

our gifts in the place of honor on our closet shelves and once more drag out the tennis racket we paid for by cutting the front and back lawn.

Our freedoms are gifts, but to keep them from deteriorating through disuse, we must take them from their honored places in history books and make them, once more, an alive and vital part of our lives, not just a segment stuck away in mothballs until the next July 4.

We must take our Freedom of Religion from its safety deposit box and use it to dispel the bigotry between religious groups. We must use our religious freedom by going to the church of our choice, not as a social duty, but as an obligation to self and country; for God and God's teachings will keep our morals in order, thereby keeping our country strong; will keep our faith strong, thereby making our country stronger; and will keep us humble, thereby making our country wiser. Let us use the freedom fought for by the Pilgrims.

We must take our Freedom of Speech from its box and invest it in our right to argue in order to find truth, in our right to dispel gossip with fact, and in our right to abolish prejudice with spoken knowledge. When we do this, we are investing our securities wisely, and our dividends of freedom will multiply in strength. We must use all our freedoms, and we must be aware that freedom is a privilege. If we continue to lean upon the supports of freedom built by our forefathers, instead of building new supports and reinforcing the old ones, how long can we remain free? How long?

Critics Don't See All

Maryann Koontz

A GREAT DEAL has been written in recent years, purporting to detect a significant deterioration in the domestic relations of our modern family. The home has literally been pulled from its foundations, not only in public speeches and essays, but in the pulpit as well. The younger generation seems almost unanimously to be portrayed as the real ruler of the domicile, while any adult who happens to be attached at the time is very casually placed in his proper niche, usually far in the background.

Such a picture can only be obtained when the observer has been limited to one very narrow point of view. A friend of ours from the prairie lands of Illinois once remarked while viewing a colorful, wooded valley in Brown County, just as the leaves were beginning to glow in their autumn hues, that the scene presented itself to him only as a frightful waste of land and space on which not a single bushel of potatoes could be grown. Because children have been encouraged to express themselves and draw a few conclusions of their own, they have all been classified as forward, disrespectful, and untrained beings, who are on the verge of taking charge of the entire domestic program. It would seem that such participation in family affairs is nothing more than an extension of our plan of education,

and that we admittedly are reaching a far greater percentage of our population with higher education with each passing generation. Participation in family discussions is an inevitable result of the better schools and better teachers of today.

But the most inspiring type of family circle is to be found in the home where religion plays an important part. According to statistics, this class of family is rapidly on the increase; yet the critics seem not to have had the opportunity of visiting it at all. An entirely different atmosphere can be sensed while in the presence of such a family, regardless of whether it be needy and frugal, or situated in well-to-do and comfortable circumstances. In such a home, all problems are resolved not so much for expediency and self-satisfaction, but from a standpoint of moral correctness; and in discussions of this nature, all members of a family are on an equal basis. Religious training is so simple, and yet so saturating in its effects, that all members of a family circle express themselves more or less from the same platform, regardless of age or formal training.

From a religious standpoint, all problems and all pleasures seem at once to have an easier solution. When selfishness and personal satisfactions are ruled out, other angles of a problem seem easily to fall into their place. Sickness and care of the aged are handled with confidence when there is an abiding faith; the everyday rush of business and subsistence is best solved through the application of religious principles; church work and benevolent duties become pleasant deeds; vacations and family outings become not only enjoyable experiences but character builders as well.

It seems unfortunate that so many critics of present-day homelife and child training fail to differentiate between the secular and the religious home. They hear a few noisy family discussions, since it is always the loudest voices that carry the farthest, and from these disturbances they gather impressions which are set down as typical and universal. Meanwhile, these thousands of other groups are quietly minding their own affairs, and living a life of love and peace. "Still water runs deep" holds as true among family circles as it does among individuals. As a result, the analyses handed to us by the experts are wrong in many cases, and their corrective suggestions are not always applied in the right direction. Many family problems solve themselves, and many family discussions fail to reach the argumentative stage simply because a sufficient amount of splendid religious teachings have been applied throughout the development of the family.

Don't Build Too High

Carol Cook

"**F**OR the world is filled with beauty," an old hymn goes. Even after the downfall of the Garden of Eden, man has marveled and speculated over the exquisite beauty of the earth. Today, the progress of the modern civilization has enhanced, rather than