women should be trodden under feet of men, nor that they should be slaves and bondwomen. He planned that man and woman should walk side by side, the woman being a helpmeet. The man, in God's plan, was to be the protector and provider; the women, the mother, the queen of the home.

“No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the Divine.” It is the hand that rocks the cradle which really rules in the destinies of nations and men. This being true, we are naturally anxious that our mothers, our sisters, our daughters, and sweethearts shall be true to the God of our fathers.

Anything which takes first place in our lives, which separates us from God, might rightly be termed an idol. In the past few years we have been worshipping at many shrines. God has

had little place in our lives. While pitying the poor heathen, who devotedly worships his gods of wood and stone, we have set up idols of our own. P.

ONLY A DREAM

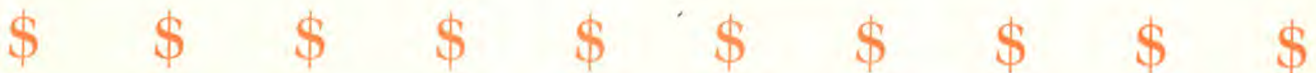
*Last night as I lay on my bed, asleep,
I dreamed that the night had passed,
I dreamed that king winter's rule was o'er
And spring was here at last.
I dreamed I was out in the field with my plow,
Preparing to sow my grain,
When I heard my wife calling so anxiously,
Calling again and again;
I stopped my horses and tied up my lines
And went to the house to see
What it was that had happened to make her call,
What it was that she wanted with me.*

*As I entered the door she greeted me thus,
"O what is the matter with you?
The children and I are all ready," said she,
"And we thought you'd be ready too.
O surely you can't have forgotten the day?
The day of all days to this world,
When each person will be eternally saved
Or else to destruction be hurled.
The letter, O have you forgotten, my dear,
That the Master did send to say
On the turnpike road at the stroke of noon
He'd be waiting for us to-day?"*

*"Be on time, be on time," were the words He used,
"Your children, yourself and your wife,
Be on time, be on time, let no one delay,
As you value eternal life."
O! I trusted my husband that you would prepare,
You knew what the Lord did say,
And now you are late, you are late, you'll be lost,
Why did you go plowing to-day?"*

*In my dream, as she spoke, was my heart filled
With fear and a cold clammy sweat on my brow
And in my excitement I said to her then,
"Take the children and go, O go now.
The cares of this life have made me forget
This dreadfully awful day,
You go with the children and I will prepare
And follow as soon as I may."
My wife had laid out all my clothing for me,
But everything seemed to go wrong,
My fingers were stiff and the buttons were tight,
And it seemed to take O so long;*

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ALL LAW DEFIED

(Concluded from page 5)

unborn; wives and children are killed by husbands and fathers; addicts kill to secure money to buy prohibited drugs and liquors; defaulters kill to cover traces of their crimes; radicals burn and slay, cloaking their murders under the guise of patriotism.

"There seems to be an irrepressible mania for shedding blood and experimenting with vice and the illicit. The laws of God and man are alike helpless to prevent this Saturnalia of crime. A whole generation is seeing red. Some of the killings are from sheer wantonness. Cults of reds commit murder in search of a new sensation. Often a crisis of nerves is deemed sufficient justification for taking human life. The inhibition 'Thou shalt not kill' is as much out of date in certain social and unsocial circles as the other nine commandments.

"The deeds of violence are greater in number and more horrible in detail than ever before. . . . We are in the midst of a storm and whirlwind of insurrection." . . .

It is a terrible picture such as no one cares to draw, and yet one strangely reminiscent of the Mosaic description of the world before the flood. At that time, we are told, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence." Gen. 6: 5, 11.

In the Days of Noah

That, too, was a golden age. God's own garden was still in the midst of the land. On all sides were evidences of His creative power, unscarred by any catastrophe. Men of noble stature and giant intellect roamed the unspoiled country. Never was the earth fairer or more productive. A delightful climate and abundant means of sustenance made possible a life of abounding happiness. Yet even then sin wrought its deadly work. Even under such conditions discontent crept in. Unbridled lusts clamored for satisfaction. Covetousness led to envy and hatred, and in due time to robbery, rape, and murder, till at last to the heavenly watchers the earth seemed altogether corrupt.

Finally, and with tragic suddenness, the triumphs of that first civilization sank beneath the avenging waters. The glitter of that golden age faded

in the darkness that covered all the earth. The generation that had forgotten God met Him in the flood.

And "as it was in the days of Noah, . . . even thus shall it be in the day when the Son of man is revealed." How striking that the world's greatest Prophet should have taken such words upon His lips! Yet in the light of the facts considered in this chapter they assume tremendous significance.

We, too, have come to a golden age. Not since those glorious days at the dawn of history has there been a time to compare with it. In many respects it far transcends every other period in the chequered story of mankind. It is the greatest era of all Time. Yet it is an age that has largely banished God. As in the days before the flood, all thought of Him has been displaced by a passionate searching for the satisfaction of fleshly desires. Lawlessness abounds. Corruption spreads like a cancer. Once again violence fills the earth. But for the presence of a righteous remnant, God might justly say as He said of old: "Every imagination of the thoughts of their hearts is only evil continually."

This is perhaps the supreme tragedy of this mighty hour. Blessed so abundantly

with earth's good things, man, under the smiling approval of his Maker, might be marching on to yet more glorious conquests. But in rejecting Him and neglecting His counsel he has invited disaster. By turning towards evil and tolerating lawlessness he has set the seal to his own destruction. The glorious civilization he has upreared, so honeycombed by evil, cannot last. With its foundations shaken, its superstructure cracking, its whole interior eaten away, the moment of collapse cannot long be delayed.

Without doubt we are moving swiftly towards some terrible retribution. Increasing lawlessness beyond human control demands a divine visitation. The blood of numberless victims of the cruelty of wicked men cries out to God for vengeance. Angel voices respond with the stirring message: "The hour of His judgment is come!" Rev. 14: 7.

WHENCE CAME SATAN?

(Continued from page 7)

Christ. They spoke of personal experiences, and testified not only to the identity and personality of devils, but they said these evil spirits were subjected by them under the direction of the Master.

The testimony of the seventy indicates military tactics, and the devils are represented as being opposed to the preaching of the gospel of Christ. The Son of God came to seek and save the lost, and His gospel is the "glad tidings" of His redeeming love. This message is opposed to the work of devils, proving they are not in sympathy with the uplifting and saving of humanity.

Satan a Being

The Saviour listened to the testimony of these worthy men, and as He did so He was reminded of the time when Lucifer, the prince of devils, was, for his sins, cast out of heaven. For one brief moment He drew back the curtain that hides the conflict of supernatural powers, and said: "I beheld Satan as lightning fall from heaven," Luke 10: 18.

This brief statement, coming as it does from the lips of the Son of God, is valuable testimony to prove the personality of Satan. From this testimony we learn that Satan was at one time in heaven. He said that He saw him fall from heaven. There can be no misunderstanding of such plain language. He spoke of the

LIFE'S QUESTION

By Robert Hare

When all is said that may be said,

And done that can be done,
The side you take, will it stand right?

The crown be lost or won?
This is the question you must face—
Lost oft to human sight —
Not one of conquest—never! No!

Just, "Am I in the right?"

Man's false ideals hedge you round,

Deception seeks to please,
And human hearts are satisfied

With trifles such as these.
But higher than the dreams of time

And all that brings delight,
The mighty question rings anew:

Say, "Am I in the right?"

Truth on her scaffold, wrong at ease,
Both now appeal to thee.

Ask not for fame or idle dreams,
Reach for eternity;

It is not conquest that you need,
Or charms that touch the sight,

The question you must answer now
Is, "Am I in the right?"

fall of this mighty angel as a visible descent, and as he fell, he appeared to the Beholder as a glorified being. His fall is described as being like lightning. This language is in perfect harmony with many statements in the Bible that speak of Satan as an exalted angel of light. His angelic name was Lucifer, which means, day star or lightbearer.

There is not the slightest intimation of doubt in the Saviour's testimony. He simply referred to an experience that was perfectly clear and real to Him, and He described what He saw in language so simple and plain that it will admit of no question at all. In the light of this testimony, how can any one who believes that Jesus Christ lived among men, that He died and rose again, disbelieve the personality of Satan.

Yes, there is a cause for the evil in the world, a master mind, and an infernal promoter is in the background, who knows the source of all iniquity and sin. He is an enemy of God and man. Surely such an one is answerable at the bar of justice, and there must be a judge sufficiently wise to meet out just punishment to the satisfaction of all concerned.

IS SPIRITUALISM NEW?

(Concluded from page 11)

real but in that it is not what it purports to be.

A Question for Spiritists

We are also justified in asking the following question: If the fundamental doctrines of Christianity are wrong and if we "have to throw" our "orthodox theology into the melting pot and fashion it anew" as stated by the Reverend G. Vale Owen (former curate of Seaforth, Liverpool, and vicar of Oxford, a noted author of books dealing with Spiritism) in a message of his, read by the rector of All Souls' Church, London, the Reverend Arthur Buxton; if such a radical transformation must be undergone, and if communications have always been open between the worlds seen and unseen, and if the

departed spirits of the dead are imparting these [supposedly] "New Revelations" from God; then why didn't Paul and the apostles inform us of these errors after their decease? To say that they would not if they could, when their all-absorbing desire was the salvation of their fellow-men, would be absurd. To say that God would not allow them to do so, even if they desired, is still more absurd. Either the claims of Spiritism are false or God and the apostles have been guilty of being grossly negligent of their duty.

Historical evidence, therefore, exposes the utter absurdity of the claim that by means of spirit manifestations a "New Revelation" from God is in process of delivery.

DOES THE AVERAGE GIRL DRINK?

(Concluded from page 9)

Teachers from universities wrote that such conditions did not exist on their campuses.

Someone wrote that the letter had been read before a citizens' meeting there, and the leader had had 1,500 copies struck off for distribution. Another had 10,000 of them printed in leaflet form for free distribution.

There is not a doubt but what many other average girls objected to Mrs. Roosevelt's astounding statement, but made no reply. There is not a doubt but that thousands of people read Miss Underwood's reply, admired her courage, and agreed with her, but did not take the trouble to write and tell her so. Many people feel deeply over a matter who will not take the trouble to write a letter about it. But the fact that a number of "average girls" did reply to Mrs. Roosevelt's statement, and the fact that there has been such a spontaneous outburst of approval as a result of Miss Underwood's open letter has convinced me that there are still plenty of people left in Canada and the rest of the world who do not drink and who do not believe in it.

ONLY A DREAM (Concluded from page 13)

*But at last, I was dressed and out on the road
And running as fast as I could.
But it seemed in my dream I could make no speed
For my feet seemed no better than wood.
What was it was dragging? And looking I saw
There were chains on each of my feet,
And the ends reached back to my little farm,
To my horses, my cattle and sheep;
And a rope round my waist was holding me back
To those acres waiting for seed
Which now were so useless to give me aid
In this my great hour of need.*

*How desperate I fought to escape their embrace,
But O they were stronger than I,
And while in my misery I strove to be free,
The Master, He came and passed by.
My tongue cannot tell of the anguish I felt
When it dawned on me I was too late,
The Master had come and I wasn't prepared
To enter the Pearly Gate.
I bowed on the road with a heart-broken sob
And the sinner's remorse was mine,
Then I waked from my dream, and O I was glad
It was still preparation time. —David Patterson*

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Change of Address: Please give both old and new addresses. Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the WATCHMAN without having subscribed may feel perfectly free to accept it.

● Where does the time go? If we live the allotted threescore years and ten, the average individual's time is divided approximately as follows:

Sleep 23 years; work 19 years; recreation 9 years; religious devotion one year; eating 6 years; traveling 6 years; illness 4 years; dressing 2 years.

We may change these averages of course. For instance, proper food, regular exercise, plenty of sleep, and work and recreation in the right proportion will greatly reduce the time spent in bed because of illness.

● "What next?" you ask when you read of the many new devices being perfected. Some of the latest inventions are an alarm clock which will rouse only the person wishing to be awakened; a watch which reminds its owner it is time to wind it; matches which children cannot light; and pencils which need no sharpening, the wood wearing down with the lead. An English inventor claims to have perfected a torpedo which will find its mark whether the ship travels in a circle or a zig-zag course. In Los Angeles, recently, three motorless planes were hauled about in the sky by a fourth plane. So trailers of the sky may soon be a common sight.

● And again we ask "what next?" when we read of nudist colonies being established in North America. One of the latest we are told is at Salt Lake City. In morals, our world is rapidly reaching the condition which existed just prior to the flood. The Scriptures tell us that just before Christ comes the second time, conditions will be similar to those of Noah's time.

● Experts of the League of Nations' Opium Section tell us that illicit traffic in the drug, heroin, brings profits to those engaged in the illegal traffic, to the amount of about \$2,000,000 a day. The annual turnover of heroin is about \$690,000,000 a year. The average price for a dose is about twenty-five cents. Those who handle the drug usually expect about one thousand per cent profit.

● Elevators in the new R. C. A. Building in New York travel at the rate of 1,400 feet a minute.

● Mr. Ford has celebrated, this year, the thirtieth anniversary of the Ford Company by again enacting his first experiment with the gas engine. Of this first motor we read,— "The strange contraption devised for his test consisted of a piece of gas pipe for a cylinder, a valve turned by old clock wheels, an improvised flywheel and a copper wire for a spark plug. Mrs. Ford was his carburetor and dropped gasoline, a drop at a time, into the little funnel at the cylinder's side; the spark came from the electric current in the house, and as Mrs. Ford dropped the gasoline, Mr. Ford turned the crank, and with an awful roar the contraption started." From this has developed the modern car.

● A hundred years ago the first vessel crossed the Atlantic, using steam all the way. In August 1833, a Canadian-built steamer, the *Royal William* left Pictou Harbor for England, and after twenty-five eventful days reached Gravesend. What progress has been made in the last century!

● We often hear it said that some men don't have work because they don't want work. But a good many men are willing to make most any sacrifice in order to get employment. We read of a crew of men who had manned a Canadian National Steamship's vessel on the Pacific Coast, who rode the rods on the railroad in order to reach Toronto to get promised jobs. The vessel on which these men worked on the Pacific coast was sold, and the men left without work. The manager of the new company told the men he could give them work in Toronto on a vessel loading for Vancouver, but he would not be allowed to furnish them transportation to Toronto. "Save the jobs," said the men, "and we'll be there." And they were there. Most men are willing and anxious to work if only given an opportunity.

● A good many people wonder where Britain gets all her gold, and it is surprising to learn that much of her gold comes from poverty-stricken India. In 1932, \$225,000,000 of the precious metal were transferred from India to London.

● Some of our readers may have wondered just what is the platform of the new political party in Canada, commonly known as the C. C. F. Here it is in brief, as given by the *Canadian Press*:

Establishment of socialized economic order.

Socialization of all financial machinery.

Socialization of all industries and services essential to social planning.

Security of tenure for farmers and progressive removal of farmer's debts.

Regulation of external trade through Import and Export boards.

A national labor code.

Publicly organized health, hospital and medical services.

A foreign policy designated to promote world peace and international economic co-operation.

New taxation policy designed to raise public revenues and lessen inequalities of income and provide funds for socialization of industry.

● It is estimated that almost three cents out of each dollar of net sales in the average restaurant is spent in replacing broken dishes and glassware.

● "Old Sleepy," a homing pigeon whose home is in St. Thomas, Ontario, was released in Oklahoma City on July 24 and told to get home the best way he could. On July 31, he fluttered down into his own yard in St. Thomas, having covered the 1,013 miles in seven days. What instruments guided the bird in his homeward flight?

● For the eighth time, Canadian wheat has won the world's championship. This time the honors go to Freeland Wilford, of Staveland, Alta.

● Ninety million youth under the age of thirty are living in Russia today with no religious training. Ninety million young men and women are being taught that God is a myth and religion a detriment. What will be the outcome?