

application in practice in his daily life, contributes more materially to the process of putting moral principles and religion out of business than the ossified materialist.

Do to others that which you earnestly desire others should do to you, is an ancient maxim that has proven through all history the soundness of religion applied to business.

Think as much of your customers' well-being as you do of your own gain, may be a modern way of putting the ancient admonition: "Love thy neighbor as thy self," but it is a sound principle and works perfectly, even today, in the interest of the man who is old-fashioned enough to believe that honesty is the best policy.

The American businessman, head of a commercial institution where younger men and women are employed and in training, should be careful lest his questionable business methods demoralize his office assistants who are forced to execute his orders and carry out the details of a morally wrong and legally unlawful transaction.

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The tendency of the present day to rely on material and superficial education to adjust and attune the mind to right thinking and right living may be sustained in theory, but the results are nothing short of a repudiation.

The material genius of our age has everything in his favor. His acclaim is amply justifiable. He has transformed the universe. He has almost become a master of the elements in nature. But in his ascent he has largely lost his spiritual contact. He has become a matter of fact individual. His achievements have served the purpose of explaining away the divine influence in nature, both animate and inanimate.

And the beneficiaries of his marvelous achievements, the generations of the present day, have laid away the old plans. The spiritual instinct has been suppressed. The mind has become a machine attached to material motive power. The contact with the spiritual has been switched off, the soul has been shut in and denied its supernatural touch.

The simplified scheme of life, everything reduced to the confines of human reasoning, has left us minus something, which in turn has given us much to worry about. The carefully developed and materially educated mind has a tendency to falter, with the result that the possessor, here, there and everywhere, without warning plunges into an abysmal depth of iniquity and plain crime and perversion which brings disaster, ruin and disgrace upon family names with an illustrious and honorable background.

Every day the story is told of men and women of high station, enjoying the esteem and confidence of wide circles, who have practiced deception and fraud, robbed their fellows, ruined virtue and character and sent trusting friends hellbound, diseased in mind and body.

No material philosophy can be advanced with a sufficient margin of logic to fully satisfy the thinking sociologist regarding the causes to these disquieting occurrences.

From the innermost recesses of the materialized

conscience comes a faint cry of anguish. The soul in its state of confinement is pleading faintly for the sunlight of spirituality.

Men and women in all walks of life are gradually beginning to awaken and listen to the spiritual voice that is calling, and the pleas for a renewal of spiritual contact is increasing in volume.

More religion in the home is the cry from everywhere. The helplessness of parents without religious training is creating another angle of despair. Many people are calling for religion in the school, believing it essential that religious instruction be made a part of America's future child training.

Simmered down, these currents of thought have originated out of the failures produced through education stripped of all spiritual influence.

The perpetuity of the race is also considered an interlocking element of thought. Even the pages of history sustain this contention. Nations without spiritual shrines have recorded little of enduring value in their favor. Their days have been few. Though they have left their imprint upon the shores of time, they have passed out altogether too quickly.

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While spiritual currents of thought may become fused with public education of the future in such a way that the incursion of religious intolerance shall be eliminated, serious attention must be given the present generation if we are to remedy the weaknesses that have developed and check the irrational emotion-

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