Dog Bites Man; And in This Case It Was News

When this collie pup bit Lee Potter, left above, humane society officer, it was news because Potter was rescuing the pup from an abandoned quarry at the time. At right, Potter is lifted to the top of the quarry, holding the collie in his arms. Potter and a boat were lowered 100 feet to the water to enable him to reach the debris where the collie was stranded. On the way up, pooch took a nip of his thumb.

FAITH HEALING MIRACLE OR FRAUD?

Some time ago a soldier blinded in the war, or **blind as the result of battle experience,** went into a Brighton faith-healing service with his eyes closed and came out with them open.

The evening papers carried headlines: "Blind Made To See."

The soldier had not been able to see. He believed. There was a laying-on of hands, anointing with oil. He saw.

Such was the sequence of events. The facts were not denied. The man's record was on the Ministry of Pensions file. The question is: how are the facts to be interpreted? There are two diametrically-opposed explanations.

This is what the faith-healer says: Christ definitely promised to his Disciples that they should possess the power to heal by the laying-on of hands. That power belongs to all who are true disciples of Christ. The essence is faith—faith in the healer; faith in the patient.

Now, blindness is caused in two ways. Firstly, by a physical cause. For example, destruction of the optic nerve. Secondly, by a non-physical cause. For example, intense fear. This is known as functional blindness. It means that the eye, though perfect, will not do its job.

It is equally safe to claim that whose optic nerve has been destroyed has ever had his eyesight restored by faith-healing methods.

It is equally safe to claic that many cases of functional blindness, like that referred to above, have been cured by faith, writes John England in "Tit-Bits."

Lurking Fear

From this example one may lay down a general proposition. One may do that because theprinciple is a general one.

It is this: where disease is the result of psychological (that is, emotional) causes, cure by faith-healing methods may be predicted in many cases—or **ostensible** cure.

To come back just once more to the soldier. He came away from the faith-healing service delighted to be able to lift the eyelids that, an hour before, had seemed forever closed. So far, he was cured. But the evil thing in his mind—the deep-seated fear—was still lurking there.

One of two things is likely to follow in such cases. Either the old functional failure will return, or the fear will transform itself into another physical symptom. Such a man may go lame, develop paralysis in his right arm. But whatever the nature of such symptom it will always be found to serve one end. that end is to remove the danger which has inspired the deep-seated fear.

In thousands of cases in armies, navies and air forces such symptoms develop when the patient can no longer stand service perils. His disability is a means contrived by his subconscious mind to escape danger.

The only permanent cure is the knowledge of the patient as to the true cause of his condition. This knowledge is far more powerful than the faith-healer's method—for that will generally last but a little time. The cure of the physician, using modern methods, is often permanent.

So much for functional diseases and how they can be affected by the faith-healer.

What about organic diseases, such things as cancer, tuberculosis, Bright's disease? In all these there is a physical defect, or a failure of the machinery of the body to do its job.

Such diseases are, roughly, of two kinds. There is the organic disease, which comes because of a morbid growth or the invasion of the body by some tissue-destroying paraste. For example, cancer is the multiplication of primitive cells; tuberculosis is the invasion of some part of the body, often the lungs, by a fungus.

Then there are those diseases where the body itself muddles its daily work. It fails to eliminate waste matter through the kidneys: the blood fails to manufacture red cells: the stomach to change food properly into the elements of blood.

When faith-healers claim to cure such diseases they should be listened to with extreme caution. There are no cases of gross organic disease being cured by the laying-on of hands so far as this writer has been able to discover. It would be very surprising were it otherwse.

Let me tell a true anecdote which bears on this.

One day a French doctor, who was a sceptic, was taken by a religious friend to the celebrated faith-healing shrine at Lourdes. He was shown a grotto stacked high with the crutches of the cured.

"Does that convince you?" asked the convert to faith-healing.

The doctor shook his head. "One wooden leg," he replied, "would be more to the point."

When many wooden legs appear at the great shrines, when one finds pyramids of artificial eyes and stacks of artificial arms, then one will have to re-examine the whole position.

Meanwhile, the sensible man will look very closely at every claim made for miracles of this kind, for the long chances are that he will find they are not miracles at all.

Is all this an attack on the bona fides of the faith-healer? Far from it. Many men and women firmly believe that they have been chosen by divine favor and endowed with this magical power.

Some years ago, when there was a great faith-healing "boom," I travelled to a large provincial town where claims had been made for cures of cancer: and that is a very large claim to make.

After days spent in tracing the persons who could give first-hand accounts of the matter, the whole story vanished in thin air.

The vicar in whose church the "miracle" had been wrought thought the verger knew more. The verger said if the vicar didn't know, was he likely to? Not even the name and address of the woman alleged to have been cured could be ascertained. Yet, in the Press, the story had been most impressive.

How, the reader may ask, does such a story get into circulation?

When we understand how such stories as the Angels of Mons originate, then we shall know the answer. When we understand how it could be that hundreds have seen flying saucers—or Russians in Scotland with Siberian snow on their boots—then we shall understand.

When Physicians Fail

For the truth is, human nature hungers after marvels. And the drowning man clutches at straws . . . "Well, dear, the doctor hasn't done you any good. Go to the service and see if this little boy really has divine powers. Look what it says in the paper! . . ."

And so it goes on. Cults, churches even, rise on such treacherous foundations and draw their hundreds of thousands.

But look closely, and you will discern that the adherents are all people who are unhappy, or who feel perpetually "poorly." People who have not found fulfilment in life; people looking for compensations, for excitement, for the concentration of attention on themselves—on their petty and oft-imagined ills.

And what do the doctors say about faith?

They say this, in effect. The finest asset any practising doctor can have is the faith of his patient. But that is another thing altogether.

HOW-TO-FIX-IT — By Harold Arnett

The SUNDAY SCHOOL LESSON

By Rev. R. Barclay Warren

THE UNIVERSAL GOD
Jeremiah 29:1, 4-14; 31:3

GOLDEN TEXT: Ye shall seek me, and find Me, when ye shall search for Me with all your heart. Jer. 29:13.

Jeremiah's prophecy came true. Jerusalem was taken by Nebuchadnezzar and many of the people were carried away to Babylon. The substance of a letter sent by Jeremiah to these exiles forms the main part of to-day's lesson. He urges them to be content in the land and to multiply. "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them." He also counselled, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it; for in the peace thereof shall ye have peace.' This was a high standard of ethics and would be in their own interest. At the same time he predicted their return to Jerusalem after seventy years. This kept alive their hope. One of their songs was, "If I forget thee, O Jerusalem, let my right hand forget her cunning: If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137.

During the exile the people became more spiritual in their worship. They learned that God was everywhere. They had known Him in the beautiful temple in Jerusalem with the ark and the golden candlestick and all. Now they saw Him in the fiery furnace and the lions' den at Babylon. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." Jn. 4:24.

C. G. Finney, the young lawyer began to seek God. Out in the woods he prayed but roused quickly when he thought someone was approaching. He was ashamed to be seen praying. Then came to his mind the words of the golden text. He died to the opinions of others and sought God with all his heart. The promise was fulfilled. Finney later became a great evangelist.

Barkley Blue — Mrs. Carleton S. Hadley wears the "Barkley blue" suit in which she was wed to Vice-President Alben W. Barkley in St. Louis. The woolen suit was designed by Hattie Carnegie. Four cabochon-cut rhinestones highlight the color. The shaped jacket buttons from a small rounded collar, nips in at the waistline and curves the hipline.

The answer to a maiden's prayer is a man's question.

TABLE TALKS
Jane Andrews.

It might be an idea for you to clip this column and present it to the man of the house on Christmas Day, just before he sets to work on the task which most men dread—carving that Christmas turkey.

For today, as you'll see, there's a picture of the "sideways" method of carving—a method which is rapidly gaining in popularity and is highly recommended by the National Poultry and Egg Board south of the border.

The instructions underneath the picture are fairly complete, but perhaps I might add a few words of further explanation.

With this method, nobody gets a drumstick, or a wing. Everybody is 'served Sliced Turkey. There should be a smaller platter, or large plate, placed beside the one on which the turkey is brought to the table. After one wing and one leg are taken off, as described, the meat from them is thinly sliced from them.

Next "he" should start cutting thin slices of light meat from the breast, then dark meat from the farther back — following the bone structure at all times — until one side of the "critter" is bare. It is then easy to cut open the thin, skin-like tissue and spoon out the stuffing.

The carver can then start serving the slices — that is, unless you have such a crowd present that one side of the bird isn't enough to go round. In that case, of course, he should just turn the turkey over and do a repeat performance on the other side.

I honestly think that you'll like this method, once you've given it a trial. I'll bet that famous vandeville comedian wishes it had been used in his family when he was a youngster. I've forgotten his name for the moment — but he's the one who used to say that he was the youngest of a family of 13 kids, and that he was a full-grown man before he knew that there was anything on a chicken but the neck!

And just one last word before we drop the subject of turkey. Tell "him" to be sure that his carving knife is really sharp before he starts, and to keep those slices thin.

Speaking of chicken, this might be as good a time as any to pass along to you a prize-winning recipe —from Virginia—for

Pot Roasted Chicken

Dress for roasting
1 (3-lb.) chicken
Crumble up fine
5 slices dry bread
Mix in
1 small green apple, sliced
2 onions, minced
1 tsp. salt
½ tsp. poultry seasoning
2 tblsps. hot water
¼ cup melted butter
Stuff chicken loosely
Insert skewers or strong toothpicks across opening; lace. Tie legs together and tuck the wings under back.
Heat in Dutch oven
¼ cup shortening
Brown chicken on all sides. Add
1 clove garlic
1 tsp. summer savory
Cover tightly and cook slowly 1½ hours. This should not need water added.

* * *

A young married woman I know was telling me recently that she'd tried making doughnuts two or three times and had been disappointed with the results. I asked her if she used a cooking thermometer, and when she replied that she didn't own such a thing, I knew right away what was wrong.

That's because, for successful frying, the temperature of the fat must be exactly right, and—unless you're a wizard—that's something hard to gauge without a thermometer. The temperature of the fat should be from 360° to 375° Fahrenheit.

The thermometer should be fastened to the edge of the pan, the bulb well submerged in the fat, but not touching the sides.

Heat the fat slowly to required temperature, and be sure it has reached the proper heat before starting to fry. Test the temperature of the fat frequently during the frying.

Put only enough fat into the kettle to heat—that will fill it only a little more than half full.

Slip the doughnuts cautiously into the kettle. Don't try to cook too many at one time, because the fat will become overcooled.

The moment the doughnuts rise to the surface, turn them with a long-handled fork, being careful not to pierce them with the tines.

Remove with a fork, a spoon or a perforated ladle, and allow the excess fat to drip back into the kettle. Drain the doughnuts in a pan lined with crumbled absorbent paper.

* * *

In the past, I've published several doughnut recipes and you probably have some of your own. But possibly you've never tried the potato kind. They're soft and moist, and lots of folk like them far better than those made from "regulation" recipes.

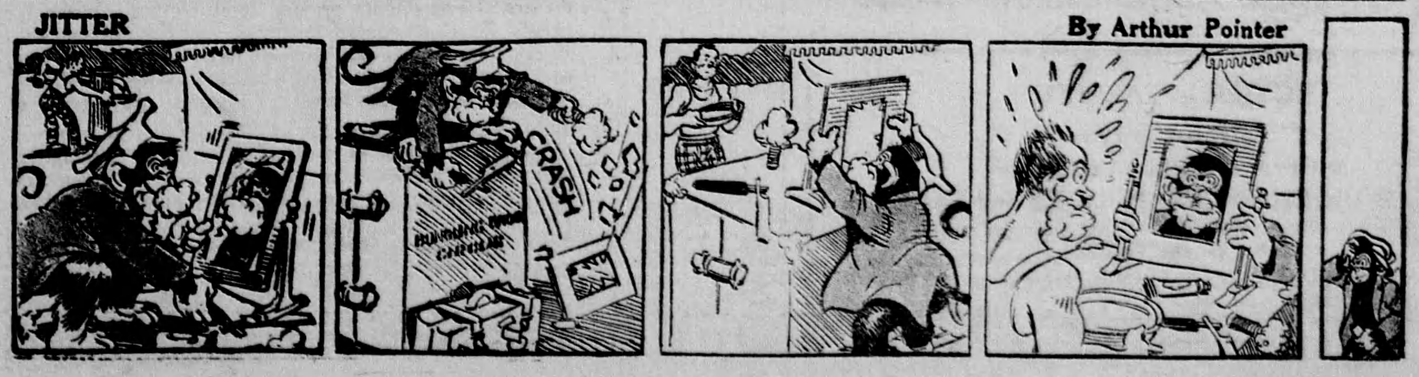
Potato Doughnuts

2 eggs
1 cup sugar
2 tablespoons melted fat
1 cup riced or mashed potatoes
1 cup sour milk
4½ cups flour
1 teaspoon salt
4 teaspoons baking powder
1 teaspoon soda
1 teaspoon nutmeg

Method: Beat the eggs and sugar until light. Add the fat, potatoes and milk. Beat until smooth. Add the flour, salt, baking powder, soda and nutmeg.

Roll out until about one-half inch thickness, on a lightly floured board. Fry according to above directions. Drain on absorbent paper.

Cough: An ailment which too many people take to church or the theatre instead of tto the doctor.

HOW TO CARVE YOUR TURKEY—Carving a turkey, or any other fowl, looks harder than it really is. As long as your knife follows the bone structure of the bird, and you keep your slices thin, you're safe. First of all, be sure your knife is sharp enough to cut cleanly with a minimum of effort. Then remove the legs and wings. In the side method of carving, (illustrated here) this is done by placing the bird on one of its sides and removing first the tip and first joint of the wing by cutting straight through the joint; second, the remainder of the wing; third, the leg. Then the meat is carefully sliced thinly from the back and breast, and the bird turned over on its other side.

JITTER — By Arthur Pointer