

ers can sell adulterated without fear of prosecution. eal of the Wright act by a would be just as dis- the government as the 1 Sumpter or the secce- South Carolina from the the outbreak of the Civil

only way to bring back beer is to repeal the th amendment to the Con- and not the Wright act. is cowardly; to set about il of the Eighteen amend- an honorable course and those who believe we ave wine and beer. The f the Wright act is de- f the Constitution and is ed by those who have en loyal to the laws regu- e liquor traffic even in of the saloon. The pol- es in the approaching are also largely moral is- i the hope of the state. h those whose aim is to our public life and make the servant of God."

and Pastors

Meet Tomorrow

akland ministers' union, rmerly met once monthly. W. C. A. cafeteria, here- ll hold its sessions begin- now noon at the Y. M. Dr. J. Whitcomb Brouger, f the First Baptist church, ak on "The Kind of rs People Like."

hinders us by recognizing a new good; but those who claim relig- ious and ethical freedom must, es- pecially be on their guard against hastily adopting an attitude merely because it is modern.

"One principle of the new pa- ganism is sound. No natural im- pulse is evil in itself. Not re- pression of any instinct as inher- ently evil is to be desired, but rather a harmony of all impulses, physical and spiritual, in which each takes its proper place, a place assigned according to what is dis- covered to be the good of the individual and society. The cleav- age between what are called higher and lower impulses, the tendency to deny the so-called lower impulses any place what- ever in the good life, with all the resulting spiritual distortions, all such characteristics of Puritanism are unfortunate, and we may be glad to see them losing ground.

LESS THAN HALF TRUE

"But the new paganism is some- what less than half true. 'Self- expression' often means the un- guided expression of a very par- tial self. People swing from the old repressions to the equally bad extreme of sheerest selfish sensa- tion-seeking. If the Puritan tried to suppress certain sources of happiness, of which the sex-in- stinct is one, the new pagan threatens to make the human spirit once more the slave of mere bodily instincts. One is as bad as the other. Not repression, but guidance of our whole quota of impulses, is what is needed. And this guidance should be not ac-

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