

(3)

The ORIENTAL WATCHMAN AND HERALD of HEALTH

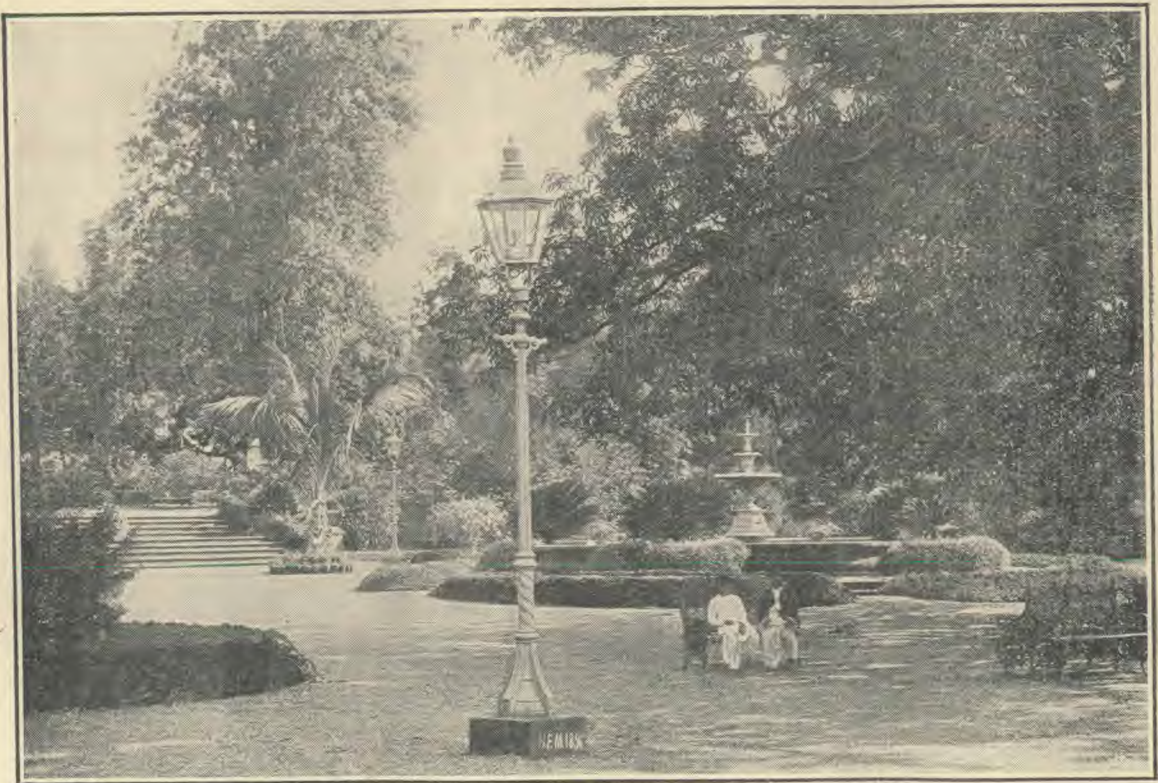


Photo "G. I. P. Ry. Publicity Bureau"

A Cool Corner in the Bund Gardens, Poon

What China Wants

Prohibition, Is It a Success?

Correct Weight Reduction,

Neither Harmful Nor Dangerous



Around the World

By the will of Lord Curzon, the splendid old castles of Bodiam, in Sussex, and Tattershall, in Lincolnshire, have been given to the nation.

Before the autumn of this year the government forestry department of Great Britain will have planted 39,000,000 trees as part of its programme for conserving the forests of England, Scotland, and Wales. In the last five years it has planted 200,000,000 trees.

The corner-stone has been laid for Berlin's first skyscraper, which is being built by the Society of Book Lovers to house a theater, studios, and offices. Until recently office buildings were limited to five stories, and apartments still are. Berlin has a population of about 4,000,000.

The Federal courts have granted an injunction to the Palmolive Soap Company against a Pennsylvania concern which tried to take business away from them by putting out soap under the name "Palm and Olive" and using a green wrapper in imitation of the well-known Palmolive style.

So many American tourists wish to fly across the English Channel that the British fleet of twelve aeroplanes and the French fleet of ten cannot accommodate them all. The daily average between London and Paris, each way, is fifty passengers. The French lines hold the daily record of 121 in one day. The British hold the weekly record of 1,078 passengers. There are also British lines from London to Zurich, Brussels, Cologne, Amsterdam, and Berlin.

Germany has crossed the gap from inflation to stability, according to S. Parker Gilbert, agent general for reparations, in his report of the first year's operation of the Dawes Plan. Germany paid its first billion of gold marks, of which about 15,000,000 marks was allocated to the United States. The big test, however, is to come, according to Gilbert, in the third year, when the payments will reach a standard total of 2,500,000,000 marks. At present, he said, Germany has a balanced budget, but the road to her full recovery is beset with difficulties.

According to the *Daily Express* the Pope has bought a large tract of marsh land in order to give him direct access to the sea. The transaction was arranged between the Italian government and the Vatican, the price being £200,000. The prospective passage is actually a strip of marsh land, about 300 yards wide, lying between Ostia and Ladispoli. The passage has been "acquired by the Pope . . . so that in time of war ambassadors and messengers can be dispatched and received independently of Italy. Also, there need be no necessity for passports in peace time."

Mr. Lloyd George, in a recent London speech attributed the prosperity of the United States largely to prohibition. Pointing out that England last year spent more than a billion and a half dollars for liquor, in spite of hard times, Mr. Lloyd George said: "Prohibition is an experiment we ought to investigate. Do not condemn it haphazardly. One hundred and ten million people do not continue to make fools of themselves for long. They are the most prosperous people under the sun, not because they have the gold, but because they have not the drink."

Premier Mussolini and his fascisti have decided to do away with handshaking and hat tipping and substitute the old Roman form of greeting—the upraised right arm. Public employees and school children are required to use the new style; all fascisti are expected to practice it voluntarily.

The Italian government's bill to restrict the liberty of the press in that country was recently carried in the senate, by a majority of ninety-seven. The ballot was secret, and the opposition was the strongest the government had met with in the senate. Premier Mussolini also won on his measure to compel arbitration in labour disputes. Critics of the government in other countries are liable to have their property in Italy confiscated, under another measure.

Experiments were carried out some little time ago in the House of Lords with a view to improving its acoustics. The Marconiphone Company have now received instructions to provide the Upper Chamber with a complete amplification system. Microphones, three in number, are being fixed, and twenty-four "listening points" are being provided amongst the back benches. Each of these listening points is to be equipped with a hand telephone to be held like a lorgnette. The volume of sound can be regulated; this will prove essential, as the amplification is to be well in excess of the requirements of even a very deaf person. The Press Gallery is to be equipped with six pairs of headphones provided with means for regulating the volume of sound to suit the individual listener.—*Science Sightings*.

"There are 17,000,000 wage earners in Great Britain and Northern Ireland to-day; 8,000,000 of these make for competitive markets at home and overseas. They are unsheltered. Nine millions are engaged in the sheltered trades supplying goods and services to the unsheltered trades," says Mr. Stanley Machin, president of the Association of British Chambers of Commerce. "The wages of the workers in the sheltered trades of this country are 100 per cent above the pre-war level, *i. e.*, they are some 24 per cent more than is needed to meet the present increased cost of living, and as these high wages in the sheltered trades go into the index figure of the cost of living they thus breed a vicious circle. On the other hand, the wages of the workers in the unsheltered trades are only 60 per cent above the pre-war rates, or 16 per cent less than the increase in the cost of living."

Militarism is China's internal difficulty. There are nearly a million and a half soldiers in China. They are divided into twenty or more armies, each of which is under the command of a man who has its recruiting, support, and leadership in his own hands. In the true sense of the word, however, there is no real national army in China. The Central Government is compelled to contribute largely to the support of these armies, but the armies cannot be depended on to support the Central Government, unless their leaders choose to do so. In case the funds from the national treasury are insufficient, provincial revenues, the salt tax, the income of the railways, proceeds from special levies, etc., may be seized to pay the soldiers and provide arms ammunition, and other military supplies, which are more often than not used in carrying on civil war. Thus the military leaders really control China, and any settlement of China's difficulties must take into account what these men may do.

The Oriental Watchman

AND HERALD OF HEALTH

Vol. 2

Poona, March, 1926

No. 3

Topics of the Day

The Royal Indian Navy

All India rejoices in the recent announcement by the Viceroy of the proposal to reconstruct the Royal Indian Marine as a combatant force and to call it "The Royal Indian Navy." This navy will fly the White Ensign and the commissions will be open to Indians and on a par with all other commissions of the British navy. It is worthy to note that Lord Rawlinson, the late C. in C., was chairman of the committee that brought in the report, which explicitly stated that the mistake made in the Army in not giving the King's commission to Indian officers must not be repeated in the navy. Even the most unreconcilable Swarajist must recognise the good will back of a move of this kind.

Mrs. Besant and the World-Teacher

It is a striking commentary on the fallibility of human nature to compare Mrs. Besant's begin-

ning public life as the wife of an Anglican clergyman, with its end in an attempt to foist on the world as Messiah, a young Hindu who has passed through such questionable, if not unholy experiences, as were revealed not so long ago in a British court of law. But no one present in the Gaiety theater, Bombay on February 8, could have misunderstood the meaning of Mrs. Besant's words. After basing her claim in words of Krishna and Mahomet she added: "And Christianity also contains definite statements about His return."

These words are true in a way not meant by Mrs. Besant. The Lord Jesus Himself clearly predicted His return to our world. He foretold the nature of the event and gave definite signs by which men might know when His return would be at hand. And in connection with these predictions He gave a plain warning against such impostures as Mrs. Besant is trying to impose on a credulous world. He said:

"Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth; Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together." Matt. 24: 23-28.

No one who respects our Lord and His words will have the slightest doubts concerning the place where Mrs. Besant's "world-teacher" belongs. He is numbered among the false Christs and false prophets.

Men are deceived by such impostures because they do not know the Bible teaching concerning the second advent. Jesus described it as the most glorious manifestation the universe will ever see. In speaking of His return He said, The Son of man shall come "in His own glory and in His Father's and of the holy angels." Luke 9: 26. Other scriptures tell us of the parting heavens, the reeling earth, with its terror-stricken inhabitants fleeing hither and yon vainly trying to hide as our Lord returns. The world will be shaken to its very foundations and all will be destroyed excepting those prepared for that great day. Jesus, King of kings and Lord of lords, is coming on the cloud, followed by the armies of heaven. A young Hindu standing under a banyan tree in Madras repeating insipid platitudes, is no fulfilment of such prophecies.





Photo "Indian Daily Mail"

Indian Ladies, Addressed by Lady Wilson, Bombay

Baby Week in India

We predict that the inauguration of "Baby Weeks" will prove in the future to be one of the most enduring of the many gracious acts of Lady Reading during her stay in India. Indian babies and Indian mothers need the help of an enlightening movement of this kind, and the happy future of India depends more on such efforts than on some of the political theories so loudly shouted from the housetop.

As a sample of the good results of this effort we cite the very successful "Baby Week" which just closed in Bombay. The Governor of Bombay opened the exhibition in the presence of a large concourse of people representative of all classes. One innovation which we hope will become common in gatherings of this kind was the installation of "loud speakers" which made every word audible even in places most remote from the speaker. The definite educational value of "Baby Week" was emphasised by the Governor when he said, "This is evidenced by the fact that thousands of the very poorest women crowd the exhibitions, in their keen desire to learn something from the practical examples shown, which will enable them to help themselves, and so help to drive away that atmosphere of ignorance, superstition, and perhaps even indifference, which have been the chief enemies to popularising the laws of health and the principles of modern science in this all important work of bringing into the world and rearing healthy children."

Lady Wilson addressed a very large meeting of women during the week, and emphasised particularly the evils of early child marriage. We wish her words could reach every part of India. She said in part:

"I should like briefly to allude to the unfortunate consequences that necessarily follow from early marriage. The marriage of a girl of ten or twelve or even fourteen years of age deprives her of the enjoyment of what should be one of the best periods of her life and of what ought to be the privilege of every child of her sex, and that is a happy girlhood. Unfortunately for her, she is carried at once from childhood to motherhood, and is unable to enjoy the intermediary

and most important stage of physical, mental and moral development, and the heavy responsibilities of a married life are thrust upon her at a time when she would be better occupied in playing with toys, or spending her days in study and outdoor games. I would ask you how such a girl can be expected to understand and fulfil the duties of a wife and a mother. Her health suffers, and her mental growth is arrested. And what about her child? Through her ignorance of mother-craft, her child is the victim of all kinds of preventable sufferings, and the next generation is devitalised. It is being increasingly recognised that the most impressionable age of a child is from 4 to 8, and its best teacher is its mother. Few chances has the poor little mother of being literate, much less of being educated. The child thus begins life mentally, morally and physically under the worst auspices. Is this fair to the child? Realising that early marriages are one of the main causes of high infant

mortality in this country, our Committee are exhibiting a new cinema film based on propaganda against early marriages. For we believe that no satisfactory progress can be made in National Health so long as these social customs prevail. Addressing, as I do, the ladies of all communities of the City, I should like to make a particular reference to the great ideal of motherhood. Can that high ideal be ever realised under such tragic circumstances? Motherhood is a great and noble privilege when not prematurely forced and when its responsibilities are rightly understood and willingly undertaken. But nothing remains of the ideals when duties which ought to be a joy and a privilege are reduced to an unbearable burden and unhappiness."

After outlining the practical work being done from the centers already established in combating "ignorance, filth and superstition" she concluded:

"Our Committee cannot work miracles, and it is fully alive to its shortcomings and to the difficulties that lie in its path. With illiteracy and ignorance all round us it is a stupendous work that we are undertaking, a work that requires the most sympathetic, active and intelligent cooperation of every patriotic person in the City. I am confident that the citizens of Bombay will not fail to respond to this appeal for cooperation in making the future generation physically, mentally and morally strong."

It is encouraging to know that this same work is being done in many other cities of India.

The Opium Situation

There are many evidences showing that real progress is being made in the international opium situation, in spite of the disappointing results of the first and second conferences held at Geneva about a year ago. Our readers will remember that a deadlock arose over the question of the time limit within which the signatory powers should undertake to suppress the consumption of prepared opium in their territories, excepting for medicinal purposes. The American delegates were instructed to insist on a time limit of ten years, which they subsequently extended to fifteen years from the signing of such a Pact, while some other nations insisted that the fifteen year time limit should commence from the date when the danger of smuggling should cease to be a menace to such suppression. Unable to carry through their instructions America withdrew, followed by China.

This withdrawal had a good effect on the deliberations of the conference, and the results were not altogether disappointing. Opium was made a government monopoly, its sale was forbidden to minors; and stringent rules were recommended regulating its export and transit.

The most important result of the second conference was the establishment of a permanent Central Board of eight disinterested persons to be appointed by the Council of the League of Nations, and to hold office for five years, America and Germany to have one member each. This Board is to be furnished data both as to internal consumption and export, and is to keep the League and the world informed as to the actual situation.

Another achievement was that every effort should be made to abolish the smuggling of raw opium within five years. The two protocols together, therefore, look to the suppression of opium smoking and to the confining of its use to medicinal purposes only, within twenty years.

The Viceroy recently made an important announcement concerning the plans of the government of India for carrying out these protocols. He said in part:

"As a result we have come to the conclusion that, in order at once to fulfil our international obligations in the largest measure, and so to obviate the complications that may arise from the delicate and invidious task of attempting to sit in judgment on the internal policy of other governments, it is desirable that we should declare publicly our intention to reduce progressively the exports of opium from India so as to extinguish them altogether within a definite period—except as regards exports of opium for strictly medical purposes. The period to be fixed has not yet been finally determined as, before arriving at a decision, it is necessary to consult the government of the United Provinces regarding the effects that the resulting reduction in the area cultivated with opium will have on the cultivators in that Province. We further propose to discontinue altogether the system of auction sales of opium in India as soon as the agreement for direct sale, now being negotiated with the government of French Indo-China, is concluded. My government hope at an early date to move a resolution in both Chambers of the Legislature in order to give the members of the Legislature an opportunity of expressing their views on these important proposals."

Opium Consumption in India

As a result of the efforts of the Legislative Assembly the situation in India has been clarified. The League of Nations Committee has laid down as an index figure for the legitimate consumption of opium in any country which has a medical service competent to regulate the same, six seers or twelve pounds per ten thousand of the population per annum.

Now the average for the whole of India is but twelve seers or double the amount thus allotted. However, an analysis of the figures for local areas reveals the danger spots.

The Central Punjab shows excessive opium consumption, some centers rising as high as 60 lbs. Likewise such centers as Benares, Cawnpore and Lucknow in the United Provinces show high rate of consumption. But it is in such cities as Bombay with 43, Karachi 46, Rangoon 109, and Calcutta 143 that we find a most serious situation. Curiously enough the greatest problem in India arises among the Assamese of the Brahmaputra

Valley in some parts of which the proportion rises to 237 lbs. per ten thousand of the population.

Aside from the Malwa States the chief production of poppy is in the United Provinces. In seven years the area under cultivation has been reduced from 200,000 acres to 74,000 acres. Likewise the annual revenue to government from export sale has been reduced from Rs. 8,00,00,000 in 1913 to Rs. 1,42,00,000 in 1924-25. Mr. McWatters on behalf of the government promised the Legislative Assembly to fulfil all the obligations "in the spirit and not merely in the letter." It therefore seems probable that five years will see the suppression of smuggling and twenty years the use of opium confined to medicinal purposes only.

Is the Spirit of Locarno Waning?

The world grasped with eagerness the Locarno Pact as an evidence of the beginning of a new order. But disillusionment has not been long in coming. One of the most striking recent evidences of the waning enthusiasm was the unwise and bellicose speech of Signor Mussolini in Italy in February concerning some statements made by the Austrian Prime Minister. Both Austria and Germany plainly replied that, but for their unarmed and comparatively helpless position, the provocative speech might have meant war. Difficulties have also arisen concerning the entrance of Germany to the League of Nations. Men are still selfish, suspicious and afraid, and so long as their hearts are unchanged, there is little value in crying, "Peace, peace," when there is no peace.

A Munificent Gift

Mr. Carnegie's famous statement that it was a disgrace for any man to die rich called forth considerable comment at the time it was made. Among the millionaires who are trying to use their wealth to some purpose, while living, are the Rockefellers. Mr. John D. Rockefeller Sr. has given away for various beneficent purposes sums equal to 150 crores of rupees. The Rockefeller foundation has indeed "promoted the wellbeing of men throughout the world;" the Educational Board established by him has done as much as many governments in furthering the cause of education, and assisting a poorly paid profession to be independent; the Rockefeller Institute of Medical Research with unlimited funds provides the sinews of war both in money and brains for investigating and suppressing those diseases that harass humanity. Now Mr. Rockefeller Jr. comes forward to emulate the example of his father in a gift equal to 3 crores of rupees for the establishment in Egypt of a museum and for antiquarian archaeological research, which it is hoped will lay bare the story of the ancient history of the race. Those scientific men who have thus far tried to solve these problems have been greatly handicapped because of a lack of funds. It is hoped that this munificent gift will remove this handicap. We welcome this particular gift as we believe it will result in discoveries that will discredit the vague guesses of evolutionists and confirm the Bible story of the origin of the race.

Modern Spiritualism and the Power Behind It

No. 2



Dab-
bling
in the
Occult

THE phenomena of modern Spiritualism are now too well known to need elaboration here. Tables tip, knocks are heard, as though spirits abide in the very wood itself, heavy furniture floats about the room, moving about as though endowed with intelligence, automatic writing, and many other such things. The medium, D. D. Home, in the presence of Lord Crawford, the Earl of Dunraven and Capt. Wynn, floated about the room, and finally out of a window 85 feet from the ground and back into another window $7\frac{1}{2}$ feet away. However, none of the physical marvels necessarily prove the contact with the other world, but the psychical marvels such as automatic writing, conveying intelligible information unknown to the "medium" or to any in the audience, proves extra-human intelligence. There can be no doubt but "mediums" like Mrs. Piper in America, and Eusapia in Italy, and many others were under "control" of some discarnate spirits. Sir Oliver Lodge gives a typical illustration of what we mean by "control" in his book "Raymond." He tells of the "controls" who spoke through him, principally "Fedra," the little Indian girl, and "Moonstone," the Indian Yogi. If these are really our beloved dead, we next inquire what good thing have they ever said or done?

No Good Thing from Spiritualism

Let us then listen to the testimony of those who know, in regard to the nature of the revelations that come to us in this manner, and in our minds compare them with the revelations we find in God's Holy Word.

Dr. Schofield said to a company of Spiritualists:

"Is there in this company one Spiritist who has not recoiled with, at least disgust, from the puerile pranks, too often steeped in falsehood and deception that so frequently characterise their meetings, and have so degraded the very name of Spiritism? And what has been the result? What is the net outcome of the quest so far? Has one single, noble, or lofty thought been added to our previous concepts? On the other hand, have we not been

brought into the closest and most undesired contact with deception and fraud of an undoubted character; and too often, one regrets to say, with evil, malice and sometimes as Mr. Sinnett (a leading Spiritualist) has testified, of 'unspeakable corruption?' One is brought into touch in modern Spiritism with a world of which one had no previous concept, of a most undesirable nature, which has perhaps been best described by Maeterlinck in his 'Unknown Guest.'

"It is true that indirectly an unseen world has thus been revealed and demonstrated to many who denied it before, but the net result of Spiritism so far is most disappointing, to say nothing of its undoubted danger to spirit, soul and body; which to their honour, leading Spiritists are the first to point out."—*Modern Spiritism*, pp. 4, 5.

A Flood of Evil Spirits

Rev. Cyril E. Hudson, in the "Nineteenth Century" for May, 1919, says:

"Spiritists know that if you rend the thin veil which separates this world from the next, you can have no guarantee whatsoever as to the character of the personalities which avail themselves of the rent. You are running an awful risk."

"It is simply puerile," says another, "to refuse to face the possibility that evil spirits may rush the threshold when the door is opened." A writer in the "Occult Review" says: "Spiritists are well aware of the awful peril of 'obsession' by evil spirits. Man has some very dangerous and powerful enemies behind the veil."—*Modern Spiritism*, Schofield, pp. 186, 187.

Sir Wm. Barrett says, "Granting the existence of the spirit world, it is necessary to be on one's guard against the invasion of our will (when so surrendered) by a lower order of intelligence and morality."—*Id.*, p. 77.

Dr. Schofield, after long experience in his professional practice with distressing cases, warns against the hidden dangers of Spiritualism, telling how young people, from curiosity at the first, "dabble in the mysteries of the other world" by experimenting with table tipping, automatic writing, and the like, thinking them innocent past-times. But the descent, says the Doctor, is very rapid, and before they have any idea where it is leading they find themselves obsessed with these evil influences and in the grip of unseen powers whose hold over their lives it is well-nigh impossible to break. He concludes, "It is not long before the whole current of the life becomes changed, and the character alters for the worse."—*Id.*, p. 51.

Denies the Divinity of Jesus

We quote from Mr. Stainton Moses:

"The attributing to a man (Jesus Christ) of divine honour, to the exclusion in many cases of personal honour and love for the great Father, is a mischievous error which derogated from the duty of man to his God, . . . Hence we (the discarnate spirits) denounce such views as are contained in the fable of a material hell; and proclaim to you purer and more rational ideas than are contained in the orthodox notions of atonement and vicarious sacrifice."—*Spirit Teaching*, pp. 90, 91.

Sir A. Conan Doyle, one of the most recent protagonists of these noxious vapours from the

bottomless pit, tells us that we must make certain readjustments, one of which is the amputation of the Old Testament, "as the surgeon removes an obsolete appendix." As time goes on he says:

"The Old Testament will be more and more recognised as a document which has lost all validity, and should no longer be allowed to influence human conduct."—*The Vital Message*, pp. 26, 27.

The New Testament suffers almost as much at Sir Arthur's hands. He says:

"It would, indeed, be a good, though an unattainable thing, that a really honest and open-minded attempt should be made to weed out from that record (the New Testament) the obvious forgeries and interpolations which disfigure it, and lessen the value of those parts which are really above suspicion."—*Id.*, p. 131.

These "forgeries and interpolations" would, according to Sir Arthur, include all references to the vicarious sacrifice of Jesus, the fall of man, original sin, and even the Deity of Christ. Sir Arthur wrote in "The Metropolitan Magazine," New York, Jan. 1918:

"One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as 'redemption from sin,' 'cleansed by the blood of the Lamb,' and so forth. Never was there any evidence of a fall, then what becomes of the atonement, of redemption, of original sin, of a large part of Christian mystic philosophy? Even if it were reasonable in itself, as it is actually unreasonable, it would still be quite divorced from the facts. Again, too much seems to be made of Christ's death. It is no uncommon thing to die for an idea."

We thank Sir Arthur for so candid a statement of the dogmas of Spiritualism. Every devout believer in the Bible and in Jesus Christ recoils in horror from such damnable doctrines. How utterly at variance with the spirit of the great Apostle Paul, who "determined not to know anything among you, save Jesus Christ and Him crucified." The New Testament itself tells what to do with this sort of teaching which comes from the bottomless pit:

"Beloved, believe not every spirit, but prove the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is that spirit of antichrist, whereof ye have heard that it cometh; and now it is in the world already." 1 John 4: 1-3.

Jesus Christ is the only Saviour of the lost race; His blood is our only hope for cleansing from sin; His power alone can break the power of sin over our lives and give us victory over the flesh, the world and the devil; in His merits alone can we stand clear in the great Judgment Day and through Him alone can we reach the ineffable bliss of "the world to come." Spiritualism and all these seducing spirits who come to us in the hours of our greatest grief, falsely pretending to be the spirits of our beloved dead, sweep all this away at one stroke and leave us undone, without chart, compass or even rudder, helpless on the stormy sea of life.

Prof. Hyslop says:

"Spiritism shows no interest in either science or religion. Unless it reforms its methods it is doomed to extinction. Its first duty is to take part in the world's ethical redemption. If it will organise charities and hospital work, young men's and young women's social and ethical institutions, it can expect to survive."—*Contact With the Other World*, p. 424.

But as yet all these beloved dead, and all the pretended wise men who have professed to speak through these spirits have not done one good thing for the race, revealed a single scientific truth, or thrown any light on what happens after this life. Even the so-called "revelations" are so silly and puerile that Maeterlinck exclaims in "Our Eternity:"

"Why do departed spirits come back with empty hands and words? Beyond our last hour is it all bare, and shapeless, and dim?"

In his "Unknown Guest," he further says:

"The glimpses Spiritism gives us of the next world are none too assuring. The dead there to-day, seem strangely like those Ulysses conjured up out of the Cimmerian darkness; pale, empty shades, bewildered, incoherent. They appear much more up in this world than in their own. They seem intensely anxious to establish their own identity only to recall trivial details. They say and do the most inexplicable things; but give no real glimpse of the hereafter."

As a sample of the puerilities which we are asked to take in the place of the sublime revelations of the Bible, let us take some of the silly things that have come to us through the brain of a scientist of the standing of Sir Oliver Lodge. Raymond, his son, "the brilliant, earnest, energetic young engineer" does not after death, as he professes to come back to his father, make a single communication of importance or of utility. Raymond is still in uniform after death, although his own uniform was burned in Flanders; the spirits keep right on fighting after death, continuing the conflict interrupted in this life! (page 127;) they wear clothes (80); "silly spirits" have a game, others have whisky sodas, or "smokes" (197, 198); some continue the same old vices practised here (230); some spirits do the "cake-walk" (213) and so forth *ad nauseam*. (Continued on page 22)





Saturday Night—Before Prohibition

PROHIBITION

Will It Succeed?

By George Henry Heald, M.D.

Washington, D. C.



And After

WHAT of prohibition? Is it a success? Will it ever be a success? Has it come to stay, or is the present law destined to be modified or repealed? The friends of prohibition believe that it is right in principle, that the great majority of Americans demand it, that it is even now fairly successful, and that it is destined eventually to be completely successful. On the other hand, the enemies of prohibition believe that it is wrong in principle and hence doomed to failure, that it has been foisted on the community by a noisy minority, that it is breaking down all respect for law, and the sooner it is removed from the statute books the better it will be for the country.

Each side is fully convinced of the truth of its position and each has plausible arguments to prove it. One side is launched on the most colossal experiment in moral and social uplift by law that has ever been tried. The other side believes that the attempt to make people moral by law is an invasion of that "personal liberty" which is guaranteed by the Constitution. Which is right?

The "Johnson Report on the Prohibition Situation," issued under the authority of the Federal Council of Churches, after a year's careful investigation, is probably the first serious attempt to get at the facts in an impartial manner. The report, which does not pretend to be more than a beginning, and which urges the desirability of a more thoroughgoing research by organisations properly equipped for such work, consists of seven articles released to the newspapers for publication in September.

The report admits that, though there was a decided drop in the use of strong drink in 1920 after the Volstead Act went into effect, there followed a gradual increase in drinking. The National Prohibition Act, like a broom, swept best while it was newest. The anti prohibition forces hope to be able to show by the report that the present law is unenforceable and that it should therefore be modified or repealed. The prohibition forces recognise in the report a warning that in order to succeed they must work harder than ever, and with much greater understanding.

At no time has the sentiment for prohibition been anywhere near universal. In the large cities, and particularly in cities with a large foreign element, the sentiment was, and still is, in favour of "personal liberty," and against prohibition. But the sentiment of the country as a whole was seemingly in favour of the amendment. Prohibition was in the Constitution. The "dry" forces won the day.

Mr. Johnson, commenting on the disappointing results of the attempted enforcement of prohibition, says in his report, "The unwelcome phenomena which have become familiar to us as a result of national prohibition are of the sort that might be expected to follow any precipitate change in national policy—first a falling away on the part of the religious and moral forces from the crusading enthusiasm which brought about the regime; secondly, the rapid development of a counter movement of popular opinion. . . . We are witnessing, therefore, a testing, and, it would appear just now, the supreme testing, of a new social policy that has been written into our basic law. No one can say with positiveness what the ultimate outcome of this test will be; no cocksure optimism is warranted, nor is pessimism justified by the facts. Much seems to depend upon the development of public opinion in the near future."

The report calls for a more searching investigation to get at the facts, and a more thorough work of education, not propaganda, not reports based on hastily gathered statistics manipulated to suit the occasion, but instruction in the proved and accepted facts regarding the various effects of the use of alcohol as a beverage on the individual and on the community. Such instruction, combined with a demonstration of the benefits of community abstinence, where it has been measurably carried out, ought in time to develop such a sound public opinion that there would be substantial "dry" majorities even in the present "wet" districts, rendering violation of the laws unpopular with all self-respecting persons.

There are a number of reasons why the enforcement work has not met with better success. There was want of hearty cooperation in the executive part of the government. President Wilson vetoed the Volstead Bill, and by conviction was opposed to it. He did not exert himself to see that it was properly enforced. His successor, though not opposed to enforcement, was very much more concerned with other measures. The head of the Treasury Department, Secretary Mellon, was an owner of distilleries, and though he has since disposed of this property, there is little evidence that he has been interested in prohibition enforcement.

It is true that there has been a promise of better things since General Andrews was put at the head of the enforcement unit. He began his work intending to take prohibition enforcement out of politics, and to appoint experienced and successful business men to head the work; but he found that he had to reckon with politicians more interested in giving their henchmen good, fat positions than in prohibition enforcement. For instance, in Indiana, General Andrews has had to yield to one of the senators of that State, and remove a man who had done excellent work for prohibition, and who had the confidence of the temperance workers, and place in his stead a politician.

With this outlook, so far as the enforcement machinery is concerned, with wealthy liquor interests forming with the criminal classes a new and very efficient line-up by which they can the more readily defeat and defy the law, with considerable sections of the people, in large cities at least, in sympathy with the law breakers, the fate of prohibition rests with the majority, who must realise that their work was not ended when they cast their votes. If the people, say, of the city of New York, believe that an unjust law has been unjustly enforced upon them, they will be different from those earlier Americans who had a tea party in Boston harbour, if they tamely submit to it. There is a task before the believers in abstinence to carry on the same work by which the temperance minority grew to a majority.

While moral suasion is not advocated for criminals, to take the place of law, we must remember that many by education and tradition are not in a position to see what is criminal in taking an alcoholic drink. Prohibition will fail of success to the extent that its friends fail to convince, rather than antagonise, this class. While prohibition ought to succeed and must succeed, it can do so only if enforcement is accompanied by a much more earnest educational campaign.

What China Wants

By Hubert O. Swartout, Shanghai

"THE Powers should open the approaching Conference in Peking by announcing restoration of China's tariff autonomy and abolition of the unequal treaties, if Chinese liberals are to believe in the sincerity of the conferees. Otherwise patriotic Chinese will believe that the conferees are on nothing more than a trading expedition, granting the minimum possible in an effort to dam the rising tide of Chinese nationalism.

"I would urge that the Conference recognise the fact that both the youth and the *intelligentsia* of the country are aroused, and patriotically determined to free China. If the Conference fails us, other methods will be found. It required the martyrdom of the Shanghai students to fire Chinese patriotism, but the flames are not now to be quenched by conversation or half measures.

"Russia has been foremost in showing evidence of willingness to recognise and to aid China's attempts to recover her lost nationalism. We are not interested in criticism by nations that have shown themselves unwilling to do as much.

"China's faith in evolutionary reform through the instrumentality of foreigners is dead. We must demand the complete and unconditional restoration of national birthrights. With this assured there will be time enough to talk details of readjustment."

So spoke the "Christian" General, Feng Yu Hsiang, recently to Mr. Roy W. Howard, chairman of the board of directors of the United Press Association of the United States, who called on him that day for a special interview.

The same day that the Shanghai papers gave this startling news item they also carried an announcement of Tong Shao Yi's appeal to the nation. Mr. Tong, known all over the world, and a man who stands high in the estimation of both Chinese and foreigners, urged his fellow citizens to ignore the Tariff Conference, to have no faith in the ability of the present government to secure China's rights, and to hasten to develop the innate strength of the country to such a degree as would warrant a demand that foreign nations would not dare to resist.

But in spite of this fact, it is becoming increasingly evident that there is a growing body of public opinion in China. Eventually this public opinion will become coherent enough to result in a definite constitution and responsible government,—that is, if the delay is not so long that some military leader will become strong enough to seize supreme power. But even though a dictator seizes the reins of government he will have to be careful how he conducts himself, or he cannot hold his power long. The experience of Yuan Shi Kai, who had himself proclaimed emperor and was soon forced by public opinion to relinquish the title, proves this; and public opinion was far weaker then than it is now. It thus becomes clear that the only permanent settlement of problems that concern both China and foreign nations, must be one that satisfies the mass of Chinese citizens. Therefore the first and most important task of the men whose business it is to confer about these problems is to learn as nearly as possible what Chinese public opinion really is.

I am convinced that all classes in China to-day are united in their aims, their only difference being in the way they think will be best to accomplish these aims. There may be a very few who believe that it is best for China to continue partly under foreign domination but they are almost negligible. We may say, then, that the great majority of Chinese people, united in their aims, is the real China; and whatever this body of people demands must be considered in discussing the question. Is China right?

Until 1842 China had no tariff except whatever the local officials chose to tax the foreign merchants for permission to land and sell their goods. At the close of the Opium War it was agreed that a definite *ad valorem* duty should be charged, the amount to be about five per cent. Never having counted on a tariff as a source of revenue, the Chinese government had no way of judging what a proper rate would be, nor did it realise that it was signing away an important right when it agreed to England's proposal to include the tariff in the treaty of peace.

"Having devoted my life to the service of my country, I have little private property to leave. All that I have—a house, my books and a few clothes—I give to my wife Sun Chin Ling as a token of remembrance. I do not need to give anything to my children, for they are all grown up and able to help themselves. May I hope that they will make good and carry on my work."

—Will of Sun Yat Sen, Founder and First President of the Chinese Republic.

As time went on, more wars followed and more treaties resulted. The hold of foreign nations on the Chinese tariff strengthened. But the chief step in this direction was the designation of customs receipts as security for repayment of money borrowed from foreign countries, it being stipulated that foreigners should have charge of the customs administration to insure that the proper rates were charged, the amounts charged properly collected, and the money collected kept from disappearing into improper channels.

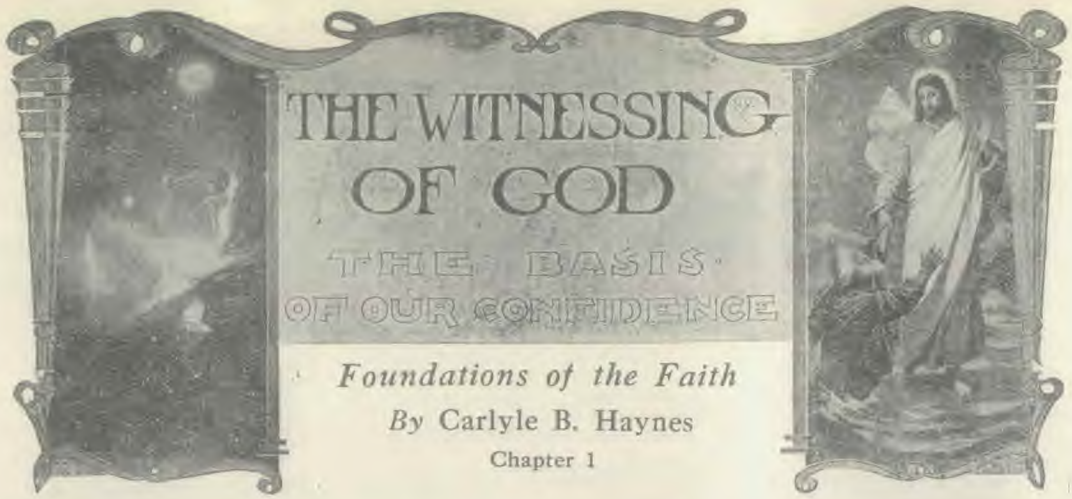
Thus at the present time China is bound to a certain tariff rate and has no liberty to raise it, the assessment and collection of duty are in foreign hands, and she is not at liberty to do as she pleases with the revenue. It is these conditions that have brought about the demand for tariff autonomy, and, judged according to the universal practice of the great nations of the world, China is asking no more than is recognised as the right of a sovereign and independent state. If there were no special conditions in China's case, we should surely say that the Western powers are very inconsistent to hold full control over their own tariff arrangements and then not allow China to do the same.

Autonomy of tariff is the prerogative of every sovereign state, and if the nations of the West are sincere in their declaration that they will respect the sovereignty of China, they ought to be willing to change the security for their loans into some other form, and allow China to have tariff autonomy. If, then, China is prepared to give some other firm security for the repayment of her loans and other debts, in her demand for tariff autonomy she is entirely right.

Give China a Chance

Strictly speaking, though, militarism and the possibility of a military dictatorship are domestic questions. If China fulfils her just obligations to foreign countries it is really no concern of foreigners what sort of government or administration China has. If China does not want foreign advice it is of no use to offer it to her. As to intervention, the day when that method of settlement might have succeeded is long past. China is aroused. From one end of the land to the other, there is a determination to throw off the influence of foreign powers, and with such a spirit in so large and populous a country, it would be stupid for foreign nations to try to settle matters by force. It would cost many times more than it would be worth, financially speaking; and the present opportunity to develop good will and cooperation would be irretrievably lost.

But there is a chance that granting China what she demands, even though according to the treaties, including the Nine-Power Treaty made at the Washington Conference, foreign nations have a legal right to deny or delay the granting of these demands, would create such a measure of good will that China would exert herself to meet her obligations in a way that she has never before done. If the present world wave of nationalism and the temper of the Chinese people are considered, does not this bid fair to the most hopeful way out of the present difficulty? If that is a true analysis, looking to the future and to practical things instead of to the past and to legal bonds, in demanding tariff autonomy, is not China right?



THE Christian Church is being shaken to-day with resistless force. It has become necessary to examine its foundations in an effort to determine whether it can stand.

The fury of the contending forces which during recent years, have attacked every human institution, and brought an end to many, has not expended itself. It is now being directed against divine institutions, and has thrown the Christian Church into a restless tumult. It is shaking everything in the world that can be shaken.

Human governments are being overthrown, the institutions of civilised society are being undermined, humanity is seething and tossing like the sea in a great storm, empires that seemed as fixed as the stars in the heavens have been utterly overthrown, governments that were rooted in the centuries have crashed into atoms.

In the face of this world-wide upheaval can the Christian Church demonstrate its divine origin by standing impregnable?

The Church has been attacked before. It has passed through many a conflict triumphantly. No weapon formed against it has prospered. It has had many enemies. It has withstood them all. They have made many assaults. Not one has succeeded. The weapons of those who have assailed it lie in broken heaps, while the Church has stood unshaken. It has marched in triumph over the graves of its critics.

But the present attack is of a different character than those which have gone before. The Paine's, the Voltaire's, and the Ingersoll's of the present day are no longer on the outside leading their forces against the Church of God. They have found their way into the breast-works in the guise of its defenders. They have undermined and sapped the loyalty of the servants of Christ. They have divided the allegiance of the people of God. They have gained the confidence of the Church. They have been elevated to positions of power and prestige. They have pushed their way to positions of commanding influence. They occupy the foremost places of power in the army of God. They have gained control of its resources and stores, of its ammunition and supplies.

And, having entrenched themselves among the defenders of the Church, having gained influence and power in the ranks of its servants, having divided God's people into two hostile camps in the face of the enemy, they are issuing orders to turn the guns against their own fortress. They are using ammunition obtained from the enemies of God, and they are leaving no stone unturned to smash the Church of Christ to atoms.

Every assault from the outside has been successfully met. Will this betrayal and treason from the inside succeed in destroying the Church?

It should be noted in this connection that no new weapon has been formed, or is being used against the Church. The betrayers of the Church to-day have caught the ancient weapons of infidels, atheists, agnostics, and apostates out of the hands of these ancient enemies, and are using them for an attack on the inside. That is the only difference. The weapons are the same. They have not changed. They have only been transferred from the outside to the inside.

These weapons have been cunningly contrived for use against the very Foundation of the Church. That Foundation is Christ. "On this Rock I will build My church." And it should always be remembered that Christ added, "And the gates of hell shall not prevail against it."

But that Foundation is being assailed to-day from within. The attacks from without have largely died away. Now, those who pretend to speak in Christ's name, and for Christ, are leading a great assault upon the citadel of Christian truth. In Christ's name they deny Christ. They deny His deity, His virgin birth, His divine Sonship, His authority as a Teacher sent from God, His fulfilment of divine predictions, His working of miracles, His substitutionary death, His resurrection, His ascension, His divine intercession and priesthood, and His coming again.

Will they overthrow Christ? Will they destroy the Foundation of the Church? We do well to examine that Foundation and determine whether it is likely to endure in the face of this new and treacherous assault. *(To be continued)*

Protestantism Imperilled

By A. S. Maxwell

Editor "Present Truth," London
No. 1

The purpose of this series of articles is fourfold. First, to set forth the fundamentals of true Protestantism; secondly, to emphasize the danger that threatens our land through the religious reaction from Puritanism to Paganism, from simplicity to ceremonialism; thirdly, to indicate the cause of this reversion, and lastly, to suggest a remedy.



ENGLAND is rapidly approaching the greatest religious crisis in her history. We are upon the eve of a struggle the magnitude of which is unimagined by the great mass of our population. During long years of peace and liberty the forces have been gathering for this conflict. Taking advantage of British tolerance, enemies of Protestantism have been busily at work, both openly and in secret, seeking to win back this country to the allegiance of the Pope. So successful have been their machinations that it is now clear that the whole battleground of the Reformation will have to be fought over again.

Fifty years ago Lord Beaconsfield said: "We are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood. Your empire and your liberties are more in danger at this moment than when the army of invasion was encamped at Boulogne."

Fifty years have made these words fifty times more true, as will be evident to any one who peruses the articles that will follow in this series. The danger has increased until it has become a peril which must not be allowed to pass unheeded. A clarion call must be sounded. The country must be aroused to a sense of the danger that threatens.

Yet what can be done to stem the rising tide of Romanism? First, it is essential that all professed Protestants shall understand the issues at stake. They must familiarise themselves with all that the Reformation has meant to the country and to the world. They must acquaint themselves anew with the history of the church and the nation, and recall the sufferings of those who endured the birth-pangs of our liberties.

Secondly, and yet of primary importance, the lovers of truth must re-discover for themselves the value of the Gospel. They must know in their own lives what it means to have direct and immediate communion with Jesus Christ. They themselves must experience the joy of direct contact with the throne of God. They must understand the full, spiritual meaning of true Protestantism.

Thirdly, these fundamental principles of the Gospel and the great issues at stake in the present return to priestcraft and superstition must be made known to the people. By voice and pen the warning must be given. An arousement must come upon the seven thousand who have not yet bowed the knee to Baal. While yet there is time they must, in the fear and strength of God, and with hearts filled with the love of Christ, reaffirm the Reformation and let it be known from Land's End to John O'Groats that there are men in England who will never exchange their glorious Protestant heritage for a mess of papal pottage. Certainly if we value our liberties and all the blessings that the Reformation has brought to us and to the world, we shall arouse from our lethargy and indifference and take our stand among the active witnesses for the truth of God.

There is no time to be lost. The hour is late and the enemy has become entrenched in many strategic positions. Already he feels that victory is within his grasp. If professed Protestants do not immediately arouse, the battle will be lost for ever. They will awaken to discover the enemy in control of church and press and government. Then, too late, they will find that the liberty which might have been preserved by active and prayerful witness must now be rebought by blood. The hour of crisis is upon us. There is a sound of a going in the tops of the mulberry trees. It is the divine signal to the people of God to bestir themselves. (2 Sam. 5:24.) (To be Continued.)

The Reformation Incomplete

The present situation (incompleted work of reform) is not only sad but intolerable, and prayer should be offered continually that it may soon come to an end. Those who love our Lord can never look with complacency on the persistence of a great unreformed system which in so many respects is a menace to the spirituality of the kingdom of God; and what does the prayer, "Thy Kingdom come," mean, if it does not involve the endeavour to complete the Reformers' work?—"The Arrested Reformation," Rev. William Muir, M. A., B. D., B. L., p. 23.

WONDERFUL PREFIGURATIONS

Some Interesting Customs of the Ancient Hebrews

By P. C. Poley

WHEN the Israelites of old entered Canaan they were in possession of certain land laws, redemption laws, and laws governing human relationships, which would seem to us very remarkable, indeed, for a people who had only a few decades before emerged from slavery, had it not been that these laws were a divine revelation to them through Moses. The temporal well-being of the people was undoubtedly served by legislation of this class. But was there a still grander object in view? Had ancient Hebrew customs very deep significance? Were they striking types of coming things—of glorious privileges which every instructed and pious Hebrew prized more highly than all earthly advantages in literal Canaan? Such undoubtedly they were. Their national customs were designed to make their religious education more complete—to inspire in them confidence in the merciful ways of Jehovah whom they had acknowledged to be their God.

The transactions among the Israelites which we shall consider belong to their great national institution of the *Goel*. The word *Goel* is Hebrew. No word in the English language has been found which, in the opinion of Hebrew scholars, fully conveys all that the Hebrews themselves understood by the term. This, of course, arises from the fact that the British people have no such institution among them. A *Goel* was an individual who acted as a representative of another in respect to certain relations existing at the time between the latter person on the one hand, and another person, or a group of individuals, or society in general, on the other. "Near kinsman," "avenger," "redeemer," "one that hath right to redeem," are some translations given in our English Bible. This remarkable institution contains very wonderful prefigurations of the gospel.

When the tribes entered Canaan under Joshua, the land was divided among them, and subdivided among their families. After such division and subdivision, it was decreed by law that each parcel of land was the inalienable possession of its new owners. In this there was a safeguard. No

family in Israel should be reduced to a condition of perpetual poverty. One might, indeed, sell his land—but such sale was, in effect, only a lease. In the year of Jubilee it returned to him or his heirs. The Jubilee recurred, however, only every fiftieth year.

He was also allowed the right to redeem the land at any time before the Jubilee. If he himself, however, was unable to redeem it, his *Goel* should do so—if he had the power in his hand. Indeed, one of the chief obligations of the *Goel* was that which had to do with the redemption of a lost inheritance. "If thy brother be waxen poor," the divine regulation runs, "and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Lev. 25:25. In most cases the seller would be too poverty stricken to redeem what he had sold, and so here is an instance of the *Goel* institution coming into operation.

We are attracted mainly by the symbolical character attaching to this transaction. Adam received his fair dominions from his Creator. The earth was to be the eternal possession of Adam and his race. "The heaven, even the heavens, are the Lord's:



Israel Entering Canaan

the earth hath He given to the children of men." Psa. 115:16 But Adam surrendered his inheritance to a malignant stranger. Who was Adam's kinsman who came forward to redeem the lost inheritance?

The work of Christ as our Kinsman is set forth very prominently in the Epistle to the Hebrews. The Son of God took our flesh, became our Brother, and assumed certain obligations on behalf of humanity, including that of redeeming the lost inheritance. As Adam's *Goel* cannot fail in the duty foreshadowed in the Old Testament institution the promise is given, "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah. 4:8. Satan, the usurper, must relinquish his ill gotten prize, for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven,

shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Beyond the resurrection there is an inheritance for the saints fairer than which eye can picture—a land where misery and death cannot enter, wheresin cannot mar.

But that is not all. A man's next of kin also had the right to redeem him from bondage. This duty is set forth in the following scripture: "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself." Lev. 25:47-49. But the poor slave would probably never grow rich enough to purchase his own release, so his father, or brother, or, some other relative—however remote the relationship—must come forward and do as the national custom required.

Looking now at the antitype, we see mankind quite as helpless; in fact, more so. Enslaved to sin and Satan, what hope have they of effecting their own release? No ransom price can be offered by the sinful race themselves. All are too wretchedly poor. "All have sinned, and come short of the glory of God." Rom. 3:23. One of the best of men said, "I know that my Goel liveth." The speaker was the patriarch Job, who—good man as he was—had sins to be cleansed away like the rest of us. What Job said in deep-felt praise of his Goel is recorded in the Book of Job 19:25,26, where this title is translated "Redeemer." The passage reads, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." What faith is here! What holy confidence in the Messianic promises of God! Such has been the joyous expectation of saints of God in all ages. Such is ours to-day, for how do we read? "Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money."

It is obvious that no one could fill the office of Goel for fallen humanity except one who is not himself bankrupt and ruined as to righteousness. So Christ, the sinless One, came forward to redeem us from sin's thralldom. He said to the Jews, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:34-36. He was the wealthy Kinsman who was not Himself in servitude. He gave His life a ransom for us. He will help those who seek freedom from a bondage galling to endure.

Then, too, it was the duty of the Goel to avenge murder. Under the ancient Hebrew system, civil officers were not appointed to slay a murderer.

The murderer died by the hand of the murdered man's Goel, which word, in Num. 35:19, is translated "revenger," as follows, "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him."

Now in John 8:44, we are shown that Satan "was a murderer from the beginning." He tempted our first parents, and by leading them into sin, slew them. Adam, however, has a powerful Kinsman in the Son of God—who is also called the "Son of man" because He took our flesh—who has undertaken the task of avenging him. The slayer must himself be slain. Thus, we read concerning our Kinsman, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14. Ever since the mighty angel Lucifer sinned and became a devil, he has been a troubler in the Universe, and termination of his existence is demanded for reasons that are right.

We cannot leave unnoticed the Goel's obligation to save his brother's family from extinction. "If brethren dwell together," the scripture runs, "and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger." Deut. 25:5. Reading on, we learn that "her husband's brother" should "take her to him to wife." The first son born of such a marriage was—by the law of the Goel institution—reckoned as the son and heir of the deceased man, and not the son of the Goel himself. This is shown in the following ruling, "The first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." Deut. 25:6. Every son, subsequently born, the Goel laid claim to as his own. To have allowed even one family to die out in Israel, would have been regarded as a national disaster.

It is a true lesson in heavenly things. We are referred to Adam's need of a righteous seed. True fitness for the eternal Kingdom of God does not come through our natural birth into this world. In other words, Adam had no strength to beget the true seed who should be heirs to an eternal inheritance. The taint of sinful nature runs in all his posterity. So it is a fundamental principle of the Holy Scriptures that all who become heirs to the heavenly Canaan are those who have experienced the regenerative work of the Holy Ghost. "Except a man be born again, he cannot see the Kingdom of God." John 3:3. The new birth unto righteousness by the power of the Holy Spirit of God is made possible through the "great salvation" obtained for man by Christ Jesus, Adam's Goel—his as well as our Brother and Saviour. Our Creator has other inhabited worlds. But in His divine wisdom He has decreed that no family in all His dominions shall become extinct. The perpetuation of Adam's family is contained in the promise of eternal life for all who embrace God's offer of salvation through His beloved Son. Thus, through the new birth the heirs are raised up by Christ.

The Story of the Khyber Pass

*"When the spring-time flushes the desert trails
Our Kalifas wind through the Khyber Pass.
Lean are the camels but fat the frails;
Light are the purses, but heavy the bales,
As the snow-bound trade of the North comes down
To the market square of Peshawar town."*

—Kipling.



FROM the most ancient times the Khyber Pass has greatly influenced the history of India, and for more than a century the turbulent Northwest Frontier has been a smouldering fire, periodically blazing up in a dangerously threatening manner. Every year has recorded some happening which makes this section of the Indian Empire one of perennial interest.

Wave after wave of the invasions which have flowed through the Khyber during the centuries are recorded not only on the musty pages of history but are indelibly preserved in the conglomeration of races which makes up the India of to-day. In the form and features of India's millions can be read the changing story. And this section of our Empire and the Khyber Pass are now once again coming into the limelight. We feel certain that some reflections arising from a recent visit of the editor will be of interest to our readers.

For a number of years this Pass has suffered partial eclipse through the development of steam navigation and the opening of commercial paths across the boundless seas. It has been left largely to the great camel caravans who still press through it as in the days of old, and to the military and political departments who have had many a struggle because of its strategic position.

But the renaissance of Afghanistan, as she shakes from her the aloofness of centuries, and

dreams of becoming the first Muslim power in the world and of securing the coveted Khilafat for her autocratic ruler, and the ever increasing pressure from the North of Bolshevik Russia with a more sinister purpose than ever entered the minds of the Imperialistic Tsars, and with the rising tide of resentment among the nations in Asia against the domination of the white races—this Pass, where three great empires meet, again assumes international importance.

The Himalaya and the Hindu Kush mountains are the highest and most inaccessible mountain ranges of the world. They throw a well-nigh impassable barrier between India and the rest of the world. But this otherwise impenetrable wall of mountain and precipice is pierced by several passes, the most accessible of which and the easiest to negotiate is the Khyber. The highest point in the Pass is but 3,500 feet above the level of the sea and but 2,000 feet above the Peshawar Plain, and it is but 30 miles from the Jellalabad Valley on the Afghan side to Jamrud Fort at the Indian end. The Pass is never snow-bound and there are no very difficult physical barriers. The one thing that has made the Pass difficult through the ages has been the human problem.

From the days of Alexander the Great, the wild and liberty loving nomads who have commanded this route have disputed its free passage, and the physical contour lends itself specially to harassing tactics on the part of its defenders. But the great men who have passed this way met this human problem in a characteristic way that has preserved the memory of their names when another else has been forgotten. It is said that the unlettered villagers still rehearse the stories of the passing of Alexander the Great and Mahmud of Ghazni, of Genghis Khan and Timur-i-Lang, of Baber and Nadir Shah. And, coming to more recent times, the terrible story of the renegade Italian Avitabile, Ranjit Singh, the great general, who about a century ago put the fear of his strong arm so solidly into the peoples of these hills that the mothers still use his name to terrify their young. This Pass has always been a place of treachery and murder, of blood feuds and sudden death.

But the most interesting story of all is that of the solution of this human problem by Britain which reached its climax in the opening of the Khyber



Photo G. F. Enock

*Some girls of the
with their cloth tent
drives many of these*



Photo G. F. Enock

A section of the semi-weekly camel caravan arriving at Peshawar from Central Asia. There are often as many as one thousand camels in these caravans



Scenes of Hindu Kush
A. The cold weather
of the Peshawar Plain

Railway in November last. The manner of its solution is well worth rehearsing. As the special trains, propelled by four engines each, made their way slowly through the historic Pass the villagers en route turned out in large numbers to see the tamasha. They seemed peaceable enough on that November morning, but they might have given infinite trouble. The tribes of the Kabul River Gorge had successfully blocked the building of a similar line in their section only a few years before, and the British Government had been compelled to tear up rails already laid across the Peshawar Plain and abandon the project. But no untoward happening marred the day of the opening. The spirit of the turbulent Afridi had been subdued and they watched the coming of the new order unperturbed. But we would gladly have given them a "penny for their thoughts." Had they even a subconscious regret for the loss of the power they had held for centuries? No more blackmailing of the Kalifas or camel caravans; no more ambushing of the mule transport; gone forever the easy money which had been their "right" for centuries. But if they had any such regrets they did not show them. And this was not due to a change of their disposition. For within a month there blazed forth one of the worst "blood feuds" for many years, and that in villages along the railway line, and within three miles of Jambud itself. Men were killed, women abducted and violated, and the foundations laid for future reprisals, whose end none can foresee. No, the basic disposition of these peoples has not been changed.

The solving of the human problem is represented in this finished railway, as a most intriguing story. One explanation can be found in the fact that it took five years and cost 284 lakhs to build 25 miles of Railway, with no serious engineering problem or achievement. A stream of silver, the like of which these people of the hills had never before seen, even in the palmy days of greatest loot, flowed steadily for five years into this famous pass. The contracts for embankments, and cuttings for tunnels, and for bridges were given to local "Maliks" with little, if any engineering knowledge. They handled the money, paid the bills, and their names are inscribed on the memorial tablets placed in conspicuous positions along the route. For the first time in the history of this turbulent frontier the spirit of the people was conquered and two bands of steel now bind them in a grip that can never be loosened.

But the entire story is not found in recent years. It reaches back to the time when Britain assumed control of this section. This railway symbolises in a way the struggle between the direct methods of western diplomacy on the one hand and oriental finesse with all its subtleties on the other. The honours lie with the former. The immediate problem was that of the tribes on the frontier, but they symbolised the Afghan nation and the hordes of Central Asia looming behind them. On the side of the Amir and the fanatical mullahs has been one of the most militant superstitions on earth; on the other, the commercial instinct which seems to have largely exorcised all opposing spirits. After all, the control over the trade routes has proven more effective than "cold steel." The argument of L. S. D. has won the day. For years the border tribes have been but pawns in the contest, but at last it seems probable that promise of economic prosperity will bind them to British policy.

In assigning the credit for the accomplished fact we must not forget the truly great men who have made it possible. The story of how they solved the human problem is as thrilling as any romance ever written.

It would be necessary to tell of such men as Henry Lawrence and Frederick Mackeson, men who began the work of taming the lawless spirit of these liberty loving tribes, whose proud boast is that in their communities all men are equal. These men and other capable British officials met the tribes with a tight but friendly hand, and in all their dealings were absolutely just. In a Memorandum in 1877, Lord Lytton when Viceroy, expressed the principle in words that are well worth remembering. He said: "It is to the straightforward, upright and disinterested action of English gentlemen, and to the influence which higher mental power and culture never fail to exert over those who come in contact with them, rather than to



Photo G. F. Enoch

The Ali Masjid Gorge, Khyber Pass. The famous shrine is seen in the foreground: just behind it is the old Afghan Fort, with the British fortified Rest House in the distance. A "Khalassi" is standing at attention as the Viceroy's train passes

superiority in fighting power and appliances, that I attribute British supremacy in this part of India as well as the success of British rule in all parts of the globe."

While this is true there is one more romantic story connected with the Khyber Pass that shows the defects of even this policy. Mackesen, for example, was respected all through the border and was everywhere known by the affectionate name "Kaka," which means uncle. But Mackesen was murdered by the dagger of a Moslem fanatic, and in describing these people he always painted them as cold-blooded murderers and ruthless robbers ruled by an avarice that would not stop at selling their own kith and kin for gain.

On the other hand Robert Warburton, the warden of the Khyber Pass for the most important eighteen years of its modern history, was a sympathetic friend who was really loved by these Afridis. The most rampant blood-feud was forgotten in his presence, and he always went unarmed among them. Warburton says, "If you can only overcome his mistrust, and be kind to him, the Afridi will repay you by great devotion, and he will put up with any punishment you like to give him except abuse. It took me years to get through this thick crust of mistrust, but what was the after result? For upwards of fifteen years I went about unarmed among them. My camp, wherever it happened to be pitched, was always guarded and protected by them. The deadliest enemies of the Khyber Range, with a long record of blood-feuds, dropped these feuds for the time being when in my camp."

But Warburton knew their language and their customs well, and treated them as equals. Hence he had a better insight of their character. He summed up the Afridi as follows: "The Afridi lad from his earliest childhood is taught by the circumstances and life to distrust all mankind. Very often his near relations, heirs to his small lot of land by right of inheritance, are his deadliest enemies. Distrust of all mankind, and readiness to strike the first blow for the safety of his own life, have therefore become the maxims of the Afridi. Overcome this mistrust and he will repay you with great devotion."

The reason that Robert Warburton was able to arrive at the correct analysis of Afridi character and do in the Khyber Pass what no man ever did before, nor has been able to do since, is explained in the romantic story of his father's marriage, who as a young artillery officer went to Kabul with the troops in the First Afghan War in 1839. Young Warburton remained in Afghanistan in charge of the Amir's artillery. In some way or other the fine young Englishman met, and fell in love with, an Afghan lady, a niece of the late Amir. Could we only tell the story as it happened, it would eclipse the most imaginative romance. This young lady was strictly "purdah." How then did she manage to capture the heart of the foreigner?

But a storm was gathering which soon burst over the heads of the young couple. Bowlders and bullets annihilated the small British army near

Futtehabad, one man only escaping to tell the story. Fortunately Warburton had been left behind as a hostage. But the enraged Afghans sought his bride's life. She fled from hiding place to hiding place as her pursuers searched houses and quarters where she was supposed to be, thrusting in all directions with their lances and swords. Often she only got away from one side the house as her pursuers came in the other. But she escaped and joined her husband, and Major Robert Warburton, the most successful political officer Britain has ever had in the Khyber, was their first-born son. To him more than to any other one man is due the success of this railway project to day.

To him, also, we owe many an interesting story, accurately told, of which we might never have heard but for the peculiar position in which he was placed because of the mixture of British and Afghan blood. Such for instance as the way Amir Yakub Khan detected the disguise of a Britisher who had spent some time in secret investigations at Kabul, disguised as an Afghan, mingling undetected in their most intimate gatherings. The Amir had called him to one side and told him he had discovered he was an Englishman, but had no desire to expose him. When Yakub Khan was being brought out a prisoner, after the second Afghan War, Warburton was in charge at Jellalabad. He asked the deposed Amir if he would tell him how he pierced the disguise of the Englishman. He said that one day while his band was playing an English tune he discovered the pretended Afghan beating the time of the music with his foot, a thing no true Afghan would ever do.

Major Warburton also told us of the way the Ali Masjid Gorge was named. The Zakka Khel Afridis who occupy it, bear the most unenviable reputation of being the greatest thieves, robbers and raiders of all the Khyber clans, and their word or promise was never trusted. It was necessary for them to have a sacred shrine in their territory where they could take solemn oath over the place where some holy man lay buried. One day a Khaka Khel of very saintly character sought safe conduct through their territory. They received him with all politeness, and, when satisfied with his credentials for uprightness, concluded that this was just what they were looking for, so killed him and erected the shrine which filled the long-felt need. Yonder beflagged tomb and the name of the Gorge itself are offered as proof of the story.

We have also another story of the two walled villages, situated just beyond the Gorge, which in some way, became possessed of two ancient cannons and thirty cannon balls of the round, smooth type. These villages varied the monotony prevailing in other villages, arising from the privilege of having rifles only to "shoot each other up" with, by occasionally firing the whole lot at the near-by enemy, working all the havoc possible. When the opposite village had repaired the damage, retrieved all the thirty cannon balls, and acquired sufficient powder, they would return the compliment, envied by the less fortunate villages in the vicinity.

(Continued on page 24)

Respiratory and Other Epidemic Diseases

By George H. Heald, M. D.



THE advertisers of dentifrices, who have been calling attention to the mouth as the "danger zone" through which enter body-destroying diseases, are not so far wrong. The mouth and the nasal passages constitute the double gateway through which practically all the great epidemic diseases gain admission to the body.

The vast majority of the infectious diseases,—the typical epidemic diseases that travel rapidly from city to city, from country to country,—are transmitted ordinarily through the nose and the mouth, principally the latter. These infections include the respiratory diseases (colds, influenza, pneumonia, whooping-cough, diphtheria, tuberculosis), and the exanthems, or rash diseases (smallpox, measles, scarlet fever, chicken pox), besides meningitis and infantile paralysis, mumps, typhoid fever, cholera, dysentery, as well as rheumatic fever and other rheumatisms, tapeworms and other intestinal worms, and trichinosis. It is a formidable list.

The comparatively few diseases which enter the body through the skin include the endemic diseases,—diseases which usually remain in certain localities,—which are transmitted by the bite of an insect (malaria, yellow fever, African sleeping sickness, dengue fever, typhus fever, plague), also syphilis,—a contact disease,—and erysipelas and tetanus, transmitted through abrasions of the skin.

The eradication of the insect-borne diseases is largely a matter of public-health administration, sanitation, and community cleaning. The abolition of the mouth-borne diseases is to be effected largely through education and the reformation of personal habits.

It is not pleasant to think that, with all our boasted civilisation, the greater part of our mouth-borne diseases are transmitted through infected secretions, particularly the saliva, or spittle. It is disconcerting to realise that we have not yet devised means and formed habits which effectually prevent the exchange of saliva, that is, the passing of saliva from one person to another. Some one has suggested that if the saliva had the property of staining everything blue that it touched, we should be all blued up,—our hands, our dishes, our clothing. And if the saliva does not have the power of staining blue, it often has what is worse, a charge of death-dealing germs.

What are some of the ways of exchanging saliva?—Drinking from the same cup or glass without washing it, or with only a perfunctory washing, as in the case of the common drinking cup and the soda-fountain glasses, and the like; eating food that has been handled by others with unclean hands—and you might as well take it for granted that every one who handles food does it with unclean hands. It is only the surgeon and the nurse in the operating room who really clean

their hands. No ordinary washing will clean the hands of a typhoid carrier, or the carrier of other infectious germs. If such a person is a cook, or a milker, or a handler of foods, his infected hands handle the bread, milk, fruit, lettuce, and other articles that transmit the germs from his hands to the mouth. So also with a tuberculous patient who is not ill enough to be compelled to quit work.

Moreover, persons handle door knobs, drinking vessels, money, and other articles, which have been handled with infected hands, and then eat without thoroughly washing their own hands. The fact that the quantity of saliva or other secretion that is transmitted in this way is too small to be noticed, does not prevent its carrying death-dealing doses of disease germs. And until we have all formed the habit of being actually clean with regard to what comes in contact with the mouth, epidemics will continue, despite the best effort of the health officers.

But the germs are not all taken in through the mouth. In some of the respiratory diseases material is dislodged from the throat or nose in coughing and sneezing, and these minute droplets, which have been shown to contain at times dangerous disease germs, float about in the air for a time, and may be inhaled by some other person. The probability, however, is that most of the transmission is through the agency of the hands and the mouth. In those cities in which, during the "flu" epidemic, the wearing of masks was enforced, there was no noticeable lessening of the epidemic, such as would have occurred had the transmission been through the nasal passages.

What can the reader do to avoid danger from infections of this kind?

He can avoid drinking from a contaminated cup or glass.

He can avoid using any foods that have been handled by others, unless they are thoroughly cleaned, or else cooked before they are eaten.

He can avoid eating without first thoroughly washing his hands.

In time of epidemic, he can avoid all foods that are not served right from the fire—freshly sterilised.

He can keep away from persons who cough or sneeze.

He can spray his nose and gargle his throat with an antiseptic solution when he comes in from the street.

Above all, he can avoid worrying about the epidemic. If he has formed *clean habits* when there is no epidemic, he has little to fear. The time of epidemic is no time to try to form a new habit! If, then, a person has to think all the time about the danger he is in from some carelessness and is in constant fear that he will get the disease, he will be liable to get it.

When Deficiency Diet Assisted the British Navy

The Story of the Defeat of the *Kronprinz Wilhelm* During The Great War

No. 2

By Alfred W. McCann

Last month we told the story of how the Germans fitted out one of the swiftest of the transatlantic liners as a privateer and successfully eluded the British navy for nearly nine months, only to be driven into a neutral port by disease due to deficiency diet. If you have not read the first article send for it. No more interesting story of the Great War has ever been written. Through a typographical error the dates were given wrong, they should have been 1914 and 1915.

THE lesson of the *Kronprinz Wilhelm* is this: She has proved almost conclusively the inadequacies of the very foods on which Europeans rely so heavily for the protection of their troops, as well as the protection of the so-called middle and lower class civilians.

No prolonged experiment had ever been conducted to determine the evil results of living exclusively on such foods. The *Kronprinz Wilhelm* furnished that experiment.

There can be no greater or more picturesque proof of the folly of unbalancing food by refinement, of the folly of ignoring the meaning of the salts, colloids and vitamins natural to all unprocessed foods; of the folly of claiming for high caloric foods the absurd virtues they do not possess.

What was the cause of the breakdown aboard the *Kronprinz Wilhelm*, and what was the nature of the remedy which, after all medical treatment had failed, restored the broken men to health?

From the ship's cook, with the chief surgeon's assistance, I obtained the food chart, showing just what each meal consisted of prior to the breaking out of the disease described by the scientific men as "beriberi." The chart, explaining the origin of the disease that caused the collapse of 110 of the crew of 500 in 25½ days, and was taking off the others at a rate which promised that the entire crew would be down in two weeks, tells just what was behind the beriberi, acidosis, neuritis, jail edema, trench edema, war nephritis, pellagra, or whatever term is adopted to describe the sufferings of the men. We give sample menus of two days of the week:

MONDAY

Breakfast

Cheese, oatmeal condensed milk, white bread, butter (oleo), coffee, sugar.

Dinner

Pea soup, canned vegetables served in the juice that stood in the cans, roast beef, boiled potatoes, white bread, coffee, condensed milk, sugar.



THURSDAY

Breakfast

Smoked ham, cheese, white bread, butter (oleo), coffee, condensed milk, sugar.

Dinner

Lentil soup, fried potatoes, white bread, butter (oleo), coffee, condensed milk, sugar.

At four o'clock every afternoon the men were served with a plate of Huntley & Palmer's fancy biscuits or sweet cakes with coffee, condensed milk and sugar.

Evening meal consisted either of fried steak, cold roast beef, corned beef hash, beef stew with potatoes or cold roast beef with white bread, butter (oleo), coffee, condensed milk and sugar.

The raids, which resulted in the sinking of so many French and British merchantmen (fourteen), yielded, as we have seen, enormous quantities of coal for fuel, enormous quantities of fresh beef, white flour, sugar, oleomargarine, potatoes, cheese, condensed milk, white crackers, sweet biscuit, coffee, tea and sugar, with considerable quantities of canned vegetables, ham, bacon, beans, peas, beer, wine and spirits.

The raids never resulted in any large quantity of fresh vegetables or fruits. If such fresh vegetables and fruits as were confiscated had been divided among the crew they would not have sufficed for more than one day. In consequence they were reserved for the officers' table, which they managed to provide with fair quantities from one raid to another.

All the officers showed symptoms of anemia and mild acidosis, but none of them was prostrated. From their tissues and blood the lime, iron and potassium had not been robbed to the degree suffered by the tissues and blood of the men.

The formula, designed to restore these lost salts which it was my privilege to suggest to the ship's chief surgeon, and which was followed by him after it became evident that the men would not respond to medication, was as follows:

"To one hundred pounds of wheat bran add two hundred pounds water. Leach for twelve hours at one hundred and twenty degrees Fahrenheit. Drain off liquor. Give each man eight ounces each morning.

"Give each man one teaspoonful wheat bran, morning and night, until contra-indicated by loose stools.

"Boil cabbage, carrots, parsnips, spinach, onions, turnips together two hours. Drain off liquor. Discard residue. Feed liquor as soup in generous quantities with unbuttered whole wheat bread.

"Wash and peel potatoes. Discard potatoes. Retain the skins. Boil skins and give liquor to men to drink four ounces a day.

"Give to each man yolks of four eggs a day in fresh, sweet, unskimmed milk, one yolk every three hours, with as much milk as he will drink by sipping.

"At noon, with dry whole wheat bread, give one ounce fresh roast beef, for the psychological effect upon the men who have been taught to believe that without meat they cannot live.

"One hour before drinking milk give juice of ripe oranges or lemon juice, diluted with water without sugar, to each man.

"Keep apples or apple sauce within reach of men all the time.

"At end of the first week let the men eat solids of vegetable soup as well as liquor.

"It is imperative that the men shall avoid all cheese, whites of eggs, lard, fat of any kind, white bread, crackers, pastry, puddings, mashed potatoes, sugar, saccharine, salt meat, fish, polished rice, pearly barley, degerminated corn meal and gravy (acidforming foods)."

Aboard the cruiser we had a diet of typical European foods which, as to its adequacy, completely satisfied the standards of the modern scientist.

At the end of two hundred and fifty-five days, we had a disease of "mysterious" origin. To top off these conditions we had what appeared to be the most outlandish and ridiculous corrective diet ever proposed. What then is the explanation of the seemingly well-balanced diet which went wrong, and of the apparently foolish diet which went right?

Out of the crew of five hundred the one hundred and ten who had reached the limit of toleration on the two hundred and fifty-fifth day had gone right up to the breaking point. The other three hundred and ninety had not completely collapsed. They were merely on the verge.

Prior to the sudden prostration of these victims of demineralised food none of them had any suspicion that he was about to be stricken, but those who through pain and exhaustion finally realised the gravity of their condition, were now prepared to submit to heroic treatment, however absurd it might appear. Yet the men who were still able to walk the deck possessed no adequate conception of the gravity of the slow moving, insidious attack which their typical European foods had made upon their tissues. Like most of us they were the victims of habit which they were reluctant to change.

None of them realised that the secondary consequences of acidosis, even of its milder forms,

are more dangerous than nervous prostration, neuritis, edema, beriberi, or whatsoever other term is employed to describe malnutrition.

They were too busy sinking ships to bother with the fact that acidosis is the most relentless calcium destroyer now engaged in breaking down human tissue.

They had never heard of Scandola, who has demonstrated that nothing promotes the elimination and loss of calcium more than the use of decalcified foods, such as white bread, degerminated corn, sugar and meat.

To them the work of Drennan, indicating that the withdrawal of calcium may cause a fatty infiltration and fatty degeneration of the liver cells, meant nothing.

They had too much to do to worry over the proofs that where the calcium supply of the blood is diminished the blood will not coagulate on demand, and that, after a diet deficient in calcium, post-mortem examination shows hemorrhages even in the long bones, thus revealing the ravages that progress unseen until too late to be averted.

They were eating foods not only deficient in calcium but deficient in other mineral salts that accompany calcium, but they had no thought of the fact that where the mother is deprived of a sufficiency of calcium foods the fetus is handicapped by lime deficiency, its bones do not grow properly, its teeth do not erupt normally, and later they quickly decay.

For many years it has been known to the medical profession that the auto-intoxications known as acidosis can be experimentally produced on a diet free from the alkaline salts.

The sailors of the *Kronprinz Wilhelm* cared no more for this truth than does the general public. For many years it has been known to the medical profession that Nature, attempting to neutralise these acid conditions, sets up a process in which ammonia is withdrawn from the urea to such an extent that the quantity of "acetone bodies," acetone, diacetic acid, and betaoxybutyric acid can be gauged by it, and that these acetone bodies are found in many diseases, including diabetes.

Did these facts have any significance for the sailors of the *Kronprinz Wilhelm*? They did not.

Ott and Crofton have shown that twenty times the normal quantity of calcium salts is excreted in tuberculosis, but the sailors cared no more for that than they cared for the fact that the complete withdrawal of calcium destroys the defence of the tissues not only against the invasion of the tubercle bacilli but against the assaults of many other diseases; that a normal food calcium content is indispensable to human life.

That foods not processed or refined provided this normal calcium content meant nothing to the crew of the *Kronprinz Wilhelm*, who for two hundred and fifty-five days suffered such a loss of calcium that they established with considerable precision the fact that two hundred and fifty-five days constitutes approximately the maximum length of life on a diet of such demineralised or decalcified food. (To be continued)

Health News and Views

This page through courtesy of the "Health News Service" Hygeia, the popular Health Magazine of the American Medical Association

More People Killed by Remedies than Die from Snake's Poison

WHISKY should not be given to a person who has been bitten by a snake, says Dr. Howard A. Kelly, who writes on "Snakes and Snake Bite."

The foolish but popular notion is that when a man is bitten by a snake he cannot be made drunk and that a pint of whisky is good, but a quart is better for him. Whisky has buried many a victim who would have survived; alcohol does no good but acts as a depressant.

Foolish Notions about Snake Bite

There are several other detrimental and foolish notions prevalent in primitive communities. One is that some old wiseacre in the community is a better person to treat snake bite than an experienced physician; another, that some unusual and nasty dose must be given to meet the emergency. Then there still linger stupid ideas about the efficacy of madstones; the state of Virginia actually bought one for a large sum from a quack in the 18th century.

"I am almost inclined to assert that in our country more people are killed by the 'remedies' for snake bite than die from the snake's poison," asserts Dr. Kelly. "Kerosene, so often given, is of no use and is fatal when taken in large quantities. In a case I know of, no venom had been injected, yet kerosene was given; it was fatal."

Never stupidly put a lot of gunpowder on the bite and explode it. Remember that "recoveries," when an overdose of the remedy has not been given, have often followed the bite of a harmless snake, real or imaginary!

Sanitary Precautions Lessen Tuberculosis

Fifty years ago, if one member of a family developed consumption, people thought that one by one all members of the family would succumb to the disease, says Dr. Linsly R. Williams, who writes about tuberculosis.

Persons with tuberculosis were commonly cared for in their own homes by other members of the family with little or no sanitary precautions. This resulted in the spread of the infection to other members of the family, added Dr. Williams.

Now a tuberculous patient who through lack of treatment has become a chronic invalid may be placed in a hospital away from his family so that he will not be a source of danger to those about him. In the hospital, sanitary precautions are carried out; there is no danger of infection to nurses, doctors or other persons engaged in the work of the hospital.

Gives Treatment for Snake Bite

Treatment for a person bitten by a poisonous snake is given by Dr. Howard A. Kelly in an article on "Snakes and Snake Bite," a feature of the January number of *Hygeia*.

1. Above all else act promptly; time is of all things the one and most vitally important factor.
2. Keep cool and act with deliberation.
3. If a person not needed to treat the patient is available, let him get the snake and keep it for identification.
4. The bite being almost invariably on hand, arm, or leg, throw a handkerchief around the limb well above the wound, knot it and insert a stout stick under the loop and twist until the circulation of the limb below is cut off.
5. Take a sharp knife and cut deeply in the long axis of the limb through each fang puncture. Then join the cuts by an incision from one opening to the other.
6. If permanganate of potash is at hand, make a strong dark solution and insert it into the bottom of the wound, washing it out and putting in more. Fifteen min-

utes after the bite it is useless to use the permanganate, the poison having diffused itself into the tissues.

7. Release the tourniquet (ligature) after twenty minutes for ten or fifteen minutes and apply it again for twenty minutes.

Advocates Use of Soap and Water

The advertising of some cosmetic firms seems designed to mislead the reader. It is certainly contrary to the teachings of all who have had experience with the hygiene of the skin to advise that water and soap be replaced by cleansing creams and skin foods. On the other hand, the manufacturers of beauty soaps stress the need of their product. Fancy soaps with fancy names at fancy prices are not essential; a good soap and plenty of water supply the best cleansing.

Since the health of the skin is intimately associated with the general condition of the health of the individual, one should keep up the health of the skin. Neither health nor beauty will be found in cream jars or lotion bottles. The cosmetic laboratory for the skin is what goes on inside the skin.

Cosmetics Poison Skins of Some

Creams and lotions ill adapted to the particular need of the person using them may cause local or systemic disturbances dependent on the quantity and quality of the drug contained therein, and the degree of sensitiveness of the person. Each drug usually gives a more or less fixed train of symptoms which the physician recognises. All too often the user of the cosmetic mistakes the signs of overuse, and applies more of the cream or lotion. The result is that the evidence of the toxic reaction increases.

No X-Ray Machine Can Cause

Permanent Removal of Hair

No depilatory, no matter how strongly advertised, can cause the permanent removal of hair, because no depilatory which can be applied as a cream or a lotion can permanently cause the atrophy of the cells of the hair follicle.

The healthy skin of most women possesses a fine downy growth of baby hairs which is almost, if not entirely, colourless. As long as the growth remains slight and colourless, few persons ought to consider this a blemish. The possessor of such a growth, which is entirely natural and healthy, often exaggerates its existence and feels that it is a disfigurement. Then begins a round of activities which ends in coarser hair and a heavier growth; this would have been avoided if the initial step had not been taken.

Most advertised depilatories have as their basis some salt of barium. The hair disappears for a while, but as the growing end is within the skin proper, the hair continues to grow from within outward. Besides stimulating the growth of hair, the renewed hairs are thicker and coarser and darker than the down which has been removed by the depilatory.

The use of the electric needle by the inexperienced is attended by dangerous results. If the polarity of the machine is reversed, the steel of the needle is deposited into the skin, leaving permanent deposits of iron.

As far as present day knowledge is concerned, no X-ray machine or modification of a machine for X-ray can cause the permanent removal of the hair by the destructive effects of X-rays on living cells, without so altering other cells in the neighbourhood as to make future unhappy end-results.

The appearance of the skin in the area to which the X-rays are applied for the purpose of destroying the hair follicles may be changed and, too, there is a possibility of future development of skin cancer.

CORRECT WEIGHT REDUCTION

Neither Harmful nor Dangerous—If Proper Methods Are Used

W EIGHT reduction, in a proper hygienic sense, means reducing the amount of fat in the body. Every person who is carrying excess fat should reduce it to normal. There is abundant proof in life insurance statistics, and in general medical experience regarding diabetes, "fatty" heart, and various other diseases, that surplus fat is dangerous and shortens life. Many obese persons can testify that the extra fat is uncomfortable, and as a rule they are inferior in physical endurance to normal persons of similar type. In extreme cases, there is no difficulty in recognising the superfluity of fat and the need of reduction. A group of borderline cases offers some doubts. Scientific medicine should furnish some means of deciding what is normal and what is abnormal, but unfortunately no accurate criterion exists. The best average standard is found in the tables of weight and height compiled by the life insurance companies, but these are subject to exceptions.

In the absence of any accurate standard, the general advice can be given that a person should reduce to the weight at which he feels and looks best. This does not have reference to incorrect methods of reducing, or to the temporary discomforts during the process of reduction. Men and women whose obesity is excessive, dangerous, and due solely to laziness and gluttony, are often the ones who complain most of hunger and weakness while their vicious habits are being corrected and their weight brought to normal. Ultimately they realise the benefit.

Wrong ideas, which rank obesity as a sign of prosperity in men and a quality of beauty in women, now have but little prevalence in this country. Women's fashions are a powerful ally in the campaign for normal figures. The prospect of facing public gaze in the kind of bathing suit now worn by both sexes will brush away many denials and excuses with reference to the need for reducing. Exceptions to standard rules are real, though not numerous, and it is necessary to use common sense and avoid extremes. Nevertheless, in the great majority of instances when a person begins to take thought and ponder the question, "Should I reduce?" the answer is plainly and emphatically, "Yes."

How Can I Reduce?

The first step in reducing weight is to comprehend the problem of weight reduction. The purpose is to diminish the quantity of fat in the body. Automatically, many popularly employed methods go into the discard as fakes.

1. Sweating does not remove any appreciable quantity of fat from the body, nor can water or anything else bring it out through the skin. Therefore vapour, Turkish and all other kinds of baths are useless. They remove only water through the pores, therefore any reduction shown by the scales is temporary and fallacious.

2. Rubber garments may squeeze the figure to make it appear thinner but they do not remove any fat.

3. Massage can remove fat only so far as it serves as exercise. The trained masseur can give such exercise, and the rollers and other devices sold in drug stores may fool women into taking a kind of calisthenics, but fat is not rubbed away and the total result of such exercises is slight.

4. Medicines, for either internal or external application, are useless for removing fat; the sole exception to this is thyroid, which is dangerous and should positively never be used except as a treatment of definite disease under competent medical advice. Cathartics, especially salts, may cause a deceptive loss of weight according to the scales, merely by emptying the bowel and also withdrawing some water from the body; they do not prevent the absorption of food or the formation of fat. Secret nostrums which are advertised to reduce weight usually contain either thyroid or cathartics; in general, they are pure quackery and any success achieved is due to an accompanying diet list.

It must be understood that the bodily machine operates according to the laws of energy. The food that is absorbed is literally burned to furnish heat and energy. When food is taken in excess of the requirement, the surplus is deposited as fat. The fat can be removed only by reversing the process, namely, by burning more food than

is taken in. This result can be accomplished in only two ways. One way is to increase the combustion of food, and this means increased exercise. The other way is to reduce the fuel value of the diet so that the body is forced to supply part of its needs by utilising the stored fat.

Exercise

Like any other machine, the body uses up more fuel when it is required to do more work. Exercise is always a useful aid in reducing the body fat, unless the person is thereby stimulated to eat a further surplus above the requirements. The following points should be borne in mind:

1. Prize fighters, cricket players and other athletes are commonly able to take enough exercise to remove surplus fat without any attention to reduction of diet. Some other persons, generally those who are strongly muscled and only moderately overweight, are likewise able to reduce merely by increasing their exercise.

2. It is not feasible for the majority of obese persons to reduce by exercise alone. This is true in an extreme degree for a certain group who are weak muscled, incapacitated by disease or otherwise, or physically lazy. Such persons often receive massage, and in particular they are subjected to involuntary exercise by electrical machines. Many of them think that a sanitarium which undertakes to reduce obesity must be equipped with these devices and also with hydrotherapy. In actual fact such measures for reducing fat are cumbersome, expensive and mostly unsuccessful. The circulation is stimulated, but not as healthfully as by simple walks and voluntary exercises in the fresh air. Exercise beyond the physical strength is unnecessary and unwise. Any one who is too lazy to take a moderate amount of voluntary exercise will probably not stay reduced long by the use of the involuntary methods. The weight of invalids can be controlled by diet alone, so that they require no massage unless to stimulate circulation and muscular tone.

3. To some extent, fat deposits in particular regions of the body can be reduced by exercise and development of the muscles of those regions. Mainly, however, it is necessary to reduce the total body weight in order to reduce local deposits. The symmetrical development of adipose tissue in local areas is a tribulation of some men and women, which may be difficult to overcome. Fortunately, in the majority fat is lost mostly where it is most excessive. Reduction to a normal weight restores a normal figure.

4. To punish one's self with the wearing of excessively heavy or impermeable clothing while exercising is useless. The perspiration causes only a deceptive loss of weight due to loss of water, not of fat. Exercise should be comfortable, enjoyable and sensible.

Diet

Diet is by long odds the most important factor in reducing.

The most fattening foods are fats, carbohydrates (starches and sugars), and alcohol. The least fattening kind of food is protein. Protein is also the most necessary food, and the most strengthening when the total diet must be low. Green vegetables and the lighter kinds of fruit supply bulk, vitamins and laxative qualities with relatively low food value.

The average person who is slightly overweight can reduce by moderately restricting the fats (butter, oil, fat meat, bacon), starches (bread, cereals, potatoes, macaroni), and sugars (cane sugar, syrup, honey, desserts, sweets) in his diet. Almost any obese person can reduce by following a diet of proteins, green vegetables, and such fruits as are not too high in starch and sugar. Exceptional cases, in which the obesity is too stubborn to be reduced by these simple measures, require direct supervision by a physician.

Water is not fattening, neither does it influence digestion or other bodily processes so as to govern obesity. Prohibition of water is effective only as an indirect means of making a person eat less food. Many people are surprised to learn that the current ideas about water are a mere superstition; they may drink all the water they please while reducing.

Various substitutes and "fillers" can be used to aid in satisfying hunger. In place of bread, bran muffins or some kind of protein bread (casein or gluten) can be eaten, with soup instead of butter. Whole wheat, rye or black bread and pumpernickel are practically as fattening as white bread, and the same is true of toast. Mineral oil can be used as a salad dressing or in cooking to give the taste of fat without its fattening properties. Saccharin as a sweetening material in place of sugar is familiar. Recipes for agar jelly and other additions to the diet can be found in diabetic textbooks.

Care and moderation should rule in everything. For example, the eating of huge quantities of protein in meat, bread substitutes and other forms has been known as a means of reducing, but such a burden on the kidneys is inadvisable as a rule, and might be serious for a person with kidney disease.

Fasting is an unwise means of reducing. It is unnecessarily weakening because of the lack of protein. In a few persons there is a chance of the development of a significant acidosis because of the lack of carbohydrate. The result is usually failure because the fasting cannot be continued long enough, and the person after the fast is apt to eat so much that the excessive weight is restored.

For these same reasons one-sided diets of fruit or milk should be avoided.

After the weight has been reduced to the desired point by rational methods, the luxurious and fattening foods can gradually be added in such quantities as will maintain equilibrium, halting any further loss and also preventing the regaining of weight. One result of a proper treatment should be an education in diet and the forming of new habits, so that the individual has little temptation to resume his former wrong ways of eating and living.

Points to Emphasise

Notwithstanding some doubtful borderline cases, there is no doubt that marked obesity is abnormal and harmful.

Obesity can be controlled; those who think they are unable to reduce merely prove that they have used wrong methods.

Contrary to some widespread ideas, the reduction of obesity by correct methods is not harmful or dangerous.

The reduction of weight can be accomplished without special discomfort, provided the case is not markedly pathological or the eating habits bad. Normal hunger can be satisfied, but cravings for sweets and rich foods must be broken.

The problem of reduction should be stripped of the mystery and hocus-pocus with which it has been invested in the public mind. The common custom of viewing this problem as a weird ritual or a painful ordeal is all wrong. Remember that the fat storage in the body is governed solely by the relation between supply and consumption in every case.

Reduction should be accomplished at home successfully in average cases. With pathological obesity or with any complicating disease, the advice of a physician is needed. If it is found difficult or impossible to succeed at home, go to a suitable institution. The value of institutional care does not consist in baths or apparatus, but in the following: (1) Wrong habits are more easily broken away from home; (2) a skilled dietitian can supply a reducing diet which is also appetizing and satisfying; (3) the more accurate diet accomplishes results in the more difficult cases; (4) the patient gains knowledge of cooking and food values, so that his diet for the rest of his life is usually better than if he had not had the period of institutional instruction.

—*Editorial, Hygeia, January, 1926.*

Danger in Use of Hair Dyes

Hair restorers and hair dyes have caused severe and persisting inflammation of the skin, both in the areas reached by the external application, and at sites distant from the points of application.

The ingredients of the dye which causes the dermatoses and intoxication is paraphenyldiamin. This preparation is recognised as a severe irritant to the skin, and has a definite poisonous action on the organs of the body through absorption—*Hygeia*.

A Meatless Dinner

Dhal Soup

Savoury Potato Turnips	Green Peas Buttered Beets
Cream Cheese Salad	
Snow Pudding	
Nuts and Raisins	

DHAL SOUP

1 Cup dhal puree	1 Tablespoon chopped onion
2 Cups tomato strained	1 Tablespoon flour
1 Cup water	1 Tablespoon butter

The dhal should be well cooked to a thick puree, and if desired, seasoned as for the regular dish of dhal. Add the strained tomato. Brown the onion in the butter, add the flour and brown slightly. Add the water and bring to a boil. Pour the dhal and tomato into this, bring to a boil and serve.

SAVOURY POTATOES

6 Medium sized potatoes	2½ Tablespoons butter or vegetable oil
3 Large onions	
1½ Teaspoons marmite	1½ Teaspoons salt

Put the butter in a hot kettle and add the thinly sliced onions. Brown to a light golden brown, add the peeled potatoes, brown a very little, then add sufficient hot water to almost cover the potatoes. Boil until almost tender, and add the marmite, cooking altogether until tender and a delicious brown. Thicken the sauce with a very little flour, if desired, and boil for ten minutes. Serve hot. If you can bake these savoury potatoes, do so, it adds a richer flavour.

CREAM CHEESE SALAD

Prepare the curds of milk adding a little salt and cream. Mix well. Remove the seeds from a large, red, sweet pepper, chop the fleshy portion very fine and mix with the cream cheese, using two teaspoons of chopped pepper to one cup cream cheese. Add a little cream and mix. Serve on fresh lettuce. Sprinkle the top with crushed salted pea-nuts, pistachio nuts, or walnuts. Chopped green celery leaves or chopped young carrot tops may be used in place of the nuts.

SNOW PUDDING

2 Cups milk	3 Tablespoons corn-flour
2 Tablespoons sugar	1 Tablespoon lemon juice
3 Egg whites	Pinch of salt

Blend the corn-flour with a little of the cold milk. Heat the remainder of the milk to boiling, add the sugar, and stir into this the smooth corn-flour. Cook slowly for ten minutes. Beat the egg whites to stiff froth, add salt and lemon juice. Fold the beaten whites into the boiling milk mixture and allow to cook one minute. Remove from the fire at once and turn into a wet mould and cool. Serve plain or with fruit sauce.

M. P. M.

Modern Spiritualism

(Continued from page 7)

Where Is This Unseen World?

We ask these spirits to give definite location of the other world in vain. Some say, as we have quoted from Mrs. Britten, that it is our own atmosphere, and that they are all about us all the time; others say it is at a great distance. Dr. Schofield says:

"As to locale, we are told by one spirit that the other world is on earth just where we are; by another that it is beyond the Milky Way—a distance so remote that travelling at twelve million miles a minute it would take some 15,000 years to reach."—*Modern Spiritualism*, p. 62.

(To be continued)

RUSTON

VERTICAL &
HORIZONTAL
OIL ENGINES

by

RUSTON & HORNSBY LTD: LINCOLN

Start from Cold.
(Under all Conditions)

Use Cheapest Fuel Oils.

Have Low Fuel Consumption.

Suitable
for
Industrial & Electrical
Purposes

Simplicity with Efficiency

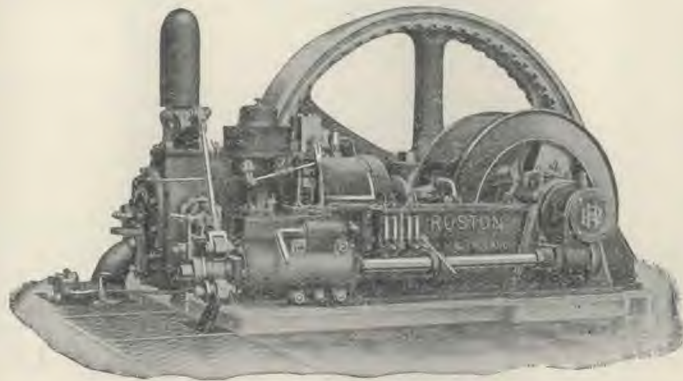


Illustration of 42 B. H. P. Engine



RUSTON & HORNSBY LTD. : : GREAVES COTTON & CO. LTD.

1815 . . . Established . . . 1875

*"The knowledge drawn from experience is quite of another kind
from that which flows from speculation or discourse."*

—South.

MECHANICAL



ELECTRICAL

ENGINEERS

Head Office, 1 FORBES ST. - - - - BOMBAY

Branches at :

Karachi - Lahore - Ahmedabad - Delhi - Cawnpore - Nagpur

The Story of the Khyber Pass

(Continued from page 16)

Strategic and military reasons were the real cause for building the Khyber Railway. The Afghan has ever fretted against his confinement to the rugged country of the Hindu Kush. He claims that the River Indus, beyond the fertile Peshawar plain, is, to say the least, the proper boundary of his kingdom. All this territory was nominally his until wrested from him by the Sikhs only about a century ago. With covetous eyes he has watched this lost strip grow into marvelous prosperity, and is but biding his time when he hopes it will come back to him.

Before the Great War the Afghans felt themselves between the upper millstone, Russia, which was moving glacier like towards India from the north, and the nether millstone, Britain in India, which had crossed the Indus after the Sikh war, and which he feared was pushing as steadily upwards from the south. Had the Afghan then been compelled to choose between the two, he would doubtless have chosen Britain, for he distrusted Britain less and Russia more.

During the Great War it was fortunate that a friend of Britain was on the throne, and all efforts to embroil Afghanistan in the conflict were fruitless. But before all the widely scattered troops could be gathered back to India from the distant battle fields, and while the Punjab was supposed to be seething with revolt, the ancient Afghan cry, "Drive the English across the Indus" was again revived. Amir Habibullah resisted and was killed in his bed. His third son, the present Amir, succeeded him, but was not strong enough, even if willing, to resist the current. The Afghan War of 1919 was the result. For a brief time matters hung in the balance. The Afghans drove back the first posts and reached Landi Kotal. But long years of frontier warfare had taught the British never to refuse battle, and the danger of delay. So the little British force rallied and drove the Afghans from the well-nigh impregnable heights back into their own territory. The bombing of the enemy by aeroplanes finished the demoralisation and Amanulla Khan sued for peace.

But it is idle to say that the danger is for ever past. The Afghan still bides his time, coquetting with Soviet Russia and others and is busy remedying defects so disastrously revealed, hoping to profit by the lessons learned in 1919. Indian politicians will do well to ponder well the lessons of the history of the last one hundred years on the Northwest Frontier. Britain offers to turn over to them the government of the country as soon as they are able to discharge the responsibilities. There can be no doubt but the weakening of the strong hand of British authority, or its withdrawal, would mean the breaking of a storm from that quarter, the final end of which no man is able to foresee. Let us be reasonable and while pressing forward in the path of constitutional reform as rapidly as possible not imperil the future of this great Empire by over-emphasis on doctrinaire political theories.

ZENITH PRECISION WATCHES DO NOT FAIL TO GIVE THE GREATEST

Guaranteed

Five Years

In
Solid
Silver
Case
Rs.
50.



In
18 Carat
Gold
Case
Rs.
250.

SATISFACTION

Average Variation One to Two Minutes per Month

Latest Illustrated Catalogue Sent on Demand

FAVRE-LEUBA & Co., Ltd.

217-219 Hornby Road - FORT, BOMBAY.

No. 1 Old Court House Corner, CALCUTTA.

MARMITE THE WONDER FOOD

Prevents Food-Deficiency Diseases

The "Official History of the War," Vol. II, pp. 83-86 tells an interesting story of the fight against deficiency diseases in the British Army. From the expert opinion concerning MARMITE we quote: "Miss Chick and Miss Hume in their work on the distribution of anti-beriberi vitamins found that MARMITE was amongst the most potent substances tested." Eventually 10,000 lbs. of MARMITE were used monthly by the Army in Mesopotamia.

Necessary in War—Indispensable in Peace

RICH IN VITAMINS

Wholesale Agents:

The Sanitarium Food Co.,

36 Park St., Calcutta

Herbert Levinson & Co.,

Central Bank Bldg., Bombay

"Give Him a Hammer and Saw"

(For Parents)

Don't buy him a sword and a gun,
Whose purpose on earth is to kill;
Don't teach him that murder is fun
Or something the bosom to thrill.
Don't send him to valley or hill
To slaughter the dove or the daw,
A lesson in youth to instill,—
Just give him a hammer and saw.

Just give him some lumber of pine,
Just give him a bundle of boards,
And teach him to follow a line,
And teach him a builder's rewards.
Oh, better than rifles or swords,
Than stilling a song or a caw,
The thing that he fashions affords
The boy with a hammer and saw

He'll work like a beaver, the boy,
He'll learn like the wisest again
The tree of the woods to employ:
He'll fashion a house for the wren,
He'll make you a trinket, and then
He'll figure and study and draw—
He'll learn all the lessons of men
If you give him a hammer and saw.

So teach him to work and to plan,
The pleasure that labouring brings.
So make him a builder, a man,
And not a destroyer of things.
For closer the artisan clings
To family, country, and law
Than soldiers or swordsmen or kings—
So give him a hammer and saw.

—Douglas Malloch,

In "American Lumberman."

My Nine Mothers

A Story For Girls

A. G. DARLINGTON

I AM a perpetual infant because I have long clothes (hand made), I open and shut my eyes, and say "Mamma" when I am punched. But I am nearly four years old, and experienced. In all, I have had nine mothers—three real and six adopted.

I looked down upon my first mother from the branches of a gorgeous Christmas tree. It had a hundred coloured lights, and mechanical birds that sang. I danced with joy on my high branch, especially when I saw my little mother. She was like a beautiful doll herself, with her yellow curls and lace dress.

"How happy I shall be with her," I thought, "and how happy she will be when she sees me."

"Look, Gwen, darling," said my mother's mother, as she took me down from the tree.

"Mamma," I squeaked as soon as Gwen touched me. She laid me down, and I shut my eyes. When I opened them again, I looked into hers. They were big and grey, but cold. So was her voice when she spoke.

"A baby doll!" she said scornfully. Lucile is getting a dancing doll. You press a button and she dances. That's something funny!

I stayed in that house a year, and I should have died of loneliness if it had not been for the other dolls. Gwen had twenty-five. The governess had to arrange us in neat rows on the nursery shelf. One December day, Gwen came in with her mother.

"I don't see why I should give my toys away," pouted Gwen. "Why should we send a box to Woodbridge?"

"Your cousins there are not rich, dear. Your father insists that we give them really nice presents. Those books for the older boys were very expensive. We can economize by sending to the others some of your toys, nothing you want, of course. There's that doll you got Christmas. You never play with it, and it looks quite new. Peggy would be delighted."

Gwen shrugged her shoulders.

"You may take it if you will promise to get me one of those French dolls that grown-up women play with. I think I'll choose it myself."

So I was packed up in the Woodbridge box, and my second Christmas was a happy one. Peggy and her brothers were a jolly lot. She ran and jumped and played ball with them, and they were nice to her, nice even to her dolls. They used to let her take us for a ride when they pulled her about on their sled. Peggy always wanted to take us with her. She treated us as if we were alive. Dolls like that. There were only three besides me at Peggy's, Susie, a broken rag doll that she had had as a baby. Little Joan, who was all china and could be bathed and have her clothes made out of scraps, and the Lady Imogen, who was bisque, prim, and very grand. Imogen wore hoop skirts, and she had belonged to Peggy's mother and also her grandmother.

I, too, was given a name—Isabella, after the queen who helped Columbus discover the New World. Peggy loved history. She told us stories, and read her lessons aloud to us when she had to study. So I became educated. Geography was my favourite. I loved to think about the great earth, and all the different peoples that live on it. I used to wish I could travel. I little dreamed then—but I must not anticipate.

Peggy used to wheel us about in an old doll carriage which was very shabby and crowded for four of us.

"Never mind," she would say, "I am saving my money for a new one. Meantime you ought to be glad you can go out and see the sights."

Woodbridge was a small place, but there were always the pictures to look at in one of the shop windows. Posters showed you scenes of Russia one day, and of ancient Rome the next; and sometimes there were coloured views of China, India, and other strange countries. One day in January we stopped before another card in that window. It was a picture of a sad-looking child in rags. "He does not ask for toys, only for bread," read Peggy. And she stood still, looking at the child for a long time.

"Well, dears," she said to us at last, "you won't get your new carriage this year. We'll have to help."

Later she told us that her Sabbath school class was going to adopt an orphan. We wondered if the orphan was coming to live with us, but she explained that they sent the money, and he was taken care of for a year in a home over there in the Bible lands.

The next year they raised enough money to keep him for another twelve months, and they decided to send a box for the other children. They went all about asking their friends and families for warm clothes. All the little woolen jerseys and mittens and caps that Peggy and her brothers had outgrown went into the box. It was packed in our nursery.

"Such a lot of nice, warm things," said Peggy's teacher. "Won't the children be happy when they get them?"

"But I can't imagine a happy time without toys," Peggy said when she was alone. And she looked at us as we sat in our old carriage.

Suddenly she caught me up and hugged me tight.

"You will have to go, Isabella," she whispered. "I can't bear to have you leave me, but I must send one of you to cheer up an orphan. Joan's too little, and Imogen is a family doll that has to be kept for my grandchildren. No one would love Susie except me. So it has to be you."

"Mamma," I wailed protestingly.

"Oh, cheer up and do your bit," said Peggy bravely. "It's for your own good anyway, Isabella. In a few years I'll be too big for dolls, and you are the kind that needs good care all the time. You'll get it in that home while there's a shred of you left. And perhaps you'll have adventures! So good-bye, but don't forget me."

She kissed me, wrapped me up in a jumper that her mother had said she might send, and I was put into the

The Oriental Watchman and Herald of Health

Vol. 2

POONA, MARCH, 1926

No. 3

Published Monthly by—

The Oriental Watchman Publishing Association

Post Box 35, Poona, India.

G. F. Enoch, *Editor*

Single Copy, 6 Annas

Subscription Rates: Single yearly subscription, Rs. 3-8-0 in advance.

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.

Printed and Published by W. A. Scott at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona. 56/3/26.

WE are fortunate this month in having contributions from two close observers of actual conditions in connection with the present developments in China and her attitude towards foreign control, and from America concerning prohibition. Prohibition publicity has suffered from careless and unwarranted inferences. There is danger of the world-wide movement towards prohibition being slowed up by a wrong juggling of statistics, if not an actual misrepresentation of facts, in unwise efforts of earnest proponents to foster opinion favourable to prohibition, as well as through the propaganda so diligently circulated by the liquor interests. Abraham Lincoln once said that he could best show up the weaknesses of his adversary by searching out and admitting all his opponent's strong points. It was this readiness to admit all that might truthfully be said in favour of the opposing side that so often made his arguments invincible. We thank our correspondents for their fair and illuminating contributions.

The news papers have recently given publicity to speeches by certain medical men who claim that it is necessary to eat meat if we wish young India to be strong. This is a great fallacy. The story of the *Kaiser Wilhelm* which we are now running exposes this fallacy. But men are unduly influenced by pre-conceived ideas and are slow to learn. Let not Indians who use but little meat in their dietary be rushed into the mistake of meat diet. Meat is a food, but it is not pure food. An animal is a machine for consuming energy. The organic wastes constantly resulting from oxidation and from the breaking down of tissue fill the flesh of an animal with poisons. Let us stick to the vegetable kingdom which is God's great store house of energy, and be happy in mind and sound in body.

box. I felt miserable, but as she laid me down, my eyes shut and I went to sleep.

I suppose I slept a long time, for when I awoke, I found myself in a room all decorated up with chains of coloured paper, such as children can make. There were little bags of sweets and some cheap tops upon the table.

"Another doll," said the lady who held me. "I'm so glad. We have only 350 dolls and twelve hundred girls. You know every one of the little ones wants a doll. Can't we possibly buy a few more?"

A man writing cards at a desk shook his head.

"You know our orphanage money cannot be spent for toys. All these came in the English boxes, or from some Greek ladies of this town. And I think we are doing well to get a cake, an orange, sweets, and some sort of gift for every child."

"They will be happy," said another lady, who was

tying cards on the presents. "They get so much pleasure from little things, even the pictures they cut out of magazines. I found little Araxie jubilant over a coloured paper soap wrapper yesterday."

Just then my lady happened to touch my talking spot, and I said, "Mamma."

"Who gets the talking doll?" asked the man who was writing cards.

"Give her to Demetra Pelopodes, Doctor," said the lady.

"Good idea," the doctor answered. "She's a game youngster, and I like the way she helps with the others."

"Yes, she's brave. But her eyes are so sad sometimes. You know she saw her house burned in Smyrna, and she lost her whole family. Perhaps it would help her to have something of her very own, even a doll."

So Demetra's name was tied on to me, and I was put on a big basket with the others. There was a party that afternoon. Thousands of children. I had never seen such happy excitement.

And then they gave out the presents to the children. My new mother was so surprised and delighted when she saw me. "Oh, you darling!" she cried, and ran to show me to her friends. But then came the first cloud of that happy day. Her six special friends, who had been happy a moment before, with their sweets and hair ribbons, became suddenly sad. One of them began to cry. Not one of the six had received a doll. Demetra herself looked sad for a moment, then she smiled. "We can all play with my doll, and you can be her adopted mothers. There are seven of us and seven nights in the week. We can take turns in taking her to bed."

Well, I have lived now nearly a year in this big home in Greece, and I sleep every night with a different mother. They all love me and I love them all, but Demetra, my real mother, I love best. Like Peggy, she tells me stories when she takes me to bed—old stories that her mother used to tell her and her little brothers and sisters in the rose garden of their beautiful house in Smyrna. And she sings to me very softly a Greek lullaby, and then we drop off into a dreamless sleep.

MAKE YOUR OWN BREAD!

*Do Not Depend on Doubtful Sources
of Supply for*

"THE STAFF OF LIFE"

Use Our

PERFECTION DRY YEAST

according to directions (which will be sent on request) and you will have the best bread you have tasted in India.

Selections from Unsolicited Testimonials

"Please send me two rupees worth of your good yeast cakes. They are such a boon and satisfaction to me, giving us the best of bread and never failing in their purpose."

"I received the yeast cakes and tried making bread according to your instructions and I feel I must write and tell you what a success I've had. . . . It is the first I've ever made bread and it has turned out splendidly. . . . I hope to receive your yeast cakes regularly."

PRICE ONE RUPEE, POSTPAID

(Per Packet of One Dozen Cakes)

*(During the Rainy Season Yeast Will Be Furnished
in Sealed Tins.)*

S. D. A. Mission Industries Depot,

17, Abbott Road, LUCKNOW

We also supply *nut butter* in one-pound tins at Rs. 1 per tin, transportation charges extra. Postage and packing on 6 tins about Rs. 2 extra.

HELLO EVERYBODY!!!

WALTER
ROGERS
& CO.



Calling!

For Wireless Sets & Components,
Transmitting and Receiving; this
is the Firm. Have you seen our
Catalogue?

Write Us.

1. Tamarind Lane, Fort, Bombay.
Telephone 22345 — Telegram "Impact."

THOS. COOK & SONS, Ltd.

Thos. Cook & Sons, (Bankers) Ltd.

(Incorporated in England)

Head Office: Ludgate Circus, London
156 Branch Offices Throughout the World

COOK'S TRAVEL SERVICE

Tours of all descriptions arranged. Itineraries planned. Train reservations and hotel reservations made. Rail and Steamer tickets issued to all parts. Inclusive Independent Tours arranged. European Tour Managers engaged to accompany Tourists. Steamer passages engaged to all parts of the world. Baggage received, stored and forwarded. Insurance effected. "INDIA" pamphlet free on application.

BANKING

Letters of Credit and Travellers cheques cashed and issued. Drafts issued and payment effected by mail or telegram at all principal towns in the world.

Current Accounts opened and Banking Business of every description undertaken.

LOCAL OFFICES: { BOMBAY, CALCUTTA, DELHI,
RANGOON, COLOMBO, BAGH-
DAD, SINGAPORE, ETC.

X-RAY

Taking an X-ray picture is just
as simple as taking a snapshot.
You press a button, that's all!

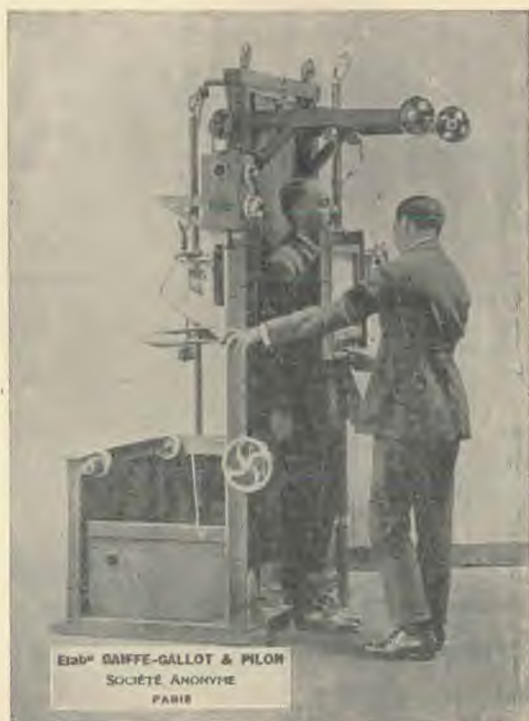
Before buying any X-ray or elec-
tro-medical apparatus consult,—

L. G. VIMAR, M. Sc. (PARIS)
THE PROFESSIONAL EXPERT.
5 Dalhousie Square, East,
CALCUTTA

He has got:

25 years professional experience,
A well equipped workshop,
A huge stock of up-to-date appa-
ratus by Gaiffe of Paris, at the
lowest prices.

Cable: Skiagram Phone: Calcutta { 5749
3054



Etab^l GAIFFE-GALLOT & PILON
SOCIÉTÉ ANONYME
PARIS

The Greatest Event in History

By Robert Hare



"On this side we meet with all the gloom and the darkness; beyond, there will be the glory of the sun that no more goes down."



HERE are two great historic features that rise supreme in the Book of God—two great hill-tops round which all the prophecies, the promises, and the hopes given to God's people centre. One is the first advent, and the other the second appearing of Jesus Christ. Both of these supreme events have been matters of prophecy from the days of Enoch until now. One has long since passed into history, and soon the other must follow; but when it does come, no historian among men will chronicle the marvellous revelation.

Back in the dim ages the prophets looked for that first coming. Abraham saw that day, but it was far distant. For long years the seers, who foretold His coming, fell asleep; yet He did not come! But by and by, "when the fullness of the time was come," a glory light kindled the Bethlehem hills, and angel voices told waiting hearts that the heavenly One had come. Then a hand, uplifted in the wilderness of Judea, pointed out the Lamb of God, Who "taketh away the sin of the world."

For more than thirty years Jesus walked with men. Then, in departing, He left the promise, "I will come again." Now, ages have passed, and the time for His second appearing is at hand. That event will mean more to the world than anything else has ever meant, and it will be the greatest of all things to the people of God.

On this side of that event are all the tears, all the sorrow, and all the pain. Beyond it, for the people of God, all tears will be wiped away, all the bitterness of sorrow will have passed, and the surgings of pain will be no more. On this side we meet with all the gloom and the darkness; beyond, there will be the glory of the sun that no more goes down. On this side, the grave holds our loved and lost; beyond, the great resurrection song will be sung, "O grave, where is thy victory?"

The world will not be ready for this greatest of all historic epochs. Business, pleasure, lust, and appetite, now demanding attention, will still hold the multitudes under their power, and the day will come unexpected. But the child of God may be ready; for when He appears, the redeemed will say, "This is our God; we have waited for Him, and He will save us."

Christ came the first time to deal with sin—"He shall save His people from their sins." He comes the second time to remove all the consequences of sin—death, sorrow, pain, and tears. Then in the glad days that follow—the long, glad days of eternity—the redeemed will weep no more. Neither will there be any more pain, for the former things have passed away.

Oh, that the heart of man might lend itself to the contemplation of this grandest and yet most dreadful of all historic revelations!