

Of Today. Our better selves, our ideals, are of no time but our faults are personal responsibilities and strictly temporary—John Torking in the "Crazy Discipline."

Can't Have Both. "Do righteousness of life," said Uncle Eben, "is due to de contradiction of foller. We wants peace an' we craves excitement. Dar's no havin' both at once."

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LIBRARY TITLE IS STILL WITH U. OF M.

Board of Regents Expected To Give Answer Within Two Weeks

GO THROUGH CHANCERY

According to information made known by Village Attorney Frank L. Doty at the Commission meeting Monday night, final decision relative to the University of Michigan Board of Regents attitude of relinquishing library property will be received within the next two weeks. "I expect to hear one way or the other about the disposition of this matter and will immediately start action in the Oakland County Court of Chancery," declared Mr. Doty. "I do not know how the Board of Regents will act; it is to be hoped, however, that they will give a quit claim deed to the property left by Martha Baldwin, thus clearing up in part the title."

The matter relates to the desire of the Village Commission to sell the property before local elections next spring. The proposition of selling the present library building and erecting another, together with a separate municipal building, in some other part of Birmingham. According to the terms of Miss Baldwin's will, the Village must maintain a public library in order to enjoy the endowment which she bequeathed to her fellow-citizens; if the Village ceases to do so, then the property automatically goes to the University of Michigan, the interest from which is to be used for campus library purposes.

PUNGH BOARDS SCORED BY CHIEF ANDERSON

Chief of Police James Anderson is up in arms against the use of pungh boards and similar alleged gambling devices displayed in various local establishments. He asked Manager Starr this week to have an ordinance drawn up that would prohibit the use of such devices in Birmingham. Starr, in explaining the request to the Commission Monday night, said that such an ordinance was unnecessary since a state law already existed that covered the matter.

CHURCH TRAMP ARTICLES

(Continued from Page 4)

secular school will be primarily a character building institution if the teacher is profoundly moral. Again, "No formal inculcation of moral precepts, no attempts to teach the golden rule through biography, no reading of the bible is of any value withering through it all." But, one essayist proposes to teach morality in the public schools without any reference to either God or the bible. His plan is to "Let the State teach in her public schools the system of morality which is embodied in her own laws with such sanctions as the religious character of the State sup-

plies." One reviewer says that this "Christianism," which approaches closely to the doctrine of Hobbes in "The Leviathan." And so it is.

In the opinion of the editor of this page, neither religion nor morality can any longer be taught, definitely, in the public schools. Time was when evangelists, Protestants and greatly in the ascendant in this country; this is not now the case. In this republic every citizen is a sovereign; the people rule; and as a result, no man can ever rise higher than his neighbors, so it is evident that, in order to have intelligent government we must have intelligent citizens, and in order that we may have good government we must have good moral citizens. Mrs. Greenwood and the W. C. T. U. propose to teach every child in the public schools, as she says, "the basic principles of the great religious truths which are supported by Protestant and Catholic, Jew and Gentile, and by all created as God's Sovereignty—the immortality of the Soul—the Brotherhood of Man—the fact of Sin and Consequences—the Ten Commandments—Sermon on the Mount—Golden Rule—Lessons of Psalm and Proverbs." But, a multitude of questions immediately arise, as are the principles named "basic." Are they "truths"? Are they believed by "all creeds"? To these three questions very many will answer, "No." Again, what is to be taught about "God's Sovereignty"? That is the basic principle of Calvinism. Is Calvinism to be taught? "Last numbers of Christians go ready to believe that God is a 'fathead,' both soul and body. (Matt. 10:28.) If so, say they, neither soul nor body can be inherently 'immortal' until both again and made to partake of the divine nature. (II. Peter 1:4.) So of 'sin.' Christians are not agreed as to what sin is, nor as to when, where and how it originated, nor as to its 'consequences.' The Sermon on the Mount is not preached to the 'multitude,' as many suppose, and does not apply to everybody; it was addressed to Christ's own disciples; it is the law of the kingdom, and applies only to such as have entered it. There are very few 'basic principles' on which all creeds are agreed. Indeed, if there be any such, they are not sufficient on which to found any system of religious education. So, of morals. In a word, there can be no true morals without religion. To base morals on 'utility,' 'intuition,' 'conscience,' 'laws of the land,' 'will of the magistrate,' 'the fitness of things,' or any other of the schemes suggested by the English deists as substitutes for the will of God as revealed in the Bible, is but to teach infidelity. If religion and the Bible are to be excluded from the public schools, and the only morality that can be taught is that based on anything but God's revealed will, then real religious people have nothing left that they can do but withdraw their children and set up schools of their own. This Catholic with becoming and exemplary consistency, have already done. A way is now opened up which compels more than thirty million of our people to do the same. The recently established Federation of Christian Churches, a denomination of evangelical Protestants, has now the question before it. Perhaps the outcome may be the establishment of federal schools in which

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The Bible shall be made the basis of study and instruction. If so, Jews, Liberal Christians, Lutherans and others may untied, or separate, establish other similar schools. If so, religion and morality may be thus preserved, and a righteous citizenship result. Otherwise, if our children are mainly to be educated in public schools from which the Bible and God are to be excluded, what are we to expect of future generations but irreligion and godlessness? And, as "like begets like," what will the nation be when begotten of such a people?

Large Families

Margaret Desmond, in an article in the American Magazine, protests against large families on the ground that three children well cared for are better than six in want.

"This is poor logic and wholly contrary to experience. It may cost less to raise three than six and by the same token it would cost much less to raise none at all than three. But it often costs the parents of one child the parents of three to raise them. As 'the wind is tempered to the shorn lamb,' so where there are large families both parents and children are usually healthy. Children of large families almost invariably turn out better than do the children of small families in the same rank and condition of life. This is particularly true of poor families. On the principle that 'Satan finds some mischief for idle hands to do,' the large families of the poor have an immense advantage over the small families of the rich. In the large families older children, if girls, must stay at home and help mother with the house work and care for younger children. They have no time for gadding about and do not even seem to be contaminated by the often vicious surroundings of shops, stores or offices. Older boys also are soon sent to work, and when they come home at night the family chores keep them from being sought after by boys likely to lead them astray. The younger children of a large family also, in addition to having the good example of the older ones to follow, are constantly under their surveillance, and chat at times and in places where father's or mother's eyes or feet seldom or never go. Children of large families are invariably more independent, more resourceful, more charitable of others, and more obedient and respectful than is the average family of Margaret Desmond's 'three,' or less. A young man or a young woman seldom makes a mistake who finds his or her wife or husband, as the case may be, in a large family. But, as a rule, one runs an awful risk who marries an only child. It is doubtful if there's ever was a divorce that was born into a family of over six. Most of the noblest and wisest men and women of all times have come from large families. Of this truth no one of illustrations can be given. Another writer, commenting on this same article, closes with the following remark—'as do we. He says: "If some people had less money and more children they would be contributing something to the world instead of being parasites upon it. But of course if a woman tastes like the way of dogs instead of children, she may be better that she be childless."

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