

Youth Creedless But Is Religious, Says Hindu

Religions Come And Go, But Religion Goes On Forever.

Literary Digest. Religion may come and go, change with changing human need; but religion, like the poet's river, goes on forever. Which is a way of saying that the undergraduates of today, as another observer sees him, are revolted against the old traditions, discarded creed as a useless rutch and found more religious satisfaction in reason than in blind faith. This is the undergraduate as Prof. Samuel Lucas Joshi depicts him in an article in the New York Evening Post. Professor Joshi was

formerly of the University of Madras in India and now holds the chair of comparative religion at Dartmouth. He has had wide experience in Asia, Europe and America. After obtaining a master of arts degree at Columbia in 1905, he returned to his native country to teach, and became a professor of English literature at Baroda college. In 1922 he received an appointment as the first exchange professor from India on the Carnegie foundation to the United States, which he held for two years. His parents were Brahmin converts to Christianity and had forty generations of the priesthood behind them, a fact which leads him to comment, we read in The Even-

ing Post: "I was privileged to add to this inheritance by being educated in a Moslem college and trained in the traditions of the Christian church." Professor Joshi is a Hindu Christian and a member of the Anglican church. To return to his article, Professor Joshi writes that a diversity of opinion exists among the undergraduates regarding the need of religion as being vital to modern life, but the majority of college men, while acknowledging the need of man's spiritual regeneration, have determined never again to return to the traditional forms of Christian theology. "They sense the need of a metaphysical and scientific background on which the superstructure of religious theory and practice should be built." Perhaps it should be noted here that an attitude may alarm some of the religious leaders and cause dismay among the conservatives to whom all religion is summed up in a creed and faith defined in dogma, and they may object to giving space to these outpourings of youthful minds as being calculated to spread disbelief, or at least raise a doubt among the immature that the truth has been once for all delivered. But error, if error there be, can not be combated until it is uncovered, and it is necessary for the church to learn what is going on in their minds if it would know how to deal with the younger generation.

The study of religions as a key to the understanding of the cultures of various civilizations seems to be the line of least resistance which is being followed by progressive American colleges, writes Professor Joshi. At the end of the last academic year he asked his class on comparative religion to write papers frankly expressing their opinions on religion, and he selected some extracts as typifying the attitude of the American undergraduate toward religion today. "If I were to set down in one sentence my conception of God, the universe and religion in general, it would be in accordance with the more or less pantheistic view; namely, the identification of God with the universe and the laws of nature. That God would be an impartial creator impervious to prayer and sacrifice and unapproachable by bribes of any sort. In short, man's salvation would be solely within himself and would not be the special dispensation of any God or hierarchy of gods. Sin would be entirely mental, and not a part of man as in Christianity, for the only sin would be the misuse of the laws of nature by which the universe is governed, the result of which would be pain and the deprivation of happiness. Thus seen, God would be in no sense an anthropomorphous being. "I would subscribe to no formulated creed or dogma, guiding my life entirely within myself. I would accept no theology and attend no church, since these factors do not fit in with my scheme of life. Creed for me would take the form of working in accord with the laws of nature and my fellow man. The sociological aspect of welfare also enters in here—a utilitarian phase. "The greatest good for the greatest number." Here, on the other hand, are widely different points of view, as for instance: "God is merely a vague term for the unchanging laws of nature, and he who by prayers and sacrifices expects to interfere with these laws is surely on the highway to insanity. Perfection can be reached only by man working along with his fellows intelligently. "All religions are based on certain hypothetical postulates, and it is idle to sit in judgment on any as long as they bring forth the fruit of good conduct and stand the pragmatic test. "The incentive of compensatory rewards and retributive punishments in this life or the next is necessary to the moral development of the individual, but the ideal of doing a noble act without any attachment to the fruit of action as

taught by the Stoics and the Bhagavad Gita in India is nobler. "The Buddhist view that every man must exercise aright his free will and become the master of his own fate under the law of Karma is to me the most sensible idea of salvation ever known. "I find no inducements to rely on the future life which was so certain to our Puritan ancestors that they never lived while here on earth. I was brought up as a strict Methodist, but a comparative study of all religions and their literatures has completely changed my mind. The soul is merely an emotion created by the secretion of our ductless glands, and I am afraid the great masses of Americans are likely to drift into animism like the Chinese. "Know thyself" is the best summary of religion given by India and Greece to the world. The attainment of happiness to the fullest extent by all races should be the aim of true religion. I believe the greatest satisfactions of life do not come merely from pecuniary gain but by the due recognition of the spiritual element in man and the universe. I see nothing beyond the grave. I would like to believe in no personal God, nor in the immortality of the soul. "I believe if we all believed in the sensible law of Karma the world would seem a better place to live in. "If an inordinate desire to acquire wealth dominates our life, we become less capable to love our neighbors as ourselves. The ethics of individual self-realization appeal to me as a better type of religion than mechanical prayers in congregational worship. Truly religious men must learn to depend more on the authority of experience and reason than the authority of the Church or the scriptures. "None of the Semitic religions has ever appealed to me. They have no satisfactory metaphysical background so essential to the rational understanding of religion. Buddha never wasted time and energy in speculating on the nature of God, but in a preeminently practical way organized a religious movement which seems to appeal both to the scientist and the philosopher. The Christian view that you must secure your salvation by placing your faith in the merits of the crucifixion is suggestive of mental indolence and lacks the dynamic moral energy of Buddhism, which tells every man to work out his own salvation. As we are unconsciously encouraging lawbreaking and hypocrisy through half-baked attempts to enforce Prohibition, so the ministers of churches are often forced to be preaching doctrines in which they have ceased to believe and encouraging hypocrisy. I follow Christ in regarding hypocrisy as the greatest sin."

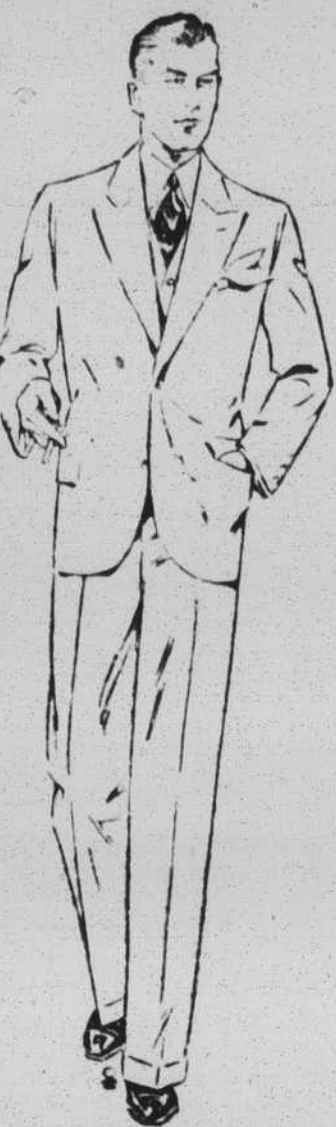
Laughter Is Gone From Jails With White People In

(W. O. Saunders in Elizabeth City Independent).

One misses the laughter in our Southern jails these days. In former years our jails were filled with rollicking care-free negro prisoners who laughed and shouted and sang all day long. But the laughter and shouting and the song are gone from our jails. For our jails are not filled with negroes any more, but with white boys and men.

It is a depressing thing to contemplate. I found seventeen prisoners in our Southern jails today are whites, and they are mostly youths. They do not laugh, they do not shout, they do not sing.

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Sardines, Best American 5c

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SPECIALS FRIDAY & SATURDAY

LARD, Royal Aster, 8 lb. pail \$1.12

POTATOES, 15 lbs. for 25c

CALUMET BAKING POWDER, 2 large cans 49c

PEANUT BUTTER, Old Reliable, 1 lb. Jar 19c

BANANAS, Finest Stock, 4 lbs. for .. 25c

CAROLINA STORES FOR CAROLINA PEOPLE.

24,493.124 Motor Vehicles Registered In Nation In 1928

Washington.—The number of motor vehicles registered in the United States rose to 24,493,124 last year, the Bureau of Public Records announced, placing the increase over 1927 at 1,359,883 or 5.9 per cent.

The figures, based on State registration reports, covered automobiles, taxis, buses, motor trucks and road tractors, but did not include 148,169 trailers and 117,946 motorcycles.

The owners paid the States and the District of Columbia an aggregate of \$322,630,025 in license and registration fees, permit charges, fines and other taxes and penalties, an increase of \$21,598,893, or 7 per cent, for the year.

State highway funds profited by \$206,880,272, local road funds by \$60,399,109, and State and county bond funds by \$31,825,911.

MORTGAGE SALE

Under and by virtue of the authority conferred upon me in a deed of trust executed by R. C. Hicks, widower, and B. C. Hicks, widower, on the 23rd day of July, 1926, and recorded in book 136, page 230, of the register's office of Cleveland county, N. C., default in payment of the indebtedness thereon secured having been made and the holder of said indebtedness having requested foreclosure, I will on

Saturday, May 4, 1929, at 12 o'clock M., at the court house door in Shelby, N. C., sell at public auction for cash to the highest bidder the following land, to wit:

All that piece, parcel or tract of land lying in No. 9 township, Cleveland county, N. C., containing 128 acres more or less, and being more particularly described and defined as follows: Beginning at a pine stump, D. R. Hoyle's heirs' corner, and runs with their two lines N. 40 E. 40.3 poles, to a stone, thence N. 77 1/2 W. 65 1/2 poles to a pine stump; thence with Lewis Evans' land S. 29 1/2 W. 39.9 poles to a stone; thence N. 79 1/2 W. 56.3 poles to a stone; thence N. 77 W. 28 poles to a stone. Everard Killmyre's corner; thence with his line N. 72 W. 62 poles to a stone; thence N. 77 W. 77 1/2 poles to Grassy branch; thence down the branch 10 poles to the road; thence with A. S. Peeler's line N. 62 1/2 W. 12 poles to a hickory; N. 25 W. 9 1/2 poles to a stone; N. 77 W. 25 poles to a permanent Amie Peeler's corner; thence with her several lines S. 10 E. 28 poles to a stone; W. 13 poles to a pine; S. 10 E. 13 poles to a stone; thence E. 13 poles to a stone; thence S. 83 E. 28 1/2 poles to a stone in the old road; thence with the old road S. 5 W. 25 poles to a stone; thence S. 29 E. 17 poles to a stake in the branch; thence S. 6 E. 9 poles to a holly bush, W. J. Carter's heirs' corner; thence with their lines N. 8 E. 36 poles to a pine stump; S. 77 E. 98 1/2 poles to a stone; thence S. 1 pole to a stake, Charles Elliott's corner; thence with his line S. 81 E. 29 poles to a stake; thence S. 17 1/2 E. 12.3 poles to a stone, M. G. Camppe's corner; thence with his line S. 78 1/2 E. 58.2 poles to a stone; thence S. 23 E. 28 poles to a stone; thence S. 75 E. 64 poles to a rock; thence with J. E. Hoyle's line N. 5 W. 36 poles to a stone; thence with his line N. 22 1/2 W. 52 1/2 poles to the beginning, said tract made up of the tracts conveyed by B. C. Hicks to R. C. Hicks on March 18, 1926, by deed recorded in book 3-T, page 54; of the tract deed by C. R. Camppe and wife to R. C. Hicks November 6, 1917, by deed recorded in book CCC, page 265, and of the tract decided by C. S. Lee and wife to R. C. Hicks, March 22, 1926, and recorded in book 3-R, page 593, all of the Cleveland county registry.

The foregoing land will be sold subject to a prior encumbrance under a deed of trust to the North Carolina Joint Stock land bank, recorded in book 141, page 117, and a prior encumbrance to E. Worth Hicks recorded in book 136, page 226, and to unpaid taxes any other prior lien, and the purchaser at said sale, in addition to his bid, will have to satisfy said prior encumbrances to perfect his title. This March 30, 1929.

BYNUM E. WEATHERS, Trustee.

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NAGGING IMPAIRS DIGESTION, SAYS DOCTOR

London.—Nagging ruins the digestion of others than the nagger, according to Dr. Bernard Hollander.

"One is just as likely to have dyspepsia from the nagging of a wife or a husband as from gastric ulcer," Dr. Hollander told the South Place Ethical Society here.

"Often it is not real misfortune which disturbs the health, but the trifling nothings, the petty annoyances, the pin-pricks of life which cause emotional reactions and by their constant repetition produce nervous exhaustion.

"Anxiety emaciates its victims; faith, hope and courage assist in strengthening the body.

"The man of violent temper gives himself a dose of poison just as if he had swallowed one. The toxin produced by fear, acting on the brain and sympathetic system, is one of the most powerful poisons introduced into the blood."

TRY STAR WANT ADS

AT AUCTION - Saturday, April 20th

NEAR ELLENBORO AND BOSTIC, N. C. NEXT SATURDAY

AT 10:00 A. M. (WID) B. M. PADGETT FARM NEAR ELLENBORO, N. C. We will sell at absolute auction the land now owned by M. J. and J. W. Padgett, containing 100 acres, more or less, and is probably better known by many as the Wid. Padgett farm. This farm adjoins lands of C. H. Padgett, J. B. McKinney, Charlie Haynes and others, and is located on Highway No. 120, about 3 miles each from Cliffside, Henrietta, Caroleen and Mooresboro, N. C. This fine farm has good buildings and a nice home, and is land that will please the most particular buyer. FREE \$25.00 IN GOLD. BAND CONCERT. LIBERAL TERMS. Look It Over Before The Sale And Meet Us On The Grounds.

AT 2:00 P. M. — ISAAC HOLLIFIELD FARM — NEAR BOSTIC, N. C. We will sell the Isaac Hollifield farm containing 164 acres. This farm has been subdivided and will be sold at absolute auction, and is probably better known by some as the J. M. Thoms land, and adjoins lands with Corda Bostic, George Jones J. L. Hamrick and others. Located only 2 1/2 miles Forest City, and on the Bostic-Forest City Road. This farm has three good houses and splendid outbuildings. Fertile land and location is ideal. FREE — \$25.00 IN GOLD. BAND CONCERT. LIBERAL TERMS. EVERYBODY INVITED. COME ONE, COME ALL.

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